THE PARALLEL NEW TESTAMENT
GREEK AND ENGLISH

THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

BEING THE AUTHORISED VERSION SET FORTH IN 1611

ARRANGED IN PARALLEL COLUMNS WITH THE REVISED VERSION OF 1881

AND WITH

THE ORIGINAL GREEK

AS EDITED BY

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PREBENDARY OF EXETER AND VICAR OF HENDON

ACCORDING TO THE TEXT FOLLOWED IN THE AUTHORISED VERSION

WITH THE VARIATIONS ADOPTED IN THE REVISED VERSION

CAMBRIDGE

AT THE UNIVERSITY PRESS

1882

ADVERTISEMENT.

This Volume contains, on the left-hand pages, in parallel columns, the two English Versions which were published in 1611 and 1881 respectively, and on the right-hand pages, "The New Testament in the original Greek according to the text followed in the Authorised Version, together with the variations adopted in the Revised Version" as edited for the Syndics of the Cambridge University Press by Dr Scrivener.

The left-hand columns of the left-hand pages contain the Authorised Version, with its Marginal Notes. This Version has been reproduced, substantially, as it was first given to the public, no notice having been taken of the changes which were made from time to time (without known authority) in subsequent Editions. Typographical errors, and false references, have, however, been corrected. Italics have been used for the words which were printed in small type in 1611, and for these only. Inconsistencies in the employment of capital letters in the Edition of 1611 have sometimes been removed when they seemed likely to perplex the reader. The punctuation of 1611 has been generally followed: in a few instances, in which it was inconsistent, or tended to obscure the sense, it has been altered. The spelling has been generally conformed to modern usage.

The right-hand columns of the left-hand pages contain the Revised Version of 1881, with its Marginal Notes.

The Revisers' Preface, the List of readings and renderings preferred by the American Committee and recorded at their desire, and the Preface of Dr Scrivener to the Greek Text, are also included in this volume.

THE PARALLEL NEW TESTAMENT

GREEK AND ENGLISH

REVISERS' PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century.

Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—'The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the Original will permit.' There was, however, this subsequent provision:—'These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by

the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Trans-

lators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has

been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

'1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

'2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

'3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence

is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half.

The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence.

Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings.

Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the

idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely,

we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified

their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our prede-

cessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(*a*) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870-73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless

require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(*b*) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(*c*) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(*d*) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(*e*) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving,

humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY.
11th *November* 1880.

EDITOR'S PREFACE

TO THE GREEK TEXT.

THE special design of this volume is to place clearly before the reader the variations from the Greek text represented by the Authorised Version of the New Testament which have been embodied in the Revised Version. One of the Rules laid down for the guidance of the Revisers by a Committee appointed by the Convocation of Canterbury was to the effect "that, when the Text adopted differs from that from "which the Authorised Version was made, the alteration be indicated "in the margin." As it was found that a literal observance of this direction would often crowd and obscure the margin of the Revised Version, the Revisers judged that its purpose might be better carried out in another manner. They therefore communicated to the Oxford and Cambridge University Presses a full and carefully corrected list of the readings adopted which are at variance with the readings "pre-"sumed to underlie the Authorised Version," in order that they might be published independently in some shape or other. The University Presses have accordingly undertaken to print them in connexion with complete Greek texts of the New Testament. The responsibility of the Revisers does not of course extend beyond the list which they have furnished.

The form here chosen has been thought by the Syndics of the Cambridge University Press to be at once the most convenient in itself, and the best fitted for giving a true representation of the Revisers' work. In their Preface the Revisers explain that it did not fall within their province to construct a continuous and complete Greek text. Wherever a variation in the Greek was of such a nature that it could properly affect the English rendering, they had to decide between the competing readings: but in most other cases they refrained from spending time on work not needed for the purposes of an English translation. It was therefore impossible to print a continuous Greek text which should include the readings certified as adopted by the Revisers, without borrowing all the intervening portions from some printed text which had not undergone their revision, and in which, to

judge by analogy, they would doubtless have found many readings to disapprove. It is true that all variations in this unrevised part of the text must from the nature of the case be comparatively unimportant: but they include many differences of order and grammatical form expressive of shades and modifications of meaning which no careful reader would neglect in studying the Greek original. The Cambridge Press has therefore judged it best to set the readings actually adopted by the Revisers at the side of the page, and to keep the continuous text consistent throughout by making it so far as was possible uniformly representative of the Authorised Version. The publication of an edition formed on this plan appeared to be all the more desirable, inasmuch as the Authorised Version was not a translation of any one Greek text then in existence, and no Greek text intended to reproduce in any way the original of the Authorised Version has ever been printed.

In considering what text had the best right to be regarded as "the "text presumed to underlie the Authorised Version," it was necessary to take into account the composite nature of the Authorised Version, as due to successive revisions of Tyndale's translation. Tyndale himself followed the second and third editions of Erasmus's Greek text (1519, 1522). In the revisions of his translation previous to 1611 a partial use was made of other texts; of which ultimately the most influential were the various editions of Beza from 1560 to 1598, if indeed his Latin version of 1556 should not be included. Between 1598 and 1611 no important edition appeared; so that Beza's fifth and last text of 1598 was more likely than any other to be in the hands of King James's revisers, and to be accepted by them as the best standard within their reach. It is moreover found on comparison to agree more closely with the Authorised Version than any other Greek text; and accordingly it has been adopted by the Cambridge Press as the primary authority. There are however many places in which the Authorised Version is at variance with Beza's text; chiefly because it retains language inherited from Tyndale or his successors, which had been founded on the text of other Greek editions. In these cases it is often doubtful how far the revisers of 1611 deliberately preferred a different Greek reading; for their attention was not specially directed to textual variations, and they might not have thought it necessary to weed out every rendering inconsistent with Beza's text, which might linger among the older and unchanged portions of the version. On the other hand some of the readings followed, though discrepant from Beza's

text, may have seemed to be in a manner sanctioned by him, as he had spoken favourably of them in his notes; and others may have been adopted on independent grounds. These uncertainties do not however affect the present edition, in which the different elements that actually make up the Greek basis of the Authorised Version have an equal right to find a place. Wherever therefore the Authorised renderings agree with other Greek readings which might naturally be known through printed editions to the revisers of 1611 or their predecessors, Beza's reading has been displaced from the text in favour of the more truly representative reading, the variation from Beza being indicated by *. It was manifestly necessary to accept only Greek authority, though in some places the Authorised Version corresponds but loosely with any form of the Greek original, while it exactly follows the Latin Vulgate. All variations from Beza's text of 1598, in number about 190, are set down in an Appendix at the end of the volume, together with the authorities on which they respectively rest.

Wherever a Greek reading adopted for the Revised Version differs from the presumed Greek original of the Authorised Version, the reading which it is intended to displace is printed in the text in a thicker type, with a numerical reference to the reading substituted by the Revisers, which bears the same numeral at the side of the pages. Alternative readings are given in the margin by the Revisers in places "in which, for the present, it would not" in their judgement "be safe "to accept one reading to the absolute exclusion of others," provided that the differences seemed to be of sufficient interest or importance to deserve notice. These alternative readings, which are more than 400 in number, are distinguished by the notation *Marg.* or *marg.* In the Revised Version itself the marginal notes in which a secondary authority is thus given to readings not adopted in the text almost always take the form of statements of evidence, and the amount of evidence in each instance is to a certain extent specified in general terms. No attempt however has in most cases been made to express differences in the nature or the amount of this authority in the record of marginal readings at the side of the page. For such details the reader will naturally turn to the margin of the Revised Version itself.

The punctuation has proved a source of much anxiety. The Authorised Version as it was originally printed in 1611, rather than as it appears in any later edition, has been taken as a primary guide. Exact reproduction of the English punctuation in the Greek text was however precluded by the differences of grammatical structure between

the two languages. It was moreover desirable to punctuate in a manner not inconsistent with the punctuation of the Revised Version, wherever this could be done without inconvenience, as punctuation does not strictly belong to textual variation. Where however the difference of punctuation between the two Versions is incompatible with identical punctuation in the Greek, the stops proper for the Authorised Version are given in the text, with a numerical reference, without change of type, to the other method set forth in the side-notes. Mere changes in punctuation, not consequent on change of reading, are discriminated from the rest by being set within marks of parenthesis ( ) at the side of the page. The notes that thus refer exclusively to stops are about 157.

The paragraphs into which the body of the Greek text is here divided are those of the Revised Version, the numerals relating to chapters and verses being banished to the margin. The marks which indicate the beginning of paragraphs in the Authorised Version do not seem to have been inserted with much care, and cease altogether after Acts xx. 36 : nor would it have been expedient to create paragraphs in accordance with the traditional chapters. Manifest errors of the press, which often occur in Beza's New Testament of 1598, have been silently corrected. In all other respects not mentioned already that standard has been closely abided by, save only that, in accordance with modern usage, the recitative *ὅτι* has not been represented as part of the speech or quotation which it introduces, and the aspirated forms *αὑτοῦ*, *αὑτῷ*, *αὑτόν*, &c. have been discarded. In a very few words (e.g. *μαργαρῖται*) the more recent and proper accentuation has been followed. Lastly, where Beza has been inconsistent, the form which appeared the better of the two has been retained consistently: as *νηφάλιος* not *νηφάλεος*, *οὐκέτι* not *οὐκ ἔτι*, *ἐξαυτῆς* not *ἐξ αὐτῆς*, *ἵνα τί* not *ἱνατί*, but *τὰ νῦν* not *τανῦν*, *διὰ παντὸς* not *διαπαντὸς*, *τοῦτ᾽ ἔστι* not *τουτέστι*.

Inasmuch as the ordinary English subscriptions to the Pauline Epistles have been retained in the Authorised Version, it has been thought necessary to set their Greek originals in the parallel columns, exactly as they stand in Beza's edition of 1598, although these subscriptions are of late date, of no real authority, and several of them plainly erroneous.

ΠΑϹΑΓΡΑΦΗΘΕΟΠΝЄΥϹΤΟϹΚΑΙΩΦΕΛΙΜΟϹ.

F. H. A. S.

Christmas, 1880.

THE NAMES AND ORDER

OF ALL

THE BOOKS OF THE NEW TESTAMENT.

THE

PARALLEL NEW TESTAMENT

GREEK AND ENGLISH.

1

THE GOSPEL

ACCORDING TO

S. MATTHEW.

1611

1 THE book of the *generation of Jesus Christ, the son of David, the son of Abraham.

2 *Abraham begat Isaac, and *Isaac begat Jacob, and *Jacob begat Judas and his brethren.

3 And *Judas begat Phares and Zara of Thamar, and *Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And *Jesse begat David the King, and *David the King begat Solomon of her *that had been* the wife of Urias.

7 And *Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And *Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And ‖Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, *Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

* Luke 3. 23.
* Gen. 21. 3.
* Gen. 25. 26.
* Gen. 29. 35.
* Gen. 38. 27.
* Ruth 4. 18. 1 Chr. 2. 5.
* 1 Sam. 16. 1. & 17. 12.
* 2 Sam. 12. 24.
* 1 Chr. 3. 10.
* 2 Kin. 20. 21. 1 Chr. 3. 13.
‖ *Some read, Josias begat Jakim, and Jakim begat Jechonias.*
* 1 Chr. 3. 16, 17.

1881

1 [1]THE book of the [2]generation
of Jesus Christ, the son of David,
the son of Abraham.
2 Abraham begat Isaac; and
Isaac begat Jacob; and Jacob be-
3 gat Judah and his brethren; and
Judah begat Perez and Zerah of
Tamar; and Perez begat Hez-
ron; and Hezron begat [3]Ram;
4 and [3]Ram begat Amminadab;
and Amminadab begat Nahshon;
5 and Nahshon begat Salmon; and
Salmon begat Boaz of Rahab;
and Boaz begat Obed of Ruth;
6 and Obed begat Jesse; and Jesse
begat David the king.
And David begat Solomon of
her *that had been the wife* of
7 Uriah; and Solomon begat Re-
hoboam; and Rehoboam begat
Abijah; and Abijah begat [4]Asa;
8 and [4]Asa begat Jehoshaphat;
and Jehoshaphat begat Joram;
9 and Joram begat Uzziah; and
Uzziah begat Jotham; and Jo-
tham begat Ahaz; and Ahaz be-
10 gat Hezekiah; and Hezekiah
begat Manasseh; and Manasseh
begat [5]Amon; and [5]Amon begat
11 Josiah; and Josiah begat Jecho-
niah and his brethren, at the
time of the [6]carrying away to
Babylon.
12 And after the [6]carrying away
to Babylon, Jechoniah begat
[7]Shealtiel; and [7]Shealtiel begat
13 Zerubbabel; and Zerubbabel be-
gat Abiud; and Abiud begat
Eliakim; and Eliakim begat A-
14 zor; and Azor begat Sadoc; and
Sadoc begat Achim; and Achim
15 begat Eliud; and Eliud begat
Eleazar; and Eleazar begat Mat-
than; and Matthan begat Jacob;

[1] Or, *The genealogy of Jesus Christ*
[2] Or, *birth*: as in ver. 18.
[3] Gr. *Aram.*
[4] Gr. *Asaph.*
[5] Gr. *Amos.*
[6] Or, *removal to Babylon*
[7] Gr. *Salathiel.*

ΕΥΑΓΓΕΛΙΟΝ

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δα-
βίδ, υἱοῦ Ἀβραάμ.
2 Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ
ἐγέννησε τὸν Ἰακώβ· Ἰακὼβ δὲ ἐγέννησε τὸν
3 Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· Ἰούδας δὲ
ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς
Θάμαρ· Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ·
4 Ἐσρὼμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀρὰμ δὲ
ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδὰβ δὲ ἐγέν-
νησε τὸν Ναασσών· Ναασσὼν δὲ ἐγέννησε
5 τὸν Σαλμών· Σαλμὼν δὲ ἐγέννησε τὸν Βοὺζ
ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησε τὸν Ὠβὴδ
ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί·
6 Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα.
Δαβὶδ δὲ **ὁ βασιλεὺς**[1] ἐγέννησε τὸν Σολο-
7 μῶντα ἐκ τῆς τοῦ Οὐρίου· Σολομὼν δὲ ἐγέν-
νησε τὸν Ῥοβοάμ· Ῥοβοὰμ δὲ ἐγέννησε τὸν
8 Ἀβιά· Ἀβιὰ δὲ ἐγέννησε τὸν **Ἀσά· Ἀσὰ**[2]
δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφὰτ δὲ ἐγέν-
νησε τὸν Ἰωράμ· Ἰωρὰμ δὲ ἐγέννησε τὸν
9 Ὀζίαν· Ὀζίας* δὲ ἐγέννησε τὸν Ἰωάθαμ·
Ἰωάθαμ δὲ ἐγέννησε τὸν Ἄχαζ· Ἄχαζ δὲ
10 ἐγέννησε τὸν Ἐζεκίαν· Ἐζεκίας δὲ ἐγέννησε
τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν
Ἀμών· Ἀμὼν[3] δὲ ἐγέννησε τὸν Ἰωσίαν·
11 Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς
ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυ-
λῶνος.
12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰε-
χονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιὴλ
13 δὲ ἐγέννησε τὸν Ζοροβάβελ· Ζοροβάβελ δὲ
ἐγέννησε τὸν Ἀβιούδ· Ἀβιοὺδ δὲ ἐγέννησε
τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν
14 Ἀζώρ· Ἀζὼρ δὲ ἐγέννησε τὸν Σαδώκ· Σα-
δὼκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχεὶμ δὲ
15 ἐγέννησε τὸν Ἐλιούδ· Ἐλιοὺδ δὲ ἐγέννησε
τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν
Ματθάν· Ματθὰν δὲ ἐγέννησε τὸν Ἰακώβ·

[1] *om.* ὁ βασιλεὺς

[2] Ἀσάφ· Ἀσὰφ

[3] Ἀμώς· Ἀμὼς

* Luke 1. 27.

* Luke 1. 31.

* Is. 7. 14.

‖ *Or, his name shall be called.*

* Luke 2. 6.

1611

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations: and from David until the carrying away into Babylon are fourteen generations: and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the *birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a son, *and thou shalt call his Name Jesus: for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying,

23 *Behold, a Virgin shall be with child, and shall bring forth a son, and ‖ they shall call his name Emmanuel, which, being interpreted, is God with us.)

24 Then Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not, till she had brought forth her firstborn son, and he called his name Jesus.

2 Now when *Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came Wise men from the East to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

1881

16 and Jacob begat Joseph the hus-
band of Mary, of whom was born
Jesus, who is called Christ.
17 So all the generations from A-
braham unto David are fourteen
generations; and from David un-
to the [1] carrying away to Babylon
fourteen generations; and from
the [1] carrying away to Babylon
unto the Christ fourteen genera-
tions.
18 Now the [2] birth [3] of Jesus
Christ was on this wise: When
his mother Mary had been be-
trothed to Joseph, before they
came together she was found
with child of the [4] Holy Ghost.
19 And Joseph her husband, being
a righteous man, and not willing
to make her a public example,
was minded to put her away pri-
20 vily. But when he thought on
these things, behold, an angel of
the Lord appeared unto him in
a dream, saying, Joseph, thou
son of David, fear not to take
unto thee Mary thy wife: for
that which is [5] conceived in her
21 is of the Holy Ghost. And she
shall bring forth a son; and thou
shalt call his name JESUS; for it is
he that shall save his people from
22 their sins. Now all this is come
to pass, that it might be fulfilled
which was spoken by the Lord
through the prophet, saying,
23 Behold, the virgin shall be
with child, and shall bring
forth a son,
And they shall call his name
[6] Immanuel;
which is, being interpreted, God
24 with us. And Joseph arose from
his sleep, and did as the angel of
the Lord commanded him, and
25 took unto him his wife; and
knew her not till she had brought
forth a son: and he called his
name JESUS.
2 Now when Jesus was born
in Bethlehem of Judæa in the
days of Herod the king, behold,
[7] wise men from the east came
2 to Jerusalem, saying, [8] Where
is he that is born King of the
Jews? for we saw his star in the
east, and are come to worship
3 him. And when Herod the
king heard it, he was troubled,
and all Jerusalem with him.

[1] Or, *removal to Babylon*

[2] Or, *generation*: as in ver. 1.

[3] Some ancient authorities read *of the Christ*.

[4] Or, *Holy Spirit*: and so throughout this book.

[5] Gr. *begotten*.

[6] Gr. *Emmanuel*.

[7] Gr. *Magi*. Compare Esther i. 13; Dan. ii. 12.

[8] Or, *Where is the King of the Jews that is born?*

16 Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν ἄνδρα
Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος
Χριστός.
17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως
Δαβὶδ γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ
ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκα-
τέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος
ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.
18 Τοῦ δὲ **Ἰησοῦ**[4] Χριστοῦ ἡ **γέννησις**[5] οὕτως
ἦν. μνηστευθείσης **γὰρ**[6] τῆς μητρὸς αὐτοῦ
Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐ-
τούς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος
19 Ἁγίου. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος
ὤν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι,
20 ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ
αὐτοῦ ἐνθυμηθέντος, ἰδού, ἄγγελος Κυρίου
κατ᾽ ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς
Δαβίδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν
γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ
21 Πνεύματός ἐστιν Ἁγίου. τέξεται δὲ υἱόν, καὶ
καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ
σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν
22 αὐτῶν. τοῦτο δὲ ὅλον γέγονεν, ἵνα πλη-
ρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προ-
23 φήτου, λέγοντος, Ἰδού, ἡ παρθένος ἐν γαστρὶ
ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσι* τὸ
ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστι μεθερμη-
24 νευόμενον, Μεθ᾽ ἡμῶν ὁ Θεός. **διεγερθεὶς**[7]
δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς
προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου· καὶ
25 παρέλαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγί-
νωσκεν αὐτὴν ἕως οὗ ἔτεκε **τὸν**[8] υἱὸν **αὐτῆς**
τὸν πρωτότοκον[9]· καὶ ἐκάλεσε τὸ ὄνομα αὐ-
τοῦ ἸΗΣΟΥΝ.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς
Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως,
ἰδού, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς
2 Ἱεροσόλυμα, λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς
βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ
τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσ-
3 κυνῆσαι αὐτῷ. ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς
ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ᾽ αὐτοῦ.

[4] *Marg. om.* Ἰησοῦ
[5] γένεσις
[6] *om.* γὰρ
[7] ἐγερθεὶς
[8] *om.* τὸν
[9] *om.* αὐτῆς τὸν πρωτότοκον

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4 And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: For thus it is written by the Prophet;

6 *And thou Bethlehem *in* the land of Juda art not the least among the Princes of Juda: for out of thee shall come a Governor, that shall ‖rule my people Israel.

* Mic. 5. 2. John 7. 42.

‖ Or, *feed.*

7 Then Herod, when he had privily called the Wise men, enquired of them diligently what time the Star appeared:

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the King, they departed, and lo, the Star which they saw in the East, went before them, till it came and stood over where the young child was.

10 When they saw the Star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they ‖presented unto him gifts, gold, and frankincense, and myrrh.

‖ Or, *offered.*

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child, to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, *Out of Egypt have I called my son.

* Hos. 11. 1.

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4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5 And they said unto him, In Bethlehem of Judæa: for thus it is written [1]by the prophet,
6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.
7 Then Herod privily called the [2]wise men, and learned of them carefully [3]what time the star
8 appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and wor-
9 ship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child
10 was. And when they saw the star, they rejoiced with exceed-
11 ing great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frank-
12 incense and myrrh. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.
13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.
14 And he arose and took the young child and his mother by night,
15 and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

[1] Or, *through*

[2] Gr. *Magi.*

[3] Or, *the time of the star that appeared*

4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ
γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν
5 ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ,
Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπ-
6 ται διὰ τοῦ προφήτου, Καὶ σὺ Βηθλεέμ, γῆ
Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγε-
μόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγού-
μενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν
7 Ἰσραήλ. τότε Ἡρώδης, λάθρα καλέσας τοὺς
μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον
8 τοῦ φαινομένου ἀστέρος. καὶ πέμψας αὐ-
τοὺς εἰς Βηθλεὲμ εἶπε, Πορευθέντες ἀκριβῶς
ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε,
ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυ-
9 νήσω αὐτῷ. οἱ δὲ ἀκούσαντες τοῦ βασιλέως
ἐπορεύθησαν· καὶ ἰδού, ὁ ἀστήρ, ὃν εἶδον ἐν
τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἔστη
10 ἐπάνω οὗ ἦν τὸ παιδίον. ἰδόντες δὲ τὸν
ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα.
11 καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον* τὸ παι-
δίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ
πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες
τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ
12 δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ
χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι
πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν
εἰς τὴν χώραν αὐτῶν.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδού, ἄγγελος
Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων,
Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα
αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ
ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν
14 τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. ὁ δὲ ἐγερθεὶς
παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ
15 νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν
ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ
τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου,
λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

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16 ¶ Then Herod, when he saw that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time, which he had diligently enquired of the Wise men.

17 Then was fulfilled that which was spoken by *Jeremy the Prophet, saying,

* Jer. 31. 15.

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.

3 In those days came *John the Baptist, preaching in the wilderness of Judæa,

* Mark 1. 4. Luke 3. 2.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the Prophet Esaias, saying, *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

* Is. 40. 3. Mark 1. 3.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

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16 Then Herod, when he saw that
he was mocked of the [1] wise men,
was exceeding wroth, and sent
forth, and slew all the male chil-
dren that were in Bethlehem,
and in all the borders thereof,
from two years old and under,
according to the time which he
had carefully learned of the
17 [1] wise men. Then was fulfilled
that which was spoken [2] by Je-
remiah the prophet, saying,
18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her chil-
dren;
And she would not be com-
forted, because they are
not.
19 But when Herod was dead,
behold, an angel of the Lord ap-
peareth in a dream to Joseph in
20 Egypt, saying, Arise and take
the young child and his mother,
and go into the land of Israel:
for they are dead that sought
21 the young child's life. And he
arose and took the young child
and his mother, and came into
22 the land of Israel. But when he
heard that Archelaus was reign-
ing over Judæa in the room of
his father Herod, he was afraid
to go thither; and being warned
of God in a dream, he withdrew
23 into the parts of Galilee, and
came and dwelt in a city called
Nazareth: that it might be ful-
filled which was spoken [2] by the
prophets, that he should be call-
ed a Nazarene.
3 And in those days cometh
John the Baptist, preaching in
2 the wilderness of Judæa, saying,
Repent ye; for the kingdom of
3 heaven is at hand. For this is
he that was spoken of [2] by Isaiah
the prophet, saying,
The voice of one crying in the
wilderness,
Make ye ready the way of the
Lord,
Make his paths straight.
4 Now John himself had his rai-
ment of camel's hair, and a lea-
thern girdle about his loins; and
his food was locusts and wild
5 honey. Then went out unto him
Jerusalem, and all Judæa, and all
the region round about Jordan;

[1] Gr. *Magi.*

[2] Or, *through*

16 τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν
μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλε
πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν
πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κα-
τωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ
17 τῶν μάγων. τότε ἐπληρώθη τὸ ῥηθὲν **ὑπὸ**[1]
18 Ἱερεμίου* τοῦ προφήτου, λέγοντος, Φωνὴ ἐν
Ῥαμᾶ ἠκούσθη, **θρῆνος καὶ**[2] κλαυθμὸς καὶ
ὀδυρμὸς πολύς, Ῥαχὴλ κλαίουσα τὰ τέκνα
αὐτῆς, καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ
19 εἰσί. τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδού,
ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰω-
20 σὴφ ἐν Αἰγύπτῳ, λέγων, Ἐγερθεὶς παράλαβε
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου
εἰς γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ ζητοῦντες
21 τὴν ψυχὴν τοῦ παιδίου. ὁ δὲ ἐγερθεὶς παρέ-
λαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ
22 ἦλθεν εἰς γῆν Ἰσραήλ. ἀκούσας δὲ ὅτι Ἀρχέ-
λαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώ-
δου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελ-
θεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν
23 εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἐλθὼν κατῴ-
κησεν εἰς πόλιν λεγομένην Ναζαρέθ· ὅπως
πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι
Ναζωραῖος κληθήσεται.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται
Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ
2 τῆς Ἰουδαίας, **καὶ**[1] λέγων, Μετανοεῖτε· ἤγγικε
3 γὰρ ἡ βασιλεία τῶν οὐρανῶν. οὗτος γάρ
ἐστιν ὁ ῥηθεὶς **ὑπὸ**[2] Ἠσαΐου* τοῦ προφή-
του, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποι-
4 εῖτε τὰς τρίβους αὐτοῦ. αὐτὸς δὲ ὁ Ἰω-
άννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν
καμήλου, καὶ ζώνην δερματίνην περὶ τὴν
ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρί-
5 δες καὶ μέλι ἄγριον. τότε ἐξεπορεύετο
πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰου-
δαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου·

[1] διὰ
[2] *om.* θρῆνος καὶ

[1] *om.* καὶ
[2] διὰ

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6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, * O generation of vipers, who hath warned you to flee from the wrath to come?

* ch. 12. 34.

8 Bring forth therefore fruits ‖ meet for repentance.

‖ *Or, answerable to amendment of life.*

9 And think not to say within yourselves, * We have Abraham to *our* father: For I say unto you, that God is able of these stones to raise up children unto Abraham.

* John 8. 39.

10 And now also the axe is laid unto the root of the trees: * Therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

* ch. 7. 19.

11 * I indeed baptize you with water unto repentance: but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the holy Ghost, and with fire.

* Mark 1. 8. Luke 3. 16. John 1. 26.

12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner: but will burn up the chaff with unquenchable fire.

13 ¶ * Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him:

* Mark 1. 9. Luke 3. 21.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

4 Then was * Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

* Mark 1. 12. Luke 4. 1.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread.

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6 and they were baptized of him
in the river Jordan, confessing
7 their sins. But when he saw
many of the Pharisees and Sadducees
coming to his baptism,
he said unto them, Ye offspring
of vipers, who warned you to flee
8 from the wrath to come? Bring
forth therefore fruit worthy of
9 [1] repentance: and think not to
say within yourselves, We have
Abraham to our father: for I say
unto you, that God is able of
these stones to raise up children
10 unto Abraham. And even now
is the axe laid unto the root of
the trees: every tree therefore
that bringeth not forth good
fruit is hewn down, and cast in-
11 to the fire. I indeed baptize you
[2] with water unto repentance:
but he that cometh after me is
mightier than I, whose shoes I
am not [3] worthy to bear: he shall
baptize you [2] with the Holy Ghost
12 and *with* fire: whose fan is in his
hand, and he will throughly
cleanse his threshing-floor; and
he will gather his wheat into the
garner, but the chaff he will burn
up with unquenchable fire.
13 Then cometh Jesus from Gali-
lee to the Jordan unto John, to
14 be baptized of him. But John
would have hindered him, say-
ing, I have need to be baptized
of thee, and comest thou to me?
15 But Jesus answering said unto
him, Suffer [4] *it* now: for thus it
becometh us to fulfil all right-
eousness. Then he suffereth him.
16 And Jesus, when he was bap-
tized, went up straightway from
the water: and lo, the heavens
were opened [5] unto him, and he
saw the Spirit of God descend-
ing as a dove, and coming upon
17 him; and lo, a voice out of the
heavens, saying, [6] This is my be-
loved Son, in whom I am well
pleased.
4 Then was Jesus led up of the
Spirit into the wilderness to be
2 tempted of the devil. And when
he had fasted forty days and
forty nights, he afterward hun-
3 gered. And the tempter came
and said unto him, If thou art
the Son of God, command that
these stones become [7] bread.

[1] Or, *your repentance*

[2] Or, *in*

[3] Gr. *sufficient.*

[4] Or, me

[5] Some ancient authorities omit *unto him.*

[6] Or, *This is my Son; my beloved in whom I am well pleased.* See ch. xii. 18.

[7] Gr. *loaves.*

6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ[3] ὑπ᾽ αὐτοῦ, [3] *add* ποταμῷ
7 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ἰδὼν
δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων
ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν
αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν **καρποὺς ἀξίους**[4] τῆς μετανοίας· [4] καρπὸν ἄξιον
9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα
ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι
δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι
10 τέκνα τῷ Ἀβραάμ. ἤδη δὲ **καὶ**[5] ἡ ἀξίνη [5] *om.* καὶ
πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν
δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται
11 καὶ εἰς πῦρ βάλλεται. ἐγὼ μὲν βαπτίζω
ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου
ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ
εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί.
12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθα-
ριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον
αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατα-
καύσει πυρὶ ἀσβέστῳ.
13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλι-
λαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην,
14 τοῦ βαπτισθῆναι ὑπ᾽ αὐτοῦ. ὁ δὲ Ἰωάννης
διεκώλυεν αὐτόν, λέγων, Ἐγὼ χρείαν ἔχω
ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;
15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν,
Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν
πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν
16 αὐτόν. καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐ-
θὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδού, ἀνεῴχθησαν
αὐτῷ[6] οἱ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ [6] *Marg. om.* αὐτῷ
Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν καὶ ἐρχό-
17 μενον ἐπ᾽ αὐτόν. καὶ ἰδού, φωνὴ ἐκ τῶν
οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ
ἀγαπητός, ἐν ᾧ εὐδόκησα.
4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον
ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ
2 διαβόλου. καὶ νηστεύσας ἡμέρας τεσσα-
ράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον
3 ἐπείνασε. καὶ προσελθὼν **αὐτῷ**[1] ὁ πει- [1] *om.* αὐτῷ
ράζων εἶπεν[2], Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ [2] *add* αὐτῷ
ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

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4 But he answered, and said, It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

* Deut. 8. 3.

5 Then the devil taketh him up into the holy City, and setteth him on a pinnacle of the Temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: For it is written, *He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

* Ps. 91. 11.

7 Jesus said unto him, It is written again, *Thou shalt not tempt the Lord thy God.

* Deut. 6. 16.

8 Again the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.

* Deut. 6. 13. & 10. 20.

11 Then the devil leaveth him, and behold, Angels came and ministered unto him.

12 ¶ *Now when Jesus had heard that John was ‖cast into prison, he departed into Galilee.

* Mark 1. 14. Luke 4. 14. John 4. 43.

‖ Or, *delivered up*.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the Sea coast, in the borders of Zabulon and Nephthali:

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 *The land of Zabulon, and the land of Nephthali, by the way of the Sea beyond Jordan, Galilee of the Gentiles:

* Is. 9. 1.

16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ *From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

* Mark 1. 14.

18 ¶ *And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers.)

* Mark 1. 16.

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4 But he answered and said, It is
written, Man shall not live by
bread alone, but by every word
that proceedeth out of the mouth
5 of God. Then the devil taketh
him into the holy city; and he
set him on the [1]pinnacle of the
6 temple, and saith unto him, If
thou art the Son of God, cast
thyself down: for it is written,
He shall give his angels charge
concerning thee:
And on their hands they shall
bear thee up,
Lest haply thou dash thy foot
against a stone.
7 Jesus said unto him, Again it is
written, Thou shalt not tempt the
8 Lord thy God. Again, the devil
taketh him unto an exceeding
high mountain, and sheweth him
all the kingdoms of the world,
9 and the glory of them; and he said
unto him, All these things will I
give thee, if thou wilt fall down
10 and worship me. Then saith Jesus unto him, Get thee hence,
Satan: for it is written, Thou
shalt worship the Lord thy God,
and him only shalt thou serve.
11 Then the devil leaveth him; and
behold, angels came and ministered unto him.
12 Now when he heard that John
was delivered up, he withdrew
13 into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea,
in the borders of Zebulun and
14 Naphtali: that it might be fulfilled which was spoken [2]by
Isaiah the prophet, saying,
15 The land of Zebulun and the
land of Naphtali,
[3]Toward the sea, beyond Jordan,
Galilee of the [4]Gentiles,
16 The people which sat in darkness
Saw a great light,
And to them which sat in the
region and shadow of death,
To them did light spring up.
17 From that time began Jesus to
preach, and to say, Repent ye; for
the kingdom of heaven is at hand.
18 And walking by the sea of Galilee, he saw two brethren, Simon
who is called Peter, and Andrew
his brother, casting a net into
the sea; for they were fishers.

[1] Gr. *wing*.

[2] Or, *through*

[3] Gr. *The way of the sea*.

[4] Gr. *nations*: and so elsewhere.

4 ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται, Οὐκ ἐπ'
ἄρτῳ μόνῳ ζήσεται[3] ἄνθρωπος, ἀλλ' ἐπὶ — [3] *add* ὁ
παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος
5 Θεοῦ. τότε παραλαμβάνει αὐτὸν ὁ διάβολος
εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν[4] αὐτὸν ἐπὶ — [4] ἔστησεν
6 τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ, Εἰ
υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέ-
γραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντε-
λεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε,
μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα
7 σοῦ. ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπ-
ται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.
8 πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς
ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας
τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν
9 αὐτῶν, καὶ λέγει[5] αὐτῷ, Ταῦτα πάντα σοι — [5] εἶπεν
10 δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. τότε
λέγει αὐτῷ ὁ Ἰησοῦς, Ὕπαγε, Σατανᾶ· γέ-
γραπται γάρ, Κύριον τὸν Θεόν σου προσκυ-
11 νήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. τότε
ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδού, ἄγγελοι
προσῆλθον καὶ διηκόνουν αὐτῷ.
12 Ἀκούσας δὲ ὁ **Ἰησοῦς**[6] ὅτι Ἰωάννης πα- — [6] *om.* ὁ Ἰησοῦς
13 ρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· καὶ
καταλιπὼν τὴν Ναζαρέθ, ἐλθὼν κατῴκησεν
εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν
14 ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ· ἵνα πλη-
ρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου* τοῦ προφήτου,
15 λέγοντος, Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ,
ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλι-
16 λαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν
σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις
ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν
αὐτοῖς.
17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ
λέγειν, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία
τῶν οὐρανῶν.
18 Περιπατῶν δὲ ὁ **Ἰησοῦς**[7] παρὰ τὴν θά- — [7] *om.* ὁ Ἰησοῦς
λασσαν τῆς Γαλιλαίας εἶδε δύο ἀδελφούς,
Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβλη-
στρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς.

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19 And he saith unto them, Follow me: and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy, and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

5 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 * Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

* Luke 6. 20.

4 Blessed *are* they that mourn: for they shall be comforted.

5 * Blessed *are* the meek: for they shall inherit the earth.

* Ps. 37. 11.

6 Blessed *are* they which do hunger and thirst after righteousness: * for they shall be filled.

* Is. 65. 13.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 * Blessed *are* the pure in heart: for they shall see God.

* Ps. 24. 4.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 * Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

* 1 Pet. 3. 14.

11 Blessed *are* ye, when men shall revile you, and persecute you, and shall say

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19 And he saith unto them, Come ye
after me, and I will make you
20 fishers of men. And they straight-
way left the nets, and followed
21 him. And going on from thence
he saw other two brethren,
[1] James the *son* of Zebedee, and
John his brother, in the boat
with Zebedee their father, mend-
ing their nets; and he called
22 them. And they straightway left
the boat and their father, and
followed him.
23 And [2] Jesus went about in
all Galilee, teaching in their
synagogues, and preaching the
[3] gospel of the kingdom, and
healing all manner of dis-
ease and all manner of sick-
24 ness among the people. And
the report of him went forth
into all Syria: and they brought
unto him all that were sick,
holden with divers diseases
and torments, [4] possessed with
devils, and epileptic, and pal-
sied; and he healed them.
25 And there followed him great
multitudes from Galilee and
Decapolis and Jerusalem and
Judæa and *from* beyond Jordan.
5 And seeing the multitudes, he
went up into the mountain: and
when he had sat down, his dis-
2 ciples came unto him: and he
opened his mouth and taught
them, saying,
3 Blessed are the poor in spirit:
for theirs is the kingdom of
heaven.
4 [5] Blessed are they that mourn:
for they shall be comforted.
5 Blessed are the meek: for they
shall inherit the earth.
6 Blessed are they that hunger
and thirst after righteousness:
for they shall be filled.
7 Blessed are the merciful: for
they shall obtain mercy.
8 Blessed are the pure in heart:
for they shall see God.
9 Blessed are the peacemakers:
for they shall be called sons of
God.
10 Blessed are they that have
been persecuted for righteous-
ness' sake: for theirs is the
11 kingdom of heaven. Blessed are
ye when *men* shall reproach
you, and persecute you, and say

[1] Or, *Jacob*: and so elsewhere.

[2] Some ancient authorities read *he*.

[3] Or, *good tidings* and so elsewhere.

[4] Or, *demoniacs*

[5] Some ancient authorities transpose ver. 4 and 5.

19 καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ
20 ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. οἱ δὲ εὐ-
θέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
21 καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελ-
φούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάν-
νην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ
Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας
22 τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. οἱ
δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
αὐτῶν ἠκολούθησαν αὐτῷ.
23 Καὶ περιῆγεν **ὅλην τὴν Γαλιλαίαν**[8] **ὁ Ἰη-
σοῦς**[9], διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας,
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μα-
24 λακίαν ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ
αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν
αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις
νόσοις καὶ βασάνοις συνεχομένους, **καὶ**[10]
δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ
25 παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. καὶ
ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς
Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων
καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.
5 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος·
καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ
2 μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ στόμα αὐτοῦ,
ἐδίδασκεν αὐτούς, λέγων,
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐ-
τῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
4 [1]Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ πα-
ρακληθήσονται.
5 Μακάριοι οἱ πρᾳεῖς· ὅτι αὐτοὶ κληρονο-
μήσουσι τὴν γῆν.
6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν
δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται.
7 Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθή-
σονται.
8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ
τὸν Θεὸν ὄψονται.
9 Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ
Θεοῦ κληθήσονται.
10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύ-
νης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐ-
ρανῶν.
11 Μακάριοί ἐστε, ὅταν ὀνειδίσω-
σιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι

8 *ἐν ὅλῃ τῇ Γαλιλαίᾳ*

9 *Marg. om. ὁ Ἰησοῦς*

10 *om. καὶ*

1 *Marg. transposes verses* 4, 5

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all manner of *evil against you †falsely for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: For so persecuted they the Prophets which were before you.

13 ¶ Ye are the salt of the earth: *But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men *light a candle, and put it under a ‖bushel: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, *that they may see your good works, and glorify your father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the Prophets. I am not come to destroy, but to fulfil.

18 For verily I say unto you, *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard, that it was said ‖by them of old time, *Thou shalt not kill: and, Whosoever shall kill, shall be in danger of the judgment.

22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, *Thou* fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee:

24 Leave there thy gift before the

* 1 Pet. 4. 14.
† *Gr. lying.*
* Mark 9. 50. Luke 14. 34.
* Mark 4. 21. Luke 8. 16. & 11. 33.
‖ *The word in the original, signifieth a measure containing about a pint less than a peck.*
* 1 Pet. 2. 12.
* Luke 16. 17.
* Jam. 2. 10.
‖ *Or, to them.*
* Ex. 20. 13. Deut. 5. 17.

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all manner of evil against you
12 falsely, for my sake. Rejoice, and
be exceeding glad: for great is
your reward in heaven: for so
persecuted they the prophets
which were before you.
13 Ye are the salt of the earth:
but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for
nothing, but to be cast out and
14 trodden under foot of men. Ye
are the light of the world. A
city set on a hill cannot be hid.
15 Neither do *men* light a lamp,
and put it under the bushel, but
on the stand; and it shineth
unto all that are in the house.
16 Even so let your light shine
before men, that they may see
your good works, and glorify
your Father which is in heaven.
17 Think not that I came to destroy the law or the prophets: I
came not to destroy, but to ful-
18 fil. For verily I say unto you,
Till heaven and earth pass away,
one jot or one tittle shall in no
wise pass away from the law, till
19 all things be accomplished. Whosoever therefore shall break one
of these least commandments,
and shall teach men so, shall be
called least in the kingdom of
heaven: but whosoever shall do
and teach them, he shall be called great in the kingdom of hea-
20 ven. For I say unto you, that
except your righteousness shall
exceed *the righteousness* of the
scribes and Pharisees, ye shall
in no wise enter into the kingdom of heaven.
21 Ye have heard that it was said
to them of old time, Thou shalt
not kill; and whosoever shall
kill shall be in danger of the
22 judgement: but I say unto you,
that every one who is angry with
his brother[1] shall be in danger
of the judgement; and whosoever shall say to his brother,
[2] Raca, shall be in danger of the
council; and whosoever shall say,
[3] Thou fool, shall be in danger [4] of
23 the [5] hell of fire. If therefore thou
art offering thy gift at the altar,
and there rememberest that thy
brother hath aught against thee,
24 leave there thy gift before the

[1] Many ancient authorities insert *without cause.*
[2] An expression of contempt.
[3] Or, *Morch*, a Hebrew expression of condemnation.
[4] Gr. *unto* or *into.*
[5] Gr. *Gehenna of fire.*

πᾶν πονηρὸν **ῥῆμα**[2] καθ' ὑμῶν ψευδόμενοι,
12 ἕνεκεν ἐμοῦ. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι
ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·
οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ
ὑμῶν.
13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ
ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς
οὐδὲν ἰσχύει ἔτι, εἰ μὴ **βληθῆναι**[3] ἔξω **καὶ**[4]
14 καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ὑμεῖς
ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις
15 κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ καίουσι
λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον,
ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς
16 ἐν τῇ οἰκίᾳ. οὕτω λαμψάτω τὸ φῶς ὑμῶν
ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πα-
τέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν
νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον κατα-
18 λῦσαι ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω
ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ,
ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ
19 τοῦ νόμου, ἕως ἂν πάντα γένηται. ὃς ἐὰν οὖν
λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχί-
στων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους,
ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν
οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος
μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρα-
20 νῶν. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ
ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων
καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν
βασιλείαν τῶν οὐρανῶν.
21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ
φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται
22 τῇ κρίσει· ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ
ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ **εἰκῇ**[5] ἔνοχος
ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ
αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ·
ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν
23 γέενναν τοῦ πυρός. ἐὰν οὖν προσφέρῃς
τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ
μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ
24 σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ

[2] *om.* ῥῆμα

[3] βληθὲν [4] *om.* καὶ

[5] *om.* εἰκῇ *text, not marg.*

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altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 *Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, *Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 *And if thy right eye ‖offend thee, pluck it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, *Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, *Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all, neither by heaven, for it is God's throne:

35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 *But let your communication be Yea, yea: Nay, nay: For whatsoever is more than these, cometh of evil.

* Luke 12. 58.
* Ex. 20. 14.
* ch. 18. 8. Mark 9. 47.
‖ *Or, do cause thee to offend.*
* Deut. 24. 1. Luke 16. 18. 1 Cor. 7. 10.
* Ex. 20. 7. Lev. 19. 12. Deut. 5. 11.
* Jam. 5. 12.

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altar, and go thy way, first
be reconciled to thy brother,
and then come and offer thy
25 gift. Agree with thine adver-
sary quickly, whiles thou art
with him in the way; lest haply
the adversary deliver thee to
the judge, and the judge [1]de-
liver thee to the officer, and
26 thou be cast into prison. Ve-
rily I say unto thee, Thou
shalt by no means come out
thence, till thou have paid the
last farthing.
27 Ye have heard that it was said,
Thou shalt not commit adultery:
28 but I say unto you, that every
one that looketh on a woman to
lust after her hath committed
adultery with her already in his
29 heart. And if thy right eye causeth
thee to stumble, pluck it out, and
cast it from thee: for it is profit-
able for thee that one of thy
members should perish, and not
thy whole body be cast into
30 [2]hell. And if thy right hand
causeth thee to stumble, cut it
off, and cast it from thee: for it
is profitable for thee that one of
thy members should perish, and
not thy whole body go into
31 [2]hell. It was said also, Who-
soever shall put away his wife,
let him give her a writing of
32 divorcement: but I say unto
you, that every one that put-
teth away his wife, saving for
the cause of fornication, mak-
eth her an adulteress: and who-
soever shall marry her when
she is put away committeth
adultery.
33 Again, ye have heard that it
was said to them of old time,
Thou shalt not forswear thyself,
but shalt perform unto the Lord
34 thine oaths: but I say unto you,
Swear not at all; neither by the
heaven, for it is the throne of
35 God; nor by the earth, for it is
the footstool of his feet; nor [3]by
Jerusalem, for it is the city of
36 the great King. Neither shalt
thou swear by thy head, for thou
canst not make one hair white
37 or black. [4]But let your speech
be, Yea, yea; Nay, nay: and
whatsoever is more than these
is of [5]the evil *one*.

[1] Some ancient authorities omit *deliver thee.*
[2] Gr. *Gehenna.*
[3] Or, *toward*
[4] Some ancient authorities read *But your speech shall be.*
[5] Or, *evil*: as in ver. 39; vi. 13.

θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλά-
γηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσ-
25 *φερε τὸ δῶρόν σου. ἴσθι εὐνοῶν τῷ ἀντι-*
δίκῳ σου ταχύ, ἕως ὅτου εἶ **ἐν τῇ ὁδῷ μετ'**
αὐτοῦ[6], *μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ*
κριτῇ, καὶ ὁ κριτής **σε παραδῷ**[7] *τῷ ὑπηρέτῃ,*
26 *καὶ εἰς φυλακὴν βληθήσῃ. ἀμὴν λέγω σοι,*
οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν
ἔσχατον κοδράντην.
27 *Ἠκούσατε ὅτι ἐρρέθη* **τοῖς ἀρχαίοις**[8], *Οὐ*
28 *μοιχεύσεις· ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ*
βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς
ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.
29 *εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει*
σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμ-
φέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν
σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς
30 *γέενναν. καὶ εἰ ἡ δεξιά σου χεὶρ σκανδα-*
λίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ·
συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν με-
λῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου **βληθῇ**
31 **εἰς γέενναν**[9]. *ἐρρέθη δὲ ὅτι Ὃς ἂν ἀπολύσῃ*
τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον·
32 *ἐγὼ δὲ λέγω ὑμῖν, ὅτι* **ὃς ἂν ἀπολύσῃ**[10] *τὴν*
γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας,
ποιεῖ αὐτὴν **μοιχᾶσθαι**[11]· *καὶ ὃς ἐὰν ἀπολε-*
λυμένην γαμήσῃ μοιχᾶται.
33 *Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,*
Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ
34 *τοὺς ὅρκους σου· ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμό-*
σαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος
35 *ἐστὶ τοῦ Θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπό-*
διόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱερο-
σόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασι-
36 *λέως· μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι*
οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν
37 *ποιῆσαι.* **ἔστω**[12] *δὲ ὁ λόγος ὑμῶν, ναὶ ναί,*
οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονη-
ροῦ ἐστιν.

[6] *μετ' αὐτοῦ ἐν τῇ ὁδῷ*
[7] *Marg. om. σε παραδῷ*
[8] *om. τοῖς ἀρχαίοις*
[9] *εἰς γέενναν ἀπέλθῃ*
[10] *πᾶς ὁ ἀπολύων*
[11] *μοιχευθῆναι*
[12] *Marg. ἔσται*

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38 ¶ Ye have heard that it hath been said, *An eye for an eye, and a tooth for a tooth.

* Ex. 21. 24. Lev. 24. 20. Deut. 19. 21.

39 But I say unto you, *that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

* Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee: and *from him that would borrow of thee, turn not thou away.

* Deut. 15. 8.

43 ¶ Ye have heard, that it hath been said, *Thou shalt love thy neighbour, and hate thine enemy:

* Lev. 19. 18.

44 But I say unto you, *Love your enemies, bless them that curse you, do good to them that hate you, and *pray for them which despitefully use you, and persecute you:

* Luke 6. 27.

* Luke 23. 34. Acts 7. 60.

45 That ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust.

46 *For if ye love them which love you, what reward have ye? Do not even the Publicans the same?

* Luke 6. 32.

47 And if ye salute your brethren only, what do you more *than others?* Do not even the Publicans so?

48 Be ye therefore perfect, even as your father, which is in heaven, is perfect.

6 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward ‖ of your father which is in heaven.

‖ *Or, with.*

2 Therefore, *when thou doest thine alms, ‖ do not sound a trumpet before thee, as the hypocrites do, in the Synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

* Rom. 12. 8.

‖ *Or, cause not a trumpet to be sounded.*

3 But when thou doest alms, let not thy left hand know what thy right doeth:

4 That thine alms may be in secret: And thy father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the streets,

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38 Ye have heard that it was said,
An eye for an eye, and a tooth
39 for a tooth: but I say unto you,
Resist not [1]him that is evil: but
whosoever smiteth thee on thy
right cheek, turn to him the
40 other also. And if any man
would go to law with thee, and
take away thy coat, let him have
41 thy cloke also. And whosoever
shall [2]compel thee to go one
42 mile, go with him twain. Give
to him that asketh thee, and
from him that would borrow
of thee turn not thou away.
43 Ye have heard that it was said,
Thou shalt love thy neighbour,
44 and hate thine enemy: but I say
unto you, Love your enemies,
and pray for them that persecute
45 you; that ye may be sons of
your Father which is in heaven:
for he maketh his sun to rise on
the evil and the good, and sendeth rain on the just and the un-
46 just. For if ye love them that
love you, what reward have
ye? do not even the [3]publicans
47 the same? And if ye salute
your brethren only, what do
ye more *than others?* do not
even the Gentiles the same?
48 Ye therefore shall be perfect,
as your heavenly Father is perfect.
6 Take heed that ye do not your
righteousness before men, to be
seen of them: else ye have no
reward with your Father which
is in heaven.
2 When therefore thou doest
alms, sound not a trumpet before thee, as the hypocrites do
in the synagogues and in the
streets, that they may have
glory of men. Verily I say unto you, They have received their
3 reward. But when thou doest
alms, let not thy left hand
know what thy right hand do-
4 eth: that thine alms may be
in secret: and thy Father which
seeth in secret shall recompense
thee.
5 And when ye pray, ye shall
not be as the hypocrites: for
they love to stand and pray
in the synagogues and in
the corners of the streets,

[1] Or, *evil*

[2] Gr. *impress.*

[3] That is, *collectors or renters of Roman taxes*: and so elsewhere.

38 Ἠκούσατε ὅτι ἐρρέθη, Ὀφθαλμὸν ἀντὶ
39 ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος· ἐγὼ δὲ
λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ'
ὅστις σε **ῥαπίσει ἐπὶ**[13] τὴν δεξιάν σου σια-
40 γόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ
θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου
41 λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ ὅστις
σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ
42 δύο. τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα
ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς.
43 Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν
πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου·
44 ἐγω δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς
ὑμῶν, **εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς**[14], καὶ
προσεύχεσθε ὑπὲρ τῶν **ἐπηρεαζόντων ὑμᾶς,
45 καὶ**[15] διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ
τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν
ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγα-
θούς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς,
τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ
47 αὐτὸ ποιοῦσι; καὶ ἐὰν ἀσπάσησθε τοὺς
ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;
48 οὐχὶ καὶ οἱ **τελῶναι οὕτω**[16] ποιοῦσιν; ἔσεσθε
οὖν ὑμεῖς τέλειοι, **ὥσπερ**[17] ὁ πατὴρ ὑμῶν ὁ
ἐν τοῖς οὐρανοῖς[18] τέλειός ἐστι.
6 Προσέχετε τὴν **ἐλεημοσύνην**[1] ὑμῶν μὴ
ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ
θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ
ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς
οὐρανοῖς.
2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλ-
πίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ
ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς
ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώ-
πων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν
3 αὐτῶν. σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ
γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου,
4 ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ·
καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ
αὐτὸς[2] ἀποδώσει σοι **ἐν τῷ φανερῷ**[3].
5 Καὶ ὅταν **προσεύχῃ, οὐκ ἔσῃ**[4] **ὥσπερ**[5] οἱ ὑπο-
κριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ
ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσ-

13 ῥαπίζει εἰς

14 om. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς,

15 om. ἐπηρεαζόντων ὑμᾶς, καὶ

16 ἐθνικοὶ τὸ αὐτὸ

17 ὡς

18 οὐράνιος

1 δικαιοσύνην

2 om. αὐτὸς

3 om. ἐν τῷ φανερῷ

4 προσεύχησθε, οὐκ ἔσεσθε

5 ὡς

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that they may be seen of men. Verily I say unto you, they have their reward.

6 But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain *repetitions, as the heathen do. For they think that they shall be heard for their much speaking.

* Ecclus. 7. 14.

8 Be not ye therefore like unto them: For your father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: *Our father which art in heaven, hallowed be thy name.

* Luke 11. 2.

10 Thy kingdom come. Thy will be done, in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen.

14 *For, if ye forgive men their trespasses, your heavenly father will also forgive you.

* Mark 11. 25.

15 But, if ye forgive not men their trespasses, neither will your father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the Hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: Verily I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 That thou appear not unto men to fast, but unto thy father which is in secret: and thy father which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through, and steal.

20 *But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal.

* Luke 12. 33. 1 Tim. 6. 19.

21 For where your treasure is, there will your heart be also.

22 *The light of the body is the

* Luke 11. 34.

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that they may be seen of
men. Verily I say unto you,
They have received their re-
6 ward. But thou, when thou
prayest, enter into thine inner
chamber, and having shut thy
door, pray to thy Father which
is in secret, and thy Father
which seeth in secret shall
7 recompense thee. And in pray-
ing use not vain repetitions,
as the Gentiles do: for they
think that they shall be heard
8 for their much speaking. Be
not therefore like unto them:
for [1]your Father knoweth what
things ye have need of, before
9 ye ask him. After this man-
ner therefore pray ye: Our
Father which art in heaven,
10 Hallowed be thy name. Thy
kingdom come. Thy will be
done, as in heaven, so on
11 earth. Give us this day [2]our
12 daily bread. And forgive us our
debts, as we also have forgiven
13 our debtors. And bring us not
into temptation, but deliver us
14 from [3]the evil *one*.[4] For if ye
forgive men their trespasses,
your heavenly Father will also
15 forgive you. But if ye forgive
not men their trespasses, neither will your Father forgive
your trespasses.
16 Moreover when ye fast, be not,
as the hypocrites, of a sad countenance: for they disfigure their
faces, that they may be seen of
men to fast. Verily I say unto
you, They have received their
17 reward. But thou, when thou
fastest, anoint thy head, and
18 wash thy face; that thou be not
seen of men to fast, but of thy
Father which is in secret: and
thy Father, which seeth in secret, shall recompense thee.
19 Lay not up for yourselves
treasures upon the earth, where
moth and rust doth consume,
and where thieves [5]break through
20 and steal: but lay up for yourselves treasures in heaven, where
neither moth nor rust doth
consume, and where thieves do
not [5]break through nor steal:
21 for where thy treasure is, there
22 will thy heart be also. The
lamp of the body is the

[1] Some ancient authorities read *God your Father.*

[2] Gr. *our bread for the coming day.*

[3] Or, *evil*

[4] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

[5] Gr. *dig through.*

εὔχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις·
ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐ-
6 τῶν. σὺ δέ, ὅταν προσεύχῃ, εἴσελθε εἰς τὸ
ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου,
πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ·
καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ
7 ἀποδώσει σοι **ἐν τῷ φανερῷ**[6]. προσευχό-
μενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνι-
κοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν
8 εἰσακουσθήσονται. μὴ οὖν ὁμοιωθῆτε αὐ-
τοῖς· οἶδε γὰρ[7] ὁ πατὴρ ὑμῶν ὧν χρείαν
9 ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. οὕτως
οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν
10 τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλ-
θέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά
11 σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ **τῆς**[8] γῆς· τὸν
ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ
13 ἡμεῖς **ἀφίεμεν**[9] τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ
εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι
ἡμᾶς ἀπὸ τοῦ πονηροῦ. **ὅτι σοῦ ἐστιν ἡ**
βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς
14 **αἰῶνας. ἀμήν.**[10] ἐὰν γὰρ ἀφῆτε τοῖς ἀν-
θρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ
15 ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ
ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐ-
τῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παρα-
πτώματα ὑμῶν.
16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε **ὥσπερ**[11]
οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσι γὰρ τὰ
πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώ-
ποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέ-
17 χουσι τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων
ἄλειψαί σου τὴν κεφαλήν, καὶ τὸ πρόσωπόν
18 σου νίψαι, ὅπως μὴ φανῇς τοῖς ἀνθρώποις
νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ
κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
κρυπτῷ ἀποδώσει σοι **ἐν τῷ φανερῷ**[12].
19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς
γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου
20 κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρί-
ζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε
σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται
21 οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. ὅπου γάρ
ἐστιν ὁ θησαυρὸς **ὑμῶν**[13], ἐκεῖ ἔσται καὶ ἡ καρ-
22 δία **ὑμῶν**[13]. ὁ λύχνος τοῦ σώματός ἐστιν ὁ

[6] *om.* ἐν τῷ φανερῷ

[7] *Marg. adds* ὁ Θεὸς

[8] *om.* τῆς

[9] ἀφήκαμεν

[10] *om.* ὅτι σοῦ ἐστιν *to end of verse, text, not marg.*

[11] ὡς

[12] *om.* ἐν τῷ φανερῷ

[13] σου

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eye: If therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

* Luke 16. 13.

24 ¶ *No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

* Ps. 55. 22. Luke 12. 22. 1 Pet. 5. 7.

25 Therefore I say unto you, *Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on: Is not the life more than meat? and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them. Are ye not much better than they?

27 Which of you by taking thought, can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven: shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, what shall we drink? or wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

* Luke 6. 37. Rom. 2. 1.

7 Judge *not, that ye be not judged.

* Mark 4. 24. Luke 6. 38.

2 For with what judgment ye judge, ye shall be judged: *and with what measure ye mete, it shall be measured to you again.

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eye: if therefore thine eye be
single, thy whole body shall be
23 full of light. But if thine eye
be evil, thy whole body shall
be full of darkness. If there-
fore the light that is in thee
be darkness, how great is the
24 darkness! No man can serve
two masters: for either he
will hate the one, and love the
other; or else he will hold to
one, and despise the other.
Ye cannot serve God and mam-
25 mon. Therefore I say unto you,
Be not anxious for your life, what
ye shall eat, or what ye shall drink;
nor yet for your body, what ye
shall put on. Is not the life
more than the food, and the
26 body than the raiment? Behold
the birds of the heaven, that
they sow not, neither do they
reap, nor gather into barns; and
your heavenly Father feedeth
them. Are not ye of much more
27 value than they? And which of
you by being anxious can add
one cubit unto his [1]stature?
28 And why are ye anxious con-
cerning raiment? Consider the
lilies of the field, how they grow;
they toil not, neither do they
29 spin: yet I say unto you, that
even Solomon in all his glory
was not arrayed like one of these.
30 But if God doth so clothe the
grass of the field, which to-day is,
and to-morrow is cast into the
oven, *shall he* not much more
clothe you, O ye of little faith?
31 Be not therefore anxious, saying,
What shall we eat? or, What shall
we drink? or, Wherewithal shall
32 we be clothed? For after all these
things do the Gentiles seek; for
your heavenly Father knoweth
that ye have need of all these
33 things. But seek ye first his
kingdom, and his righteousness;
and all these things shall be
34 added unto you. Be not there-
fore anxious for the morrow: for
the morrow will be anxious for
itself. Sufficient unto the day
is the evil thereof.
7 Judge not, that ye be not judg-
2 ed. For with what judgement ye
judge, ye shall be judged: and
with what measure ye mete, it
shall be measured unto you.

[1] Or, *age*

ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς
23 ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ
ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά
σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν
24 σοὶ σκότος ἐστί, τὸ σκότος πόσον; οὐδεὶς
δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν
ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς
ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ
25 δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. διὰ
τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ
ὑμῶν, τί φάγητε **καὶ**[14] τί πίητε· μηδὲ τῷ [14] ἢ
σώματι ὑμῶν, τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ
πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ
26 ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ
οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζου-
σιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ
πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ
27 ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ
ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν
28 ἡλικίαν αὐτοῦ πῆχυν ἕνα; καὶ περὶ ἐνδύ-
ματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα
τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ
29 νήθει· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν
πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τού-
30 των. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον
ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ
Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον
31 ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν μεριμνήσητε, λέ-
γοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περι-
32 βαλώμεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπι-
ζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
33 χρῄζετε τούτων ἁπάντων. ζητεῖτε δὲ πρῶ-
τον τὴν βασιλείαν **τοῦ Θεοῦ**[15] καὶ τὴν δι- [15] *om.* τοῦ Θεοῦ
καιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστε-
34 θήσεται ὑμῖν. μὴ οὖν μεριμνήσητε εἰς τὴν
αὔριον· ἡ γὰρ αὔριον μεριμνήσει **τὰ**[16] ἑαυ- [16] *om.* τὰ
τῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.
7 2 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ
κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ
μέτρῳ μετρεῖτε, **ἀντιμετρηθήσεται**[1] ὑμῖν. [1] μετρηθήσεται

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* Luke 6. 41.

3 *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine: lest they trample them under their feet, and turn again and rend you.

* ch. 21. 22. Mark 11. 24. Luke 11. 9. John 16. 24. James 1. 6.

7 ¶ *Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?

* Luke 6. 31.

12 Therefore all things *whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.

* Luke 13. 24.

13 ¶ *Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

‖ *Or, how.*

14 ‖Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.

* Luke 6. 43.

16 Ye shall know them by their fruits: *Do men gather grapes of thorns, or figs of thistles?

17 Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

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3 And why beholdest thou the mote
that is in thy brother's eye, but
considerest not the beam that is
4 in thine own eye? Or how wilt
thou say to thy brother, Let me
cast out the mote out of thine
eye; and lo, the beam is in thine
5 own eye? Thou hypocrite, cast
out first the beam out of thine
own eye; and then shalt thou
see clearly to cast out the mote
out of thy brother's eye.
6 Give not that which is holy
unto the dogs, neither cast your
pearls before the swine, lest
haply they trample them under
their feet, and turn and rend
you.
7 Ask, and it shall be given you;
seek, and ye shall find; knock,
and it shall be opened unto you:
8 for every one that asketh receiveth; and he that seeketh
findeth; and to him that knock-
9 eth it shall be opened. Or what
man is there of you, who, if his
son shall ask him for a loaf, will
10 give him a stone; or if he shall
ask for a fish, will give him a
11 serpent? If ye then, being evil,
know how to give good gifts unto your children, how much more
shall your Father which is in
heaven give good things to them
12 that ask him? All things therefore whatsoever ye would that
men should do unto you, even
so do ye also unto them: for
this is the law and the prophets.
13 Enter ye in by the narrow
gate: for wide [1] is the gate, and
broad is the way, that leadeth to
destruction, and many be they
14 that enter in thereby. [2] For narrow is the gate, and straitened
the way, that leadeth unto life,
and few be they that find it.
15 Beware of false prophets, which
come to you in sheep's clothing,
but inwardly are ravening wolves.
16 By their fruits ye shall know
them. Do *men* gather grapes
of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth
evil fruit, neither can a corrupt tree bring forth good fruit.

[1] Some ancient authorities omit *is the gate.*

[2] Many ancient authorities read *How narrow is the gate, &c.*

3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλ-
4 μῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς ἐρεῖς τῷ
ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος **ἀπὸ**[2]
τοῦ ὀφθαλμοῦ σου· καὶ ἰδού, ἡ δοκὸς ἐν τῷ
5 ὀφθαλμῷ σου; ὑποκριτά, ἔκβαλε πρῶτον
τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε
διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφ-
θαλμοῦ τοῦ ἀδελφοῦ σου.
6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε
τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοί-
ρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς
ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.
7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ
εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑ-
9 ρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. ἢ τίς
ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν **ἐὰν**[3] **αἰτήσῃ**[4] ὁ
υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;
10 **καὶ ἐὰν ἰχθὺν αἰτήσῃ**[5], μὴ ὄφιν ἐπιδώσει
11 αὐτῷ; εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε
δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρα-
νοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;
12 πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν
οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.
13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλα-
τεῖα **ἡ πύλη**[6], καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπά-
γουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ
14 εἰσερχόμενοι δι᾽ αὐτῆς· ὅτι[7] στενὴ ἡ πύλη,
καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν
ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.
15 Προσέχετε **δὲ**[8] ἀπὸ τῶν ψευδοπροφητῶν,
οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προ-
16 βάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες. ἀπὸ
τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς·
μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν,
17 ἢ ἀπὸ τριβόλων σῦκα; οὕτω πᾶν δένδρον
ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν
18 δένδρον καρποὺς πονηροὺς ποιεῖ. οὐ δύναται
δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν,
οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

[2] ἐκ
[3] *om.* ἐὰν
[4] αἰτήσει
[5] ἢ καὶ ἰχθὺν αἰτήσει
[6] *Marg. om.* ἡ πύλη
[7] *Marg.* τί
[8] *om.* δὲ

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* ch. 3. 10.

19 *Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

* Rom. 2. 13. James 1. 22.

21 ¶ Not every one that saith unto me, *Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

* Luke 13. 27. * Ps. 6. 8.

23 And then will I profess unto them, *I never knew you: *Depart from me, ye that work iniquity.

* Luke 6. 47.

24 ¶ Therefore, *whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

* Mark 1. 22. Luke 4. 32.

28 And it came to pass, when Jesus had ended these sayings, *the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the Scribes.

8 When he was come down from the Mountain, great multitudes followed him.

* Mark 1. 40. Luke 5. 12.

2 *And behold, there came a leper, and worshipped him, saying, Lord, If thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

* Lev. 14. 4. * Luke 7. 1.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that *Moses commanded, for a testimony unto them.

5 ¶ *And when Jesus was entered

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19 Every tree that bringeth not
forth good fruit is hewn down,
20 and cast into the fire. There-
fore by their fruits ye shall
21 know them. Not every one that
saith unto me, Lord, Lord, shall
enter into the kingdom of hea-
ven; but he that doeth the
will of my Father which is
22 in heaven. Many will say to
me in that day, Lord, Lord,
did we not prophesy by thy
name, and by thy name cast out
[1]devils, and by thy name do
23 many [2]mighty works? And then
will I profess unto them, I never
knew you: depart from me, ye
24 that work iniquity. Every one
therefore which heareth these
words of mine, and doeth them,
shall be likened unto a wise man,
which built his house upon the
25 rock: and the rain descended,
and the floods came, and the
winds blew, and beat upon that
house; and it fell not: for it was
26 founded upon the rock. And
every one that heareth these
words of mine, and doeth them
not, shall be likened unto a fool-
ish man, which built his house
27 upon the sand: and the rain de-
scended, and the floods came,
and the winds blew, and smote
upon that house; and it fell:
and great was the fall there-
of.

28 And it came to pass, when Je-
sus ended these words, the mul-
titudes were astonished at his
29 teaching: for he taught them as
one having authority, and not as
their scribes.

8 And when he was come down
from the mountain, great multi-
2 tudes followed him. And behold,
there came to him a leper and
worshipped him, saying, Lord, if
thou wilt, thou canst make me
3 clean. And he stretched forth
his hand, and touched him,
saying, I will; be thou made
clean. And straightway his
4 leprosy was cleansed. And Je-
sus saith unto him, See thou tell
no man; but go thy way, shew
thyself to the priest, and offer
the gift that Moses commanded,
for a testimony unto them.
5 And when he was entered

[1] Gr. *demons.*
[2] Gr. *powers.*

19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπ-
20 τεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν
21 καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. οὐ πᾶς
ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς
τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν
τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.
22 πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε,
Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν,
καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ
τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσα-
23 μεν; καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέ-
ποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ
24 ἐργαζόμενοι τὴν ἀνομίαν. πᾶς οὖν ὅστις
ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ
αὐτούς, **ὁμοιώσω αὐτὸν**[9] ἀνδρὶ φρονίμῳ,
ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν
25 πέτραν· καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ
ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσ-
έπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθε-
26 μελίωτο γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ
ἀκούων μου τοὺς λόγους τούτους καὶ μὴ
ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ,
ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν
27 ἄμμον· καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ
ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέ-
κοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ
πτῶσις αὐτῆς μεγάλη.
28 Καὶ ἐγένετο ὅτε **συνετέλεσεν**[10] ὁ Ἰησοῦς
τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι
29 ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐ-
τοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμ-
ματεῖς[11].

8 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκο-
2 λούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἰδού,
λεπρὸς **ἐλθὼν**[1] προσεκύνει αὐτῷ, λέγων,
Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.
3 καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ **ὁ Ἰη-
σοῦς**[2], λέγων, Θέλω, καθαρίσθητι. καὶ εὐ-
4 θέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. καὶ λέγει
αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς· ἀλλ'
ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσέ-
νεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς
μαρτύριον αὐτοῖς.
5 **Εἰσελθόντι δὲ τῷ Ἰησοῦ**[3] εἰς Κα-

[9] ὁμοιωθήσεται

[10] ἐτέλεσεν

[11] *add* αὐτῶν

[1] προσελθὼν

[2] *om.* ὁ Ἰησοῦς

[3] Εἰσελθόντος δὲ αὐτοῦ

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into Capernaum, there came unto him a Centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come, and heal him.

8 The Centurion answered, and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

* Mark 1. 29. Luke 4. 38.

14 ¶ *And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever:

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

* Mark 1. 32. Luke 4. 40.

16 ¶ *When the Even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick,

* Is. 53. 4. 1 Pet. 2. 24.

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying, *Himself took our infirmities, and bare our sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

* Luke 9. 57.

19 *And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The Foxes have holes, and the birds of

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into Capernaum, there came unto
him a centurion, beseeching him,
6 and saying, Lord, my [1] servant li-
eth in the house sick of the palsy,
7 grievously tormented. And he
saith unto him, I will come and
8 heal him. And the centurion
answered and said, Lord, I am
not [2] worthy that thou shouldest
come under my roof: but only
say [3] the word, and my [1] servant
9 shall be healed. For I also am
a man [4] under authority, having
under myself soldiers: and I say
to this one, Go, and he goeth;
and to another, Come, and he
cometh; and to my [5] servant, Do
10 this, and he doeth it. And when
Jesus heard it, he marvelled,
and said to them that followed,
Verily I say unto you, [6] I have
not found so great faith, no, not
11 in Israel. And I say unto you,
that many shall come from the
east and the west, and shall [7] sit
down with Abraham, and Isaac,
and Jacob, in the kingdom of
12 heaven: but the sons of the king-
dom shall be cast forth into the
outer darkness: there shall be
the weeping and gnashing of
13 teeth. And Jesus said unto the
centurion, Go thy way; as thou
hast believed, *so* be it done unto
thee. And the [1] servant was heal-
ed in that hour.
14 And when Jesus was come in-
to Peter's house, he saw his wife's
15 mother lying sick of a fever. And
he touched her hand, and the
fever left her; and she arose,
16 and ministered unto him. And
when even was come, they
brought unto him many [8] pos-
sessed with devils: and he cast
out the spirits with a word, and
17 healed all that were sick: that
it might be fulfilled which was
spoken [9] by Isaiah the prophet,
saying, Himself took our infirmi-
ties, and bare our diseases.
18 Now when Jesus saw great
multitudes about him, he gave
commandment to depart unto
19 the other side. And there came
[10] a scribe, and said unto him,
[11] Master, I will follow thee
20 whithersoever thou goest. And
Jesus saith unto him, The foxes
have holes, and the birds of

[1] Or, *boy*

[2] Gr. *sufficient.*

[3] Gr. *with a word.*

[4] Some ancient authorities insert *set*: as in Luke vii. 8.

[5] Gr. *bond-servant.*

[6] Many ancient authorities read *With no man in Israel have I found so great faith.*

[7] Gr. *recline.*

[8] Or, *demoniacs*

[9] Or, *through*

[10] Gr. *one scribe.*

[11] Or, *Teacher*

περναούμ, προσῆλθεν αὐτῷ ἑκατόνταρχος
6 παρακαλῶν αὐτόν, καὶ λέγων, Κύριε, ὁ παῖς
μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δει-
7 νῶς βασανιζόμενος. καὶ λέγει αὐτῷ **ὁ Ἰη-**
8 **σοῦς**[4], Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. καὶ
ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ
εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·
ἀλλὰ μόνον εἰπὲ **λόγον**[5], καὶ ἰαθήσεται ὁ
9 παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
ἐξουσίαν[6], ἔχων ὑπ' ἐμαυτὸν στρατιώτας·
καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται·
καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δού-
10 λῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας
δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολου-
θοῦσιν, Ἀμὴν λέγω ὑμῖν, **οὐδὲ ἐν τῷ Ἰσραὴλ**
11 **τοσαύτην πίστιν**[7] εὗρον. λέγω δὲ ὑμῖν, ὅτι
πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι,
καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ
12 καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ
δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ
σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
13 καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ
Ἰησοῦς τῷ ἑκατοντάρχῳ, Ὕπαγε, **καὶ**[8] ὡς
ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς
αὐτοῦ[9] ἐν τῇ ὥρᾳ ἐκείνῃ.
14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέ-
τρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην
15 καὶ πυρέσσουσαν, καὶ ἥψατο τῆς χειρὸς
αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ
16 ἠγέρθη, καὶ διηκόνει **αὐτοῖς**[10]. ὀψίας δὲ
γενομένης προσήνεγκαν αὐτῷ δαιμονιζομέ-
νους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα
λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθερά-
17 πευσεν· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου
τοῦ προφήτου, λέγοντος, Αὐτὸς τὰς ἀσθε-
νείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.
18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ
αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.
19 καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ,
Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρ-
20 χῃ. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπε-
κες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ

[4] *om.* ὁ Ἰησοῦς

[5] λόγῳ

[6] *Marg. adds* τασσόμενος

[7] *Marg.* παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ

[8] *om.* καὶ

[9] *om.* αὐτοῦ

[10] αὐτῷ

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the air have nests: but the son of man hath not where to lay his head.

21 And another of his Disciples said unto him, Lord, suffer me first to go, and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his Disciples followed him.

* Mark 4. 37. Luke 8. 23.

24 *And behold, there arose a great tempest in the Sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his Disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the Sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the Sea obey him?

* Mark 5. 1. Luke 8. 26.

28 ¶ *And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus thou son of God? Art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the Sea, and perished in the waters.

33 And they that kept them, fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

9 And he entered into a ship, and passed over, and came into his own city.

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the heaven *have* [1]nests; but the
Son of man hath not where to
21 lay his head. And another of
the disciples said unto him,
Lord, suffer me first to go and
22 bury my father. But Jesus saith
unto him, Follow me; and leave
the dead to bury their own dead.
23 And when he was entered into
a boat, his disciples followed
24 him. And behold, there arose a
great tempest in the sea, insomuch that the boat was covered
with the waves: but he was
25 asleep. And they came to him,
and awoke him, saying, Save,
26 Lord; we perish. And he saith
unto them, Why are ye fearful,
O ye of little faith? Then he
arose, and rebuked the winds
and the sea; and there was a
27 great calm. And the men marvelled, saying, What manner of
man is this, that even the winds
and the sea obey him?
28 And when he was come to the
other side into the country of
the Gadarenes, there met him
two [2]possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man
29 could pass by that way. And
behold, they cried out, saying,
What have we to do with thee,
thou Son of God? art thou come
hither to torment us before the
30 time? Now there was afar
off from them a herd of many
31 swine feeding. And the [3]devils
besought him, saying, If thou
cast us out, send us away into
32 the herd of swine. And he said
unto them, Go. And they came
out, and went into the swine:
and behold, the whole herd rushed down the steep into the sea,
33 and perished in the waters. And
they that fed them fled, and went
away into the city, and told
everything, and what was befallen to them that were [2]possessed with devils. And behold,
34 all the city came out to meet
Jesus: and when they saw
him, they besought *him* that
he would depart from their
borders.

9 And he entered into a
boat, and crossed over, and
came into his own city.

[1] Gr. *lodging-places.*

[2] Or, *demoniacs*

[3] Gr. *demons.*

οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀν-
θρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
21 ἕτερος δὲ τῶν μαθητῶν **αὐτοῦ**[11] εἶπεν αὐτῷ,
Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ
22 θάψαι τὸν πατέρα μου. ὁ δὲ Ἰησοῦς **εἶπεν**[12]
αὐτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς
θάψαι τοὺς ἑαυτῶν νεκρούς.
23 Καὶ ἐμβάντι αὐτῷ εἰς **τὸ**[13] πλοῖον, ἠκο-
24 λούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδού,
σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε
τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων·
25 αὐτὸς δὲ ἐκάθευδε. καὶ προσελθόντες **οἱ
μαθηταὶ αὐτοῦ**[14] ἤγειραν αὐτόν, λέγοντες,
26 Κύριε, σῶσον **ἡμᾶς**[15], ἀπολλύμεθα. καὶ
λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι;
τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ
27 θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. οἱ
δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπός
ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα
ὑπακούουσιν αὐτῷ;
28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν
χώραν τῶν **Γεργεσηνῶν**[16], ὑπήντησαν αὐτῷ
δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχό-
μενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ
29 παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· καὶ ἰδού,
ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, **Ἰησοῦ**[17],
υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασα-
30 νίσαι ἡμᾶς; ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη
31 χοίρων πολλῶν βοσκομένη. οἱ δὲ δαίμονες
παρεκάλουν αὐτόν, λέγοντες, Εἰ ἐκβάλλεις
ἡμᾶς, **ἐπίτρεψον ἡμῖν ἀπελθεῖν**[18] εἰς τὴν
32 ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς, Ὑπά-
γετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς **τὴν
ἀγέλην τῶν χοίρων**[19]· καὶ ἰδού, ὥρμησε πᾶσα
ἡ ἀγέλη **τῶν χοίρων**[20] κατὰ τοῦ κρημνοῦ
εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδα-
33 σιν. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόν-
τες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ
34 τῶν δαιμονιζομένων. καὶ ἰδού, πᾶσα ἡ
πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ
ἰδόντες αὐτόν, παρεκάλεσαν ὅπως μεταβῇ
ἀπὸ τῶν ὁρίων αὐτῶν.
9 Καὶ ἐμβὰς εἰς **τὸ**[1] πλοῖον διεπέρασε
καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

11 *om.* αὐτοῦ
12 λέγει
13 *om.* τὸ
14 *om.* οἱ μαθηταὶ αὐτοῦ
15 *om.* ἡμᾶς
16 Γαδαρηνῶν
17 *om.* Ἰησοῦ
18 ἀπόστειλον ἡμᾶς
19 τοὺς χοίρους
20 *om.* τῶν χοίρων
1 *om.* τὸ

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* Mark 2. 3. Luke 5. 18.

2 *And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the Scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee: or to say, Arise, and walk?

6 But that ye may know that the son of man hath power on earth to forgive sins, (Then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

* Mark 2. 14. Luke 5. 27.

9 ¶ *And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners.

12 But when Jesus heard *that*, he said unto them, They that be whole need not a Physician, but they that are sick.

* Hos. 6. 6. ch. 12. 7.

* 1 Tim. 1. 15.

13 But go ye and learn what that meaneth, *I will have mercy and not sacrifice: for I am not come to call the righteous, *but sinners to repentance.

* Mark 2. 18. Luke 5. 33.

14 ¶ Then came to him the disciples of John, saying, *Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast.

‖ Or, *raw, or unwrought cloth.*

16 No man putteth a piece of ‖ new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

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2 And behold, they brought to him
a man sick of the palsy, lying on
a bed: and Jesus seeing their faith
said unto the sick of the palsy,
[1] Son, be of good cheer; thy sins
3 are forgiven. And behold, certain of the scribes said within
themselves, This man blasphe-
4 meth. And Jesus [2] knowing their
thoughts said, Wherefore think ye
5 evil in your hearts? For whether
is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?
6 But that ye may know that the
Son of man hath [3] power on earth
to forgive sins (then saith he to
the sick of the palsy), Arise, and
take up thy bed, and go unto thy
7 house. And he arose, and de-
8 parted to his house. But when
the multitudes saw it, they were
afraid, and glorified God, which
had given such [3] power unto men.
9 And as Jesus passed by from
thence, he saw a man, called Matthew, sitting at the place of toll:
and he saith unto him, Follow
me. And he arose, and followed
him.
10 And it came to pass, as he [4] sat
at meat in the house, behold,
many publicans and sinners came
and sat down with Jesus and his
11 disciples. And when the Pharisees saw it, they said unto his
disciples, Why eateth your [5] Master with the publicans and sin-
12 ners? But when he heard it, he
said, They that are [6] whole have
no need of a physician, but they
13 that are sick. But go ye and
learn what *this* meaneth, I desire
mercy, and not sacrifice: for I
came not to call the righteous,
but sinners.
14 Then come to him the disciples
of John, saying, Why do we and
the Pharisees fast [7] oft, but thy
15 disciples fast not? And Jesus said
unto them, Can the sons of the
bride-chamber mourn, as long as
the bridegroom is with them? but
the days will come, when the
bridegroom shall be taken away
from them, and then will they
16 fast. And no man putteth a piece
of undressed cloth upon an old
garment; for that which should
fill it up taketh from the garment, and a worse rent is made.

[1] Gr. *Child.*

[2] Many ancient authorities read *seeing.*

[3] Or, *authority*

[4] Gr. *reclined:* and so always.

[5] Or, *Teacher*

[6] Gr. *strong.*

[7] Some ancient authorities omit *oft.*

2 καὶ ἰδού, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ
κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν
πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, Θάρσει,
τέκνον· ἀφέωνταί **σοι αἱ ἁμαρτίαι σου**[2].
3 καὶ ἰδού, τινὲς τῶν γραμματέων εἶπον ἐν
4 ἑαυτοῖς, Οὗτος βλασφημεῖ. καὶ **ἰδὼν**[3] ὁ
Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἱνατί
ὑμεῖς[4] ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις
5 ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν,
Ἀφέωνταί **σοι**[5] αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἔγει-
6 ραι καὶ περιπάτει; ἵνα δὲ εἰδῆτε, ὅτι ἐξου-
σίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς
ἀφιέναι ἁμαρτίας (τότε λέγει τῷ παραλυ-
τικῷ), Ἐγερθεὶς ἆρόν σου τὴν κλίνην, καὶ
7 ὕπαγε εἰς τὸν οἶκόν σου. καὶ ἐγερθεὶς
8 ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ἰδόντες δὲ οἱ
ὄχλοι **ἐθαύμασαν**[6], καὶ ἐδόξασαν τὸν Θεόν,
τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώ-
ποις.
9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄν-
θρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματ-
θαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει
μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ,
καὶ ἰδού, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
11 μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι
εἶπον τοῖς μαθηταῖς αὐτοῦ, Διατί μετὰ τῶν
τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος
12 ὑμῶν; ὁ δὲ **Ἰησοῦς**[7] ἀκούσας εἶπεν **αὐτοῖς**[8],
Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ'
13 οἱ κακῶς ἔχοντες. πορευθέντες δὲ μάθετε
τί ἐστιν, Ἔλεον θέλω, καὶ οὐ θυσίαν· οὐ
γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτω-
λοὺς **εἰς μετάνοιαν**[9].
14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰω-
άννου, λέγοντες, Διατί ἡμεῖς καὶ οἱ Φαρι-
σαῖοι νηστεύομεν **πολλά**[10], οἱ δὲ μαθηταί σου
15 οὐ νηστεύουσι; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,
Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν,
ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύ-
σονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν
16 ὁ νυμφίος, καὶ τότε νηστεύσουσιν. οὐδεὶς
δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ
ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ
ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

[2] σου αἱ ἁμαρτίαι (*om.* σοι)

[3] εἰδὼς *text, not marg.*

[4] *om.* ὑμεῖς

[5] σου

[6] ἐφοβήθησαν

[7] *om.* Ἰησοῦς

[8] *om.* αὐτοῖς

[9] *om.* εἰς μετάνοιαν

[10] *Marg. om.* πολλά

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17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ *While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come, and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 (¶ And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand: and the maid arose.

26 And ‖the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ *As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out,

* Mark 5. 22. Luke 8. 41.

‖ Or, *this fame.*

* Luke 11. 14.

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17 Neither do *men* put new wine
into old [1]wine-skins: else the
skins burst, and the wine is
spilled, and the skins perish:
but they put new wine into
fresh wine-skins, and both are
preserved.
18 While he spake these things
unto them, behold, there came
[2]a ruler, and worshipped him,
saying, My daughter is even
now dead: but come and lay
thy hand upon her, and she
19 shall live. And Jesus arose,
and followed him, and *so did*
20 his disciples. And behold, a
woman, who had an issue of
blood twelve years, came behind him, and touched the bor-
21 der of his garment: for she
said within herself, If I do but
touch his garment, I shall be
22 [3]made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith
hath [4]made thee whole. And
the woman was [3]made whole
23 from that hour. And when Jesus came into the ruler's house,
and saw the flute-players, and
24 the crowd making a tumult, he
said, Give place: for the damsel
is not dead, but sleepeth. And
25 they laughed him to scorn. But
when the crowd was put forth,
he entered in, and took her by
the hand; and the damsel arose.
26 And [5]the fame hereof went forth
into all that land.
27 And as Jesus passed by from
thence, two blind men followed
him, crying out, and saying, Have
mercy on us, thou son of David.
28 And when he was come into the
house, the blind men came to him:
and Jesus saith unto them, Believe ye that I am able to do this?
They say unto him, Yea, Lord.
29 Then touched he their eyes, saying, According to your faith be it
30 done unto you. And their eyes
were opened. And Jesus [6]strictly
charged them, saying, See that
31 no man know it. But they went
forth, and spread abroad his fame
in all that land.
32 And as they went forth, behold,
there was brought to him a dumb
33 man possessed with a [7]devil. And
when the [7]devil was cast out,

[1] That is, *skins used as bottles.*

[2] Gr. *one ruler.*

[3] Or, *saved*

[4] Or, *saved thee*

[5] Gr. *this fame.*

[6] Or, *sternly*

[7] Gr. *demon.*

17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς πα-
λαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ
ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ **ἀπολοῦνται**[11]·
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς και-
νούς, καὶ ἀμφότερα συντηροῦνται.
18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρ-
χων εἷς* ἐλθὼν προσεκύνει αὐτῷ, λέγων
ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ
ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ
19 ζήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθη-
20 σεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδού,
γυνὴ αἱμορροοῦσα δώδεκα ἔτη, προσελθοῦσα
ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
21 αὐτοῦ. ἔλεγε γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον
22 ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. ὁ
δὲ Ἰησοῦς **ἐπιστραφεὶς**[12] καὶ ἰδὼν αὐτὴν
εἶπε, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ
σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.
23 καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρ-
χοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον
24 θορυβούμενον, **λέγει αὐτοῖς**[13], Ἀναχωρεῖτε·
οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει.
25 καὶ κατεγέλων αὐτοῦ. ὅτε δὲ ἐξεβλήθη ὁ
ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς,
26 καὶ ἠγέρθη τὸ κοράσιον. καὶ ἐξῆλθεν ἡ
φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολού-
θησαν αὐτῷ δύο τυφλοί, κράζοντες καὶ λέ-
28 γοντες, Ἐλέησον ἡμᾶς, υἱὲ Δαβίδ. ἐλθόντι
δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφ-
λοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε
ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ,
29 Ναί, Κύριε. τότε ἥψατο τῶν ὀφθαλμῶν
αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενη-
30 θήτω ὑμῖν. καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφ-
θαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς,
31 λέγων, Ὁρᾶτε μηδεὶς γινωσκέτω. οἱ δὲ
ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ
ἐκείνῃ.
32 Αὐτῶν δὲ ἐξερχομένων, ἰδού, προσή-
νεγκαν αὐτῷ **ἄνθρωπον**[14] κωφὸν δαιμονι-
33 ζόμενον. καὶ ἐκβληθέντος τοῦ δαιμονίου,

11 ἀπόλλυνται

12 στραφεὶς

13 ἔλεγεν (om. αὐτοῖς)

14 om. ἄνθρωπον

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the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, *He casteth out the devils through the prince of the devils.

35 *And Jesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people.

36 ¶ *But when he saw the multitudes, he was moved with compassion on them, because they ‖fainted, and were scattered abroad, *as sheep having no shepherd.

37 Then saith he unto his disciples, *The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

10 And *when he had called unto him his twelve disciples, he gave them power ‖*against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve Apostles are these: The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother:

3 Philip, and Bartholomew, Thomas, and Matthew the Publican, James the son of Alphæus, and Lebbæus, whose surname was Thaddæus:

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 *But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, *The kingdom of heaven is at hand:

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 * ‖ Provide neither gold, nor silver, nor brass in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (*for the workman is worthy of his meat.)

11 *And into whatsoever city or town ye shall enter, enquire who in it

* ch. 12. 24. Mark 3. 22. Luke 11. 15.
* Mark 6. 6. Luke 13. 22.
* Mark 6. 34.
‖ *Or, were tired and lay down.*
* Num. 27. 17.
* Luke 10. 2.
* Mark 3. 14. Luke 9. 1.
‖ *Or, over.*
* Acts 13. 46.
* Luke 10. 9.
* Mark 6. 8. Luke 9. 3. & 22. 35.
‖ *Or, get.*
* Luke 10. 7. 1 Tim. 5. 18.
* Luke 10. 8.

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the dumb man spake: and the
multitudes marvelled, saying, It
34 was never so seen in Israel. But
the Pharisees said, [1]By the
prince of the [2]devils casteth he
out [2]devils.
35 And Jesus went about all
the cities and the villages,
teaching in their synagogues,
and preaching the gospel of
the kingdom, and healing all
manner of disease and all man-
36 ner of sickness. But when he
saw the multitudes, he was
moved with compassion for
them, because they were dis-
tressed and scattered, as sheep
37 not having a shepherd. Then
saith he unto his disciples, The
harvest truly is plenteous, but
38 the labourers are few. Pray
ye therefore the Lord of the
harvest, that he send forth la-
10 bourers into his harvest. And
he called unto him his twelve
disciples, and gave them authority over unclean spirits,
to cast them out, and to heal
all manner of disease and all
manner of sickness.
2 Now the names of the twelve
apostles are these: The first,
Simon, who is called Peter, and
Andrew his brother; James the
son of Zebedee, and John his
3 brother; Philip, and Bartholomew; Thomas, and Matthew the
publican; James the *son* of Al-
4 phæus, and Thaddæus; Simon
the [3]Cananæan, and Judas Iscariot, who also [4]betrayed him.
5 These twelve Jesus sent forth,
and charged them, saying,
Go not into *any* way of the
Gentiles, and enter not into any
6 city of the Samaritans: but go
rather to the lost sheep of the
7 house of Israel. And as ye go,
preach, saying, The kingdom of
8 heaven is at hand. Heal the sick,
raise the dead, cleanse the lepers,
cast out [2]devils: freely ye re-
9 ceived, freely give. Get you no
gold, nor silver, nor brass in your
10 [5]purses; no wallet for *your* jour-
ney, neither two coats, nor shoes,
nor staff: for the labourer is
11 worthy of his food. And into
whatsoever city or village ye
shall enter, search out who in it

1 Or, *In*
2 Gr. *demons.*
3 Or, *Zealot.* See Luke vi. 15; Acts i. 13.
4 Or, *delivered him up* and so always.
5 Gr. *girdles.*

ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι,
λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ
34 Ἰσραήλ. οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ
ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαι-
μόνια.
35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας
καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς
αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι-
λείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
36 μαλακίαν **ἐν τῷ λαῷ**[15]. ἰδὼν δὲ τοὺς ὄχλους,
ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν **ἐκλε-
λυμένοι**[16] καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ
37 ἔχοντα ποιμένα. τότε λέγει τοῖς μαθηταῖς
αὐτοῦ, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται
38 ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ,
ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐ-
10 τοῦ. καὶ προσκαλεσάμενος τοὺς δώδεκα μα-
θητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευ-
μάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά,
καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
μαλακίαν.
2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι
ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ
Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ
Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ·
3 Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ
Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλ-
φαίου, καὶ **Λεββαῖος ὁ ἐπικληθεὶς**[1] Θαδ-
4 δαῖος· Σίμων ὁ **Κανανίτης**[2], καὶ Ἰούδας
5 Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. τούτους
τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγ-
γείλας αὐτοῖς, λέγων,
Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν
6 Σαμαρειτῶν μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλ-
λον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου
7 Ἰσραήλ. πορευόμενοι δὲ κηρύσσετε, λέγον-
τες ὅτι Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.
8 ἀσθενοῦντας θεραπεύετε, **λεπροὺς καθαρίζετε,
νεκροὺς ἐγείρετε**[3], δαιμόνια ἐκβάλλετε. δωρεὰν
9 ἐλάβετε, δωρεὰν δότε. μὴ κτήσησθε χρυσόν,
μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,
10 μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑπο-
δήματα, μηδὲ **ῥάβδους***[4]· ἄξιος γὰρ ὁ ἐργάτης
11 τῆς τροφῆς αὐτοῦ ἐστιν. εἰς ἣν δ' ἂν πόλιν
ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ

[15] om. ἐν τῷ λαῷ

[16] ἐσκυλμένοι

[1] om. Λεββαῖος ὁ ἐπικληθεὶς

[2] Κανανaῖος

[3] νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε

[4] ῥάβδον

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is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

* Mark 6. 11. 14 *And whosoever shall not receive you, nor hear your words: when ye depart out of that house, or city,
* Acts 13. 51. *shake off the dust of your feet.

15 Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

* Luke 10. 3. 16 ¶ *Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and
‖ Or, *simple.* ‖harmless as doves.

17 But beware of men: for they will deliver you up to the Councils, and they will scourge you in their Synagogues,

18 And ye shall be brought before Governors and Kings for my sake, for a testimony against them, and the Gentiles.

* Mark 13. 11. Luke 12. 11. 19 *But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father, which speaketh in you.

* Luke 21. 16. 21 *And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

* Mark 13. 13. 22 And ye shall be hated of all men for my Name's sake: *but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not
‖ Or, *end or finish.* ‖have gone over the cities of Israel, till the Son of man be come.

* Luke 6. 40. John 13. 16. 24*The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his Lord: If they have called the Master of the house Beelzebub, how much more shall they call them of his household?

* Mark 4. 22. Luke 8. 17. & 12. 2. 26 Fear them not therefore: *for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

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is worthy; and there abide till ye
12 go forth. And as ye enter into
13 the house, salute it. And if the
house be worthy, let your peace
come upon it: but if it be not
worthy, let your peace return to
14 you. And whosoever shall not
receive you, nor hear your words,
as ye go forth out of that house
or that city, shake off the dust
15 of your feet. Verily I say unto
you, It shall be more tolerable
for the land of Sodom and Gomorrah
in the day of judgement,
than for that city.
16 Behold, I send you forth as
sheep in the midst of wolves: be
ye therefore wise as serpents,
17 and [1]harmless as doves. But [1] Or, *simple*
beware of men: for they will
deliver you up to councils, and
in their synagogues they will
18 scourge you; yea and before
governors and kings shall ye be
brought for my sake, for a testimony
to them and to the Gen-
19 tiles. But when they deliver you
up, be not anxious how or what
ye shall speak: for it shall be
given you in that hour what ye
20 shall speak. For it is not ye that
speak, but the Spirit of your
Father that speaketh in you.
21 And brother shall deliver up
brother to death, and the father
his child: and children shall rise
up against parents, and [2]cause [2] Or, *put them to death*
22 them to be put to death. And
ye shall be hated of all men for
my name's sake: but he that endureth
to the end, the same shall
23 be saved. But when they persecute
you in this city, flee into
the next: for verily I say unto
you, Ye shall not have gone
through the cities of Israel, till
the Son of man be come.
24 A disciple is not above his
[3]master, nor a [4]servant above [3] Or, *teacher*
25 his lord. It is enough for the
disciple that he be as his [4] Gr. *bond-servant.*
[3]master, and the [4]servant as
his lord. If they have called
the master of the house [5]Be- [5] Gr. *Beelzebul*: and so elsewhere.
elzebub, how much more *shall*
they call them of his house-
26 hold! Fear them not therefore:
for there is nothing cover-
ed, that shall not be revealed;
and hid, that shall not be known.

ἄξιός ἐστι· κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε.
12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε
13 αὐτήν. καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω
ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία,
14 ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. καὶ
ὃς ἐὰν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς
λόγους ὑμῶν, ἐξερχόμενοι[5] τῆς οἰκίας ἢ τῆς [5] add ἔξω
πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν
15 ποδῶν ὑμῶν. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον
ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ
κρίσεως, ἢ τῇ πόλει ἐκείνῃ.
16 Ἰδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα
ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ
17 ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσ-
έχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι
γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγω-
18 γαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ
ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν
ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
19 ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε
πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν
20 ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε· οὐ γὰρ ὑμεῖς
ἐστὲ οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ
21 πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. παρα-
δώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ
πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ
22 γονεῖς, καὶ θανατώσουσιν αὐτούς. καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·
ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,
φεύγετε εἰς τὴν **ἄλλην**[6]· ἀμὴν γὰρ λέγω [6] ἑτέραν
ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραήλ,
ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
24 Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐ-
25 δὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. ἀρκετὸν τῷ
μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ
ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπό-
την Βεελζεβοὺβ * **ἐκάλεσαν**[7], πόσῳ μᾶλλον [7] -λ ἐπεκάλεσαν
26 τοὺς οἰκιακοὺς αὐτοῦ; μὴ οὖν φοβηθῆτε αὐ-
τούς· οὐδὲν γάρ ἐστι κεκαλυμμένον ὃ οὐκ ἀποκα-
λυφθήσεται· καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

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27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

* Luke 12. 4.

28 *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

‖ *It is in value halfpenny farthing, in the original: as being the tenth part of the Roman penny.*

29 Are not two Sparrows sold for a ‖farthing? And one of them shall not fall on the ground without your Father.

30 *But the very hairs of your head are all numbered.

* 2 Sam. 14. 11. Acts 27. 34.

31 Fear ye not therefore, ye are of more value than many Sparrows.

32 *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

* Luke 12. 8.

33 *But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

* Mark 8. 38. Luke 9. 26. 2 Tim. 2. 12.

34 *Think not that I am come to send peace on earth: I came not to send peace, but a sword.

* Luke 12. 51.

35 For I am come to set a man at variance *against his father, and the daughter against her mother, and the daughter in law against her mother in law.

* Mic. 7. 6.

36 And a man's foes *shall be* they of his own household.

* Luke 14. 26.

37 *He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

* ch. 16. 24. Mark 8. 34. Luke 9. 23.

38 *And he that taketh not his cross, and followeth after me, is not worthy of me.

* John 12. 25.

39 *He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

* Luke 10. 16. John 13. 20.

40 ¶ *He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

* Mark 9. 41.

42 *And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

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27 What I tell you in the darkness, speak ye in the light:
and what ye hear in the ear,
proclaim upon the housetops.
28 And be not afraid of them
which kill the body, but are
not able to kill the soul: but
rather fear him which is able to
destroy both soul and body in
29 [1]hell. Are not two sparrows
sold for a farthing? and not one
of them shall fall on the ground
30 without your Father: but the
very hairs of your head are all
31 numbered. Fear not therefore;
ye are of more value than many
32 sparrows. Every one therefore
who shall confess [2]me before
men, [3]him will I also confess
before my Father which is in
33 heaven. But whosoever shall
deny me before men, him will
I also deny before my Father
which is in heaven.
34 Think not that I came to [4]send
peace on the earth: I came not
to [4]send peace, but a sword.
35 For I came to set a man at variance against his father, and the
daughter against her mother,
and the daughter in law against
36 her mother in law: and a man's
foes *shall be* they of his own
37 household. He that loveth father or mother more than me
is not worthy of me; and he
that loveth son or daughter
more than me is not worthy
38 of me. And he that doth not
take his cross and follow after me,
39 is not worthy of me. He that
[5]findeth his [6]life shall lose it;
and he that [7]loseth his [6]life for
my sake shall find it.
40 He that receiveth you receiveth me, and he that receiveth
me receiveth him that sent me.
41 He that receiveth a prophet in
the name of a prophet shall receive a prophet's reward; and
he that receiveth a righteous
man in the name of a righteous
man shall receive a righteous
42 man's reward. And whosoever
shall give to drink unto one of
these little ones a cup of cold
water only, in the name of a
disciple, verily I say unto you,
he shall in no wise lose his reward.

[1] Gr. *Gehenna.*
[2] Gr. *in me.*
[3] Gr. *in him.*
[4] Gr. *cast.*
[5] Or, *found*
[6] Or, *soul*
[7] Or, *lost*

27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί·
καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν
28 δωμάτων. καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀπο-
κτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνα-
μένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν
δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν
29 γεέννῃ. οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖ-
ται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν
30 ἄνευ τοῦ πατρὸς ὑμῶν· ὑμῶν δὲ καὶ αἱ τρίχες
31 τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσί. μὴ
οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε
32 ὑμεῖς. πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ
ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ
ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν
33 οὐρανοῖς. ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσ-
θεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ
ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.
34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ
35 μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον
κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ
τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πεν-
36 θερᾶς αὐτῆς· καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ
37 οἰκιακοὶ αὐτοῦ. ὁ φιλῶν πατέρα ἢ μητέρα
ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν
υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου
38 ἄξιος· καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος.
39 ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν·
καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ
εὑρήσει αὐτήν.
40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ
41 δεχόμενος δέχεται τὸν ἀποστείλαντά με. ὁ
δεχόμενος προφήτην εἰς ὄνομα προφήτου
μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος
δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λή-
42 ψεται. καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν
τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα
μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ
τὸν μισθὸν αὐτοῦ.

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11 And it came to pass, when Jesus had made an end of commanding his twelve Disciples, he departed thence to teach and to preach in their cities.

2 *Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come? Or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 *The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and *the poor have the Gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing, are in kings' houses.

9 But what went ye out for to see? A Prophet? yea, I say unto you, and more than a Prophet.

10 For this is he of whom it is written, *Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

12 *And from the days of John the Baptist, until now, the kingdom of heaven ‖suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law prophesied until John.

14 And if ye will receive *it*, this is *Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ *But whereunto shall I liken this generation? It is like unto children, sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto

* Luke 7. 18.
* Is. 35. 6.
* Is. 61. 1.
* Mal. 3. 1.
* Luke 16. 16.
‖ *Or, is gotten by force, and they that thrust men.*
* Mal. 4. 5.
* Luke 7. 31.

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11 And it came to pass, when
Jesus had made an end of com-
manding his twelve disciples, he
departed thence to teach and
preach in their cities.
2 Now when John heard in the
prison the works of the Christ,
3 he sent by his disciples, and said
unto him, Art thou he that com-
eth, or look we for another?
4 And Jesus answered and said
unto them, Go your way and
tell John the things which ye
5 do hear and see: the blind re-
ceive their sight, and the lame
walk, the lepers are cleansed,
and the deaf hear, and the dead
are raised up, and the poor have
[1]good tidings preached to them.
6 And blessed is he, whosoever
shall find none occasion of stum-
7 bling in me. And as these went
their way, Jesus began to say
unto the multitudes concerning
John, What went ye out into
the wilderness to behold? a reed
8 shaken with the wind? But
what went ye out for to see? a
man clothed in soft *raiment?*
Behold, they that wear soft *rai-*
9 *ment* are in kings' houses. [2]But
wherefore went ye out? to see a
prophet? Yea, I say unto you,
and much more than a pro-
10 phet. This is he, of whom it is
written,

Behold, I send my messenger
before thy face,
Who shall prepare thy way
before thee.

11 Verily I say unto you, Among
them that are born of women
there hath not arisen a greater
than John the Baptist: yet he
that is [3]but little in the kingdom
of heaven is greater than he.
12 And from the days of John the
Baptist until now the kingdom
of heaven suffereth violence, and
men of violence take it by force.
13 For all the prophets and the law
14 prophesied until John. And if
ye are willing to receive [4]*it*, this
15 is Elijah, which is to come. He
that hath ears [5]to hear, let him
16 hear. But whereunto shall I
liken this generation? It is like
unto children sitting in the mar-
ketplaces, which call unto their
17 fellows, and say, We piped unto

[1] Or, *the gospel*
[2] Many ancient authorities read *But what went ye out to see? a prophet?*
[3] Gr. *lesser.*
[4] Or, him
[5] Some ancient authorities omit *to hear.*

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς δια-
τάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη
ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς
πόλεσιν αὐτῶν.
2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ
τὰ ἔργα τοῦ Χριστοῦ, πέμψας **δύο**[1] τῶν μα-
3 θητῶν αὐτοῦ, εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος,
4 ἢ ἕτερον προσδοκῶμεν; καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεί-
5 λατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· τυφλοὶ
ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ
καθαρίζονται, καὶ κωφοὶ ἀκούουσι, [2]νεκροὶ
6 ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· καὶ
μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν
7 ἐμοί. τούτων δὲ πορευομένων, ἤρξατο ὁ
Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου,
Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κά-
8 λαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί
ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς **ἱμα-
τίοις**[3] ἠμφιεσμένον; ἰδού, οἱ τὰ μαλακὰ φο-
ροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.
9 ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην[4]; ναί,
10 λέγω ὑμῖν, καὶ περισσότερον προφήτου· οὗ-
τος **γάρ**[5] ἐστι περὶ οὗ γέγραπται, Ἰδού, ἐγὼ
ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου
σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν
11 σου. ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεν-
νητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτισ-
τοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
12 οὐρανῶν μείζων αὐτοῦ ἐστιν. ἀπὸ δὲ τῶν
ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ
βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ
13 ἁρπάζουσιν αὐτήν. πάντες γὰρ οἱ προφῆται
14 καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν· καὶ
εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ
15 μέλλων ἔρχεσθαι. ὁ ἔχων ὦτα **ἀκούειν**[6]
16 ἀκουέτω. τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύ-
την; ὁμοία ἐστὶ **παιδαρίοις**[7] ἐν ἀγοραῖς
καθημένοις, **καὶ προσφωνοῦσι τοῖς ἑταί-
17 ροις αὐτῶν, καὶ λέγουσιν**[8], Ηὐλήσαμεν ὑμῖν,

[1] διὰ
[2] *add* καὶ
[3] *om.* ἱματίοις
[4] (ἐξήλθετε; ἰδεῖν προφήτην; *text, not marg.*)
[5] *om.* γάρ
[6] *Marg. om.* ἀκούειν
[7] παιδίοις
[8] ἃ προσφωνοῦντα τοῖς ἑταίροις λέγουσιν

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you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners: but wisdom is justified of her children.

* Luke 10. 13.

20 ¶ *Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee Chorazin, woe unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: For if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

* Luke 10. 21.

25 ¶ *At that time Jesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

* John 3. 35.
* John 6. 46.

27 *All things are delivered unto me of my father: and no man knoweth the son but the father: *neither knoweth any man the father, save the son, and he to whomsoever the son will reveal him.

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you rest.

* Jer. 6. 16.
* 1 John 5. 3.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: *and ye shall find rest unto your souls.

30 *For my yoke is easy, and my burden is light.

* Deut. 23. 25. Mark 2. 23. Luke 6. 1.

12 At that time, *Jesus went on the Sabbath day through the

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you, and ye did not dance; we
wailed, and ye did not [1]mourn.
18 For John came neither eating
nor drinking, and they say, He
19 hath a [2]devil. The Son of man
came eating and drinking, and
they say, Behold, a gluttonous
man, and a winebibber, a friend
of publicans and sinners! And
wisdom [3]is justified by her [4]works.
20 Then began he to upbraid
the cities wherein most of his
[5]mighty works were done, be-
21 cause they repented not. Woe
unto thee, Chorazin! woe unto
thee, Bethsaida! for if the
[5]mighty works had been done
in Tyre and Sidon which were
done in you, they would have
repented long ago in sackcloth
22 and ashes. Howbeit I say unto
you, it shall be more tolerable
for Tyre and Sidon in the day of
23 judgement, than for you. And
thou, Capernaum, shalt thou be
exalted unto heaven? thou shalt
[6]go down unto Hades: for if
the [5]mighty works had been
done in Sodom which were done
in thee, it would have remained
24 until this day. Howbeit I say
unto you, that it shall be more
tolerable for the land of Sodom
in the day of judgement, than
for thee.
25 At that season Jesus answered
and said, I [7]thank thee, O Fa-
ther, Lord of heaven and earth,
that thou didst hide these things
from the wise and understand-
ing, and didst reveal them unto
26 babes: yea, Father, [8]for so it
was well-pleasing in thy sight.
27 All things have been delivered
unto me of my Father: and no
one knoweth the Son, save the
Father; neither doth any know
the Father, save the Son, and he
to whomsoever the Son willeth
28 to reveal *him*. Come unto me,
all ye that labour and are heavy
laden, and I will give you rest.
29 Take my yoke upon you, and
learn of me; for I am meek and
lowly in heart: and ye shall find
30 rest unto your souls. For my
yoke is easy, and my burden is
light.
12 At that season Jesus went on
the sabbath day through the

[1] Gr. *beat the breast.*

[2] Gr. *demon.*

[3] Or, *was*

[4] Many ancient authorities read *children*: as in Luke vii. 35.

[5] Gr. *powers.*

[6] Many ancient authorities read *be brought down.*

[7] Or, *praise*

[8] Or, *that*

καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν **ὑμῖν**[9], καὶ
18 οὐκ ἐκόψασθε. ἦλθε γὰρ Ἰωάννης μήτε
ἐσθίων μήτε πίνων, καὶ λέγουσι, Δαιμόνιον
19 ἔχει. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων
καὶ πίνων, καὶ λέγουσιν, Ἰδού, ἄνθρωπος
φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ
ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
τῶν **τέκνων**[10] αὐτῆς.
20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς
ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ
21 μετενόησαν. Οὐαί σοι, Χοραζίν, οὐαί σοι,
Βηθσαϊδά*, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγέ-
νοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι
22 ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. πλὴν
λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον
23 ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. καὶ σύ,
Καπερναούμ, **ἡ**[11] ἕως τοῦ οὐρανοῦ **ὑψωθεῖσα**[12],
ἕως ᾅδου **καταβιβασθήσῃ**[13]· ὅτι εἰ ἐν Σοδό-
μοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν
24 σοί, ἔμειναν ἂν μέχρι τῆς σήμερον. πλὴν
λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται
ἐν ἡμέρᾳ κρίσεως, ἢ σοί.
25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, Κύριε τοῦ
οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα
ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
26 αὐτὰ νηπίοις. ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο
27 εὐδοκία ἔμπροσθέν σου. πάντα μοι παρε-
δόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπι-
γινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν
πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ᾧ
28 ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. δεῦτε πρός
με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι,
29 κἀγὼ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγόν μου
ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾷός εἰμι
καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ἀνά-
30 παυσιν ταῖς ψυχαῖς ὑμῶν. ὁ γὰρ ζυγός μου
χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.
12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰη-
σοῦς τοῖς σάββασι διὰ τῶν σπορί-

[9] *om.* ὑμῖν

[10] ἔργων *text, not marg.*

[11] μὴ [12] ὑψωθήσῃ;

[13] καταβήσῃ *text, not marg.*

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corn, and his Disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy Disciples do that which is not lawful to do upon the Sabbath day.

3 But he said unto them, Have ye not read *what David did when he was an hungred, and they that were with him,

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, *but only for the Priests?

5 Or have ye not read in the *law, how that on the Sabbath days the Priests in the Temple profane the Sabbath, and are blameless?

6 But I say unto you, that in this place is *one* greater than the Temple.

7 But if ye had known what this meaneth, *I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the son of man is Lord even of the Sabbath day.

9 *And when he was departed thence, he went into their Synagogue.

10 ¶ And behold, there was a man which had his hand withered, and they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep: and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

13 Then saith he to the man, Stretch forth thine hand: and he stretched it forth, and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and ‖held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

* 1 Sam. 21. 6.
* Ex. 29. 33. Lev. 8. 31. & 24. 9.
* Num. 28. 9.
* Hos. 6. 6. ch. 9. 13.
* Mark 3. 1. Luke 6. 6.
‖ *Or, took counsel.*

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cornfields; and his disciples
were an hungred, and began to
pluck ears of corn, and to eat.
2 But the Pharisees, when they
saw it, said unto him, Behold,
thy disciples do that which it is
not lawful to do upon the sab-
3 bath. But he said unto them,
Have ye not read what David
did, when he was an hungred,
and they that were with him;
4 how he entered into the house
of God, and [1]did eat the shew-
bread, which it was not law-
ful for him to eat, neither
for them that were with him,
5 but only for the priests? Or
have ye not read in the law,
how that on the sabbath day
the priests in the temple pro-
fane the sabbath, and are guilt-
6 less? But I say unto you, that
[2]one greater than the temple
7 is here. But if ye had known
what this meaneth, I desire
mercy, and not sacrifice, ye
would not have condemned the
8 guiltless. For the Son of man
is lord of the sabbath.
9 And he departed thence, and
10 went into their synagogue: and
behold, a man having a withered
hand. And they asked him,
saying, Is it lawful to heal on
the sabbath day? that they
11 might accuse him. And he
said unto them, What man
shall there be of you, that
shall have one sheep, and if
this fall into a pit on the sab-
bath day, will he not lay hold
12 on it, and lift it out? How
much then is a man of more
value than a sheep! Wherefore
it is lawful to do good on the
13 sabbath day. Then saith he to
the man, Stretch forth thy hand.
And he stretched it forth; and
it was restored whole, as the
14 other. But the Pharisees went
out, and took counsel against
him, how they might destroy
15 him. And Jesus perceiving *it*
withdrew from thence: and
many followed him; and he
16 healed them all, and charged
them that they should not make
17 him known: that it might be
fulfilled which was spoken [3]by
Isaiah the prophet, saying,

[1] Some ancient authorities read *they did eat.*

[2] Gr. *a greater thing.*

[3] Or, *through*

μων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ
2 ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. οἱ
δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδού, οἱ
μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν
3 ἐν σαββάτῳ. ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέ-
γνωτε τί ἐποίησε Δαβίδ, ὅτε ἐπείνασεν **αὐ-**
4 **τὸς**[1] καὶ οἱ μετ' αὐτοῦ· πῶς εἰσῆλθεν εἰς τὸν
οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προ-
θέσεως **ἔφαγεν**[2], οὓς οὐκ ἐξὸν ἦν αὐτῷ
φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς
5 ἱερεῦσι μόνοις; ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ,
ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ
6 σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; λέγω
7 δὲ ὑμῖν ὅτι τοῦ ἱεροῦ **μείζων**[3] ἐστὶν ὧδε. εἰ
δὲ ἐγνώκειτε τί ἐστιν, Ἔλεον θέλω καὶ οὐ
θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.
8 κύριος γάρ ἐστι **καὶ**[4] τοῦ σαββάτου ὁ υἱὸς
τοῦ ἀνθρώπου.

9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συνα-
10 γωγὴν αὐτῶν. καὶ ἰδού, ἄνθρωπος **ἦν τὴν**[5]
χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτόν,
λέγοντες, Εἰ ἔξεστι τοῖς σάββασι θερα-
11 πεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. ὁ δὲ
εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος,
ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο
τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει
12 αὐτὸ καὶ ἐγερεῖ; πόσῳ οὖν διαφέρει ἄνθρω-
πος προβάτου. ὥστε ἔξεστι τοῖς σάββασι
13 καλῶς ποιεῖν. τότε λέγει τῷ ἀνθρώπῳ,
Ἔκτεινον τὴν χεῖρά σου. καὶ ἐξέτεινε, καὶ
14 ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. **οἱ δὲ
Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ**
15 **ἐξελθόντες**[6], ὅπως αὐτὸν ἀπολέσωσιν. ὁ δὲ
Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολού-
θησαν αὐτῷ **ὄχλοι**[7] πολλοί, καὶ ἐθεράπευσεν
16 αὐτοὺς πάντας, καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ
17 φανερὸν αὐτὸν ποιήσωσιν· ὅπως πληρωθῇ τὸ
ῥηθὲν διὰ Ἠσαΐου* τοῦ προφήτου, λέγοντος,

[1] *om.* αὐτὸς
[2] *Marg.* ἔφαγον
[3] μεῖζον
[4] *om.* καὶ
[5] *om.* ἦν τὴν
[6] ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ
[7] *om.* ὄχλοι

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18 *Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ *Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is this the son of David?

24 *But when the Pharisees heard it, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your Judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, *All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the *holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh

* Is. 42. 1.
* Luke 11. 14.
* ch. 9. 34.
* Mark 3. 28. Luke 12. 10. 1 John 5. 16.

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18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.
22 Then was brought unto him
[1]one possessed with a devil,
blind and dumb: and he healed
him, insomuch that the dumb
23 man spake and saw. And all
the multitudes were amazed, and
said, Is this the son of David?
24 But when the Pharisees heard
it, they said, This man doth not
cast out [2]devils, but [3]by Beelze-
bub the prince of the [2]devils.
25 And knowing their thoughts he
said unto them, Every kingdom
divided against itself is brought
to desolation; and every city or
house divided against itself shall
26 not stand: and if Satan casteth
out Satan, he is divided against
himself; how then shall his king-
27 dom stand? And if I [3]by Beel-
zebub cast out [2]devils, [3]by whom
do your sons cast them out?
therefore shall they be your
28 judges. But if I [3]by the Spirit
of God cast out [2]devils, then is
the kingdom of God come upon
29 you. Or how can one enter into
the house of the strong *man*, and
spoil his goods, except he first
bind the strong *man*? and then
30 he will spoil his house. He that
is not with me is against me; and
he that gathereth not with me
31 scattereth. Therefore I say un-
to you, Every sin and blasphemy
shall be forgiven [4]unto men; but
the blasphemy against the Spirit
32 shall not be forgiven. And who-
soever shall speak a word against
the Son of man, it shall be forgiven
him; but whosoever shall speak

[1] Or, *a demoniac*
[2] Gr. *demons.*
[3] Or, *in*
[4] Some ancient authorities read *unto you men.*

18 Ἰδού, ὁ παῖς μου ὃν ᾑρέτισα· ὁ ἀγαπητός
μου εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ
πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνε-
19 σιν ἀπαγγελεῖ. οὐκ ἐρίσει, οὐδὲ κραυγάσει·
οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φω-
20 νὴν αὐτοῦ. κάλαμον συντετριμμένον οὐ
κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει·
21 ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν. καὶ **ἐν**[8] [8] *om.* ἐν
τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.
22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος,
τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν,
ὥστε τὸν **τυφλὸν καὶ**[9] κωφὸν **καὶ**[10] λαλεῖν [9] *om.* τυφλὸν καὶ
23 καὶ βλέπειν. καὶ ἐξίσταντο πάντες οἱ ὄχλοι [10] *om.* καὶ
καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβίδ;
24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ
ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζε-
25 βοὺλ ἄρχοντι τῶν δαιμονίων. εἰδὼς δὲ **ὁ**
Ἰησοῦς[11] τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐ- [11] *om.* ὁ Ἰησοῦς
τοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς
ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖ-
26 σα καθ' ἑαυτῆς οὐ σταθήσεται. καὶ εἰ ὁ
Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν
ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία
27 αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω
τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
λουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί.
28 εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ
δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
29 τοῦ Θεοῦ. ἢ πῶς δύναταί τις εἰσελθεῖν εἰς
τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ
διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν;
30 καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ὁ μὴ ὢν
μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι, καὶ ὁ μὴ συνάγων
31 μετ' ἐμοῦ, σκορπίζει. διὰ τοῦτο λέγω ὑμῖν,
Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται[12] [12] *Marg. adds* ὑμῖν
τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασ-
φημία οὐκ ἀφεθήσεται **τοῖς ἀνθρώποις**[13]. [13] *om.* τοῖς ἀνθρώποις
32 καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ
ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ

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against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good: Or else make the tree corrupt, and his fruit corrupt: For the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? *For out of the abundance of the heart the mouth speaketh.

* Luke 6. 45.

35 A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ *Then certain of the Scribes, and of the Pharisees, answered, saying, Master, we would see a sign from thee.

* ch. 16. 1. Luke 11. 29. 1 Cor. 1. 22.

39 But he answered, and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas.

40 *For as Jonas was three days and three nights in the whale's belly: so shall the son of man be three days and three nights in the heart of the earth.

* Jonah 1. 17.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, *because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

* Jonah 3. 5.

42 *The Queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

* 1 Kin. 10. 1.

43 *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

* Luke 11. 24.

44 Then he saith, I will return into my house from whence I came out; And when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more

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against the Holy Spirit, it shall
not be forgiven him, neither
in this [1]world, nor in that [1] Or, *age*
33 which is to come. Either make
the tree good, and its fruit
good; or make the tree corrupt,
and its fruit corrupt: for the
34 tree is known by its fruit. Ye
offspring of vipers, how can ye,
being evil, speak good things?
for out of the abundance of the
35 heart the mouth speaketh. The
good man out of his good treasure bringeth forth good things:
and the evil man out of his evil
treasure bringeth forth evil
36 things. And I say unto you,
that every idle word that men
shall speak, they shall give account thereof in the day of judge-
37 ment. For by thy words thou
shalt be justified, and by thy
words thou shalt be condemned.
38 Then certain of the scribes and
Pharisees answered him, saying,
[2]Master, we would see a sign [2] Or, *Teacher*
39 from thee. But he answered
and said unto them, An evil and
adulterous generation seeketh
after a sign; and there shall no
sign be given to it but the sign
40 of Jonah the prophet: for as
Jonah was three days and three
nights in the belly of the [3]whale; [3] Gr. *sea-monster.*
so shall the Son of man be three
days and three nights in the
41 heart of the earth. The men of
Nineveh shall stand up in the
judgement with this generation,
and shall condemn it: for they
repented at the preaching of Jo-
nah; and behold, [4]a greater than [4] Gr. *more than.*
42 Jonah is here. The queen of the
south shall rise up in the judge-
ment with this generation, and
shall condemn it: for she came
from the ends of the earth to
hear the wisdom of Solomon;
and behold, [4]a greater than Solo-
43 mon is here. But the unclean
spirit, when [5]he is gone out of [5] Or, *it*
the man, passeth through water-
less places, seeking rest, and
44 findeth it not. Then [5]he saith,
I will return into my house
whence I came out; and when
[5]he is come, [5]he findeth it empty,
45 swept, and garnished. Then
goeth [5]he, and taketh with [6]him- [6] Or, *itself*
self seven other spirits more

κατὰ τοῦ Πνεύματος τοῦ Ἁγίου, οὐκ ἀφεθή-
σεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν
33 τῷ μέλλοντι. ἢ ποιήσατε τὸ δένδρον καλόν,
καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ
δένδρον σαπρόν, καὶ τὸν καρπὸν αὐτοῦ σα-
πρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώ-
34 σκεται. γεννήματα ἐχιδνῶν, πῶς δύνασθε
ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ
περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.
35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
τῆς καρδίας[14] ἐκβάλλει **τὰ**[15] ἀγαθά· καὶ ὁ
πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ
36 ἐκβάλλει πονηρά. λέγω δὲ ὑμῖν, ὅτι πᾶν
ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι,
ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρί-
37 σεως. ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ,
καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.
38 Τότε ἀπεκρίθησάν[16] τινες τῶν γραμματέων
καὶ Φαρισαίων, λέγοντες, Διδάσκαλε, θέλο-
39 μεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ὁ δὲ ἀποκριθεὶς
εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς ση-
μεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται
αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.
40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ
κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως
ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ
41 τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ἄν-
δρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν
αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰω-
42 νᾶ· καὶ ἰδού, πλεῖον Ἰωνᾶ ὧδε. βασίλισσα
νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς
γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι
ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν
σοφίαν Σολομῶντος· καὶ ἰδού, πλεῖον Σο-
43 λομῶντος ὧδε. ὅταν δὲ τὸ ἀκάθαρτον πνεῦ-
μα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
δι᾽ ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ
44 οὐχ εὑρίσκει. τότε λέγει, Ἐπιστρέψω εἰς
τὸν οἶκόν μου ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑ-
ρίσκει σχολάζοντα, σεσαρωμένον, καὶ κε-
45 κοσμημένον. τότε πορεύεται καὶ παραλαμ-
βάνει μεθ᾽ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα

14 *om.* τῆς καρδίας
15 *om.* τὰ
16 (-σαν) *add* αὐτῷ

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wicked than himself, and they enter in and dwell there: *And the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, *behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered, and said unto him that told him, Who is my mother? And who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

13 The same day went Jesus out of the house, *and sat by the sea side.

2 And great multitudes were gathered together unto him, *so* that he went into a ship, and sat, and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, *Behold, a sower went forth to sow.

4 And when he sowed, some *seeds* fell by the way side, and the fowls came, and devoured them up.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth.

6 And when the Sun was up, they were scorched: and because they had not root, they withered away.

7 And some fell among thorns: and the thorns sprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 *For whosoever hath, to him shall be given, and he shall have

* Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.
* Mark 3. 31. Luke 8. 20.
* Mark 4. 1.
* Luke 8. 5.
* ch. 25. 29.

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evil than [1]himself, and they
enter in and dwell there: and
the last state of that man be-
cometh worse than the first.
Even so shall it be also unto
this evil generation.
46 While he was yet speaking to
the multitudes, behold, his mo-
ther and his brethren stood with-
out, seeking to speak to him.
47 [2]And one said unto him, Behold,
thy mother and thy brethren
stand without, seeking to speak
48 to thee. But he answered and
said unto him that told him,
Who is my mother? and who are
49 my brethren? And he stretched
forth his hand towards his dis-
ciples, and said, Behold, my
50 mother and my brethren! For
whosoever shall do the will of
my Father which is in heaven,
he is my brother, and sister, and
mother.
13 On that day went Jesus out
of the house, and sat by the sea
2 side. And there were gathered
unto him great multitudes, so
that he entered into a boat, and
sat; and all the multitude stood
3 on the beach. And he spake to
them many things in parables,
saying, Behold, the sower went
4 forth to sow; and as he sowed,
some *seeds* fell by the way side,
and the birds came and devoured
5 them: and others fell upon the
rocky places, where they had not
much earth: and straightway
they sprang up, because they had
6 no deepness of earth: and when
the sun was risen, they were
scorched; and because they had
no root, they withered away.
7 And others fell upon the thorns;
and the thorns grew up, and
8 choked them: and others fell
upon the good ground, and
yielded fruit, some a hundred-
fold, some sixty, some thirty.
9 He that hath ears[3], let him hear.
10 And the disciples came, and
said unto him, Why speakest
11 thou unto them in parables? And
he answered and said unto them,
Unto you it is given to know the
mysteries of the kingdom of hea-
ven, but to them it is not given.
12 For whosoever hath, to him
shall be given, and he shall have

[1] Or, *itself*

[2] Some ancient authorities omit ver. 47.

[3] Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ
ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται
καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.
46 *Ἔτι* **δὲ**[17] *αὐτοῦ λαλοῦντος τοῖς ὄχλοις,*
ἰδού, ἡ μήτηρ καὶ οἱ ἀδελφοὶ **αὐτοῦ**[18] *εἱστή-*
47 *κεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.* [19]**εἶπε**
δέ τις αὐτῷ, Ἰδού, ἡ μήτηρ σου καὶ οἱ
ἀδελφοί σου ἔξω ἑστήκασι, ζητοῦντές σοι
48 **λαλῆσαι.** *ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰ-*
πόντι αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου; καὶ
49 *τίνες εἰσὶν οἱ ἀδελφοί μου; καὶ ἐκτείνας τὴν*
χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν,
Ἰδού, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.
50 *ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός*
μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ
ἀδελφὴ καὶ μήτηρ ἐστίν.

17 *om.* δὲ
18 *om.* αὐτοῦ
19 *Marg. om. ver.* 47

13 *Ἐν* **δὲ**[1] *τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς*
ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν.
2 *καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,*
ὥστε αὐτὸν εἰς **τὸ**[2] *πλοῖον ἐμβάντα κα-*
θῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν
3 *εἱστήκει. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν*
παραβολαῖς, λέγων, Ἰδού, ἐξῆλθεν ὁ σπείρων
4 *τοῦ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτόν, ἃ*
μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πε-
5 *τεινὰ καὶ κατέφαγεν αὐτά. ἄλλα δὲ ἔπεσεν*
ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν·
καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος
6 *γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη,*
7 *καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. ἄλλα*
δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ
8 *ἄκανθαι καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπε-*
σεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρ-
πόν, ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ
9 *τριάκοντα. ὁ ἔχων ὦτα* **ἀκούειν**[3] *ἀκουέτω.*
10 *Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐ-*
τῷ, Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς;
11 *ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὑμῖν*
δέδοται γνῶναι τὰ μυστήρια τῆς βασι-
λείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδο-
12 *ται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ*

1 *om.* δὲ
2 *om.* τὸ
3 *om.* ἀκούειν *text, not marg.*

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more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables: because they seeing see not: and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, *By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, *that many Prophets, and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

* Is. 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

* Luke 10. 24.

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abundance: but whosoever hath
not, from him shall be taken
away even that which he hath.
13 Therefore speak I to them in
parables; because seeing they see
not, and hearing they hear not,
14 neither do they understand. And
unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and
shall in no wise understand;
And seeing ye shall see, and
shall in no wise perceive:
15 For this people's heart is waxed
gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

16 But blessed are your eyes, for
they see; and your ears, for they
17 hear. For verily I say unto you,
that many prophets and righteous
men desired to see the things
which ye see, and saw them not;
and to hear the things which ye
18 hear, and heard them not. Hear
then ye the parable of the sower.
19 When any one heareth the word
of the kingdom, and understandeth it not, *then* cometh the evil *one*,
and snatcheth away that which
hath been sown in his heart.
This is he that was sown by the
20 way side. And he that was sown
upon the rocky places, this is
he that heareth the word, and
straightway with joy receiveth it;
21 yet hath he not root in himself,
but endureth for a while; and
when tribulation or persecution
ariseth because of the word,
22 straightway he stumbleth. And
he that was sown among the
thorns, this is he that heareth the
word; and the care of the [1] world,
and the deceitfulness of riches,
choke the word, and he becometh
23 unfruitful. And he that was sown
upon the good ground, this is he
that heareth the word, and understandeth it; who verily beareth
fruit, and bringeth forth, some a
hundredfold, some sixty, some
thirty.

[1] Or, *age*

περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ
13 *ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. διὰ τοῦτο ἐν*
παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ
14 *συνιοῦσι. καὶ ἀναπληροῦται* **ἐπ'**[4] *αὐτοῖς ἡ*
προφητεία Ἠσαΐου, ἡ λέγουσα, Ἀκοῇ ἀκού-
σετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέ-
15 *ψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ*
καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βα-
ρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς,
καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συν-
ῶσι, καὶ ἐπιστρέψωσι, καὶ **ἰάσωμαι**[5] *αὐτούς.*
16 *ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπου-*
17 *σι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει. ἀμὴν γὰρ*
λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι
ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον·
καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.
18 *ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ*
19 *σπείροντος. παντὸς ἀκούοντος τὸν λόγον*
τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ
πονηρός, καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ
καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν
20 *σπαρείς. ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς,*
οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς
21 *μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ*
ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι·
γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν
22 *λόγον, εὐθὺς σκανδαλίζεται. ὁ δὲ εἰς τὰς*
ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον
ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος **τούτου**[6]
καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν
23 *λόγον, καὶ ἄκαρπος γίνεται. ὁ δὲ ἐπὶ τὴν*
γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν
λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ,
καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ
τριάκοντα.

[4] *om. ἐπ'*

[5] *ἰάσομαι*

[6] *om. τούτου*

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24 ¶ Another parable put he forth unto them, saying; The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, *The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof.

33 ¶ *Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took, and hid in three †measures of meal, till the whole was leavened.

34 *All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the Prophet, saying, *I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered, and said unto them,

* Mark 4. 30. Luke 13. 19.

* Luke 13. 20.

† *The word in the Greek is a measure containing about a peck and an half, wanting little more than a pint.*

* Mark 4. 33.

* Ps. 78. 2.

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24 Another parable set he before
them, saying, The kingdom of
heaven is likened unto a man
that sowed good seed in his field:
25 but while men slept, his enemy
came and sowed [1]tares also a-
mong the wheat, and went away.
26 But when the blade sprang up,
and brought forth fruit, then
27 appeared the tares also. And
the [2]servants of the householder
came and said unto him, Sir,
didst thou not sow good seed in
thy field? whence then hath it
28 tares? And he said unto them,
[3]An enemy hath done this. And
the [2]servants say unto him,
Wilt thou then that we go and
29 gather them up? But he saith,
Nay; lest haply while ye gather
up the tares, ye root up the
30 wheat with them. Let both grow
together until the harvest: and
in the time of the harvest I
will say to the reapers, Gather
up first the tares, and bind them
in bundles to burn them: but
gather the wheat into my barn.
31 Another parable set he before
them, saying, The kingdom of
heaven is like unto a grain of
mustard seed, which a man took,
32 and sowed in his field: which in-
deed is less than all seeds; but
when it is grown, it is greater
than the herbs, and becometh a
tree, so that the birds of the
heaven come and lodge in the
branches thereof.
33 Another parable spake he unto
them; The kingdom of heaven is
like unto leaven, which a woman
took, and hid in three [4]measures
of meal, till it was all leavened.
34 All these things spake Jesus
in parables unto the multitudes;
and without a parable spake he
35 nothing unto them: that it might
be fulfilled which was spoken
[5]by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation [6]of the world.

36 Then he left the multitudes,
and went into the house: and
his disciples came unto him,
saying, Explain unto us the
parable of the tares of the
37 field. And he answered and said,

[1] Or, *darnel*

[2] Gr. *bond-servants.*

[3] Gr. *A man* that is *an enemy.*

[4] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

[5] Or, *through*

[6] Many ancient authorities omit *of the world.*

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέ-
γων, Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν
ἀνθρώπῳ σπείραντι* καλὸν σπέρμα ἐν τῷ
25 ἀγρῷ αὐτοῦ· ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώ-
πους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ **ἔσπειρε**[7] — [7] ἐπέσπειρε
ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν.
26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν
27 ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. προσ-
ελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου
εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα
ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει
28 **τὰ**[8] ζιζάνια; ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄν- — [8] *om.* τὰ
θρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι **εἶπον**
αὐτῷ[9], Θέλεις οὖν ἀπελθόντες συλλέξωμεν — [9] αὐτῷ λέγουσι
29 αὐτά; ὁ δὲ **ἔφη**[10], Οὔ· μήποτε, συλλέγοντες — [10] φησίν
τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.
30 ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ
θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ
ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ
ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ
κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε
εἰς τὴν ἀποθήκην μου.
31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέ-
γων, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπει-
32 ρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὃ μικρότερον μέν
ἐστι πάντων τῶν σπερμάτων· ὅταν δὲ αὐ-
ξηθῇ, μεῖζον τῶν λαχάνων ἐστί, καὶ γίνεται
δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ
καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.
33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁ-
μοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ,
ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου
σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.
34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παρα-
βολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς
35 **οὐκ**[11] ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ ῥηθὲν — [11] οὐδὲν
διὰ τοῦ προφήτου, λέγοντος, Ἀνοίξω ἐν πα-
ραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμ-
μένα ἀπὸ καταβολῆς **κόσμου**[12]. — [12] *Marg. om.* κόσμου
36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν
οἰκίαν **ὁ Ἰησοῦς**[13]· καὶ προσῆλθον αὐτῷ — [13] *om.* ὁ Ἰησοῦς
οἱ μαθηταὶ αὐτοῦ, λέγοντες, **Φράσον**[14] — [14] Διασάφησον
ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ
37 ἀγροῦ. ὁ δὲ ἀποκριθεὶς εἶπεν **αὐτοῖς**[15], — [15] *om.* αὐτοῖς

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He that soweth the good seed
is the son of man.
38 The field is the world. The
good seed are the children of the
kingdom: but the tares are the
children of the wicked one.
39 The enemy that sowed them
is the devil. *The harvest is the
end of the world. And the reapers
are the Angels.

* Joel 3. 13. Rev. 14. 15.

40 As therefore the tares are ga-
thered and burnt in the fire: so
shall it be in the end of this world.
41 The Son of man shall send
forth his Angels, and they shall
gather out of his kingdom all
‖things that offend, and them which
do iniquity:

‖ *Or, scandals.*

42 And shall cast them into a fur-
nace of fire: there shall be wailing
and gnashing of teeth.
43 *Then shall the righteous shine
forth as the Sun, in the kingdom of
their father. Who hath ears to
hear, let him hear.

* Dan. 12. 3.

44 ¶ Again, the kingdom of hea-
ven is like unto treasure hid in a
field: the which when a man hath
found, he hideth, and for joy there-
of goeth and selleth all that he
hath, and buyeth that field.
45 ¶ Again, the kingdom of hea-
ven is like unto a merchant man,
seeking goodly pearls:
46 Who when he had found one
pearl of great price, he went and
sold all that he had, and bought it.
47 ¶ Again, the kingdom of heaven
is like unto a net that was cast into
the sea, and gathered of every kind,
48 Which, when it was full, they
drew to shore, and sat down, and
gathered the good into vessels, but
cast the bad away.
49 So shall it be at the end of the
world: the Angels shall come forth,
and sever the wicked from among
the just,
50 And shall cast them into the
furnace of fire: there shall be wail-
ing, and gnashing of teeth.
51 Jesus saith unto them, Have
ye understood all these things?
They say unto him, Yea, Lord.
52 Then said he unto them, There-
fore every Scribe which is instruct-
ed unto the kingdom of heaven, is
like unto a man that is an house-
holder, which bringeth forth out of
his treasure things new and old.

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He that soweth the good seed
38 is the Son of man; and the
field is the world; and the
good seed, these are the sons
of the kingdom; and the tares
are the sons of the evil *one*;
39 and the enemy that sowed them
is the devil: and the harvest is
[1]the end of the world; and the
40 reapers are angels. As there-
fore the tares are gathered up
and burned with fire; so shall it
be in [1]the end of the world.
41 The Son of man shall send forth
his angels, and they shall gather
out of his kingdom all things
that cause stumbling, and them
42 that do iniquity, and shall cast
them into the furnace of fire:
there shall be the weeping and
43 gnashing of teeth. Then shall the
righteous shine forth as the sun
in the kingdom of their Father.
He that hath ears, let him hear.
44 The kingdom of heaven is like
unto a treasure hidden in the
field; which a man found, and
hid; and [2]in his joy he goeth
and selleth all that he hath, and
buyeth that field.
45 Again, the kingdom of heaven
is like unto a man that is a mer-
46 chant seeking goodly pearls: and
having found one pearl of great
price, he went and sold all that
he had, and bought it.
47 Again, the kingdom of heaven
is like unto a [3]net, that was cast
into the sea, and gathered of
48 every kind: which, when it was
filled, they drew up on the beach;
and they sat down, and gathered
the good into vessels, but the
49 bad they cast away. So shall it
be in [1]the end of the world: the
angels shall come forth, and
sever the wicked from among
50 the righteous, and shall cast them
into the furnace of fire: there
shall be the weeping and gnash-
ing of teeth.
51 Have ye understood all these
things? They say unto him,
52 Yea. And he said unto them,
Therefore every scribe who hath
been made a disciple to the king-
dom of heaven is like unto a
man that is a householder, which
bringeth forth out of his treasure
things new and old.

[1] Or, *the consummation of the age*
[2] Or, *for joy thereof*
[3] Gr. *drag-net.*

Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς
38 τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστιν ὁ κόσμος·
τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς
βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ
39 πονηροῦ· ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν
ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια **τοῦ**[16]
αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν.
40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ
κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ
41 τοῦ αἰῶνος **τούτου**[17]. ἀποστελεῖ ὁ υἱὸς τοῦ
ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέ-
ξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ
σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,
42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ
πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
43 τῶν ὀδόντων. τότε οἱ δίκαιοι ἐκλάμψουσιν
ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐ-
τῶν. ὁ ἔχων ὦτα **ἀκούειν**[18] ἀκουέτω.
44 **Πάλιν**[19] ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐ-
ρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν
εὑρὼν ἄνθρωπος ἔκρυψε· καὶ ἀπὸ τῆς χαρᾶς
αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ
ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρα-
νῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαρ-
46 γαρίτας· **ὃς εὑρὼν**[20] ἕνα πολύτιμον μαργαρί-
την, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ
ἠγόρασεν αὐτόν.
47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρα-
νῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν,
48 καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἥν, ὅτε
ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν,
καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγ-
49 γεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. οὕτως ἔσται
ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται
οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ
50 μέσου τῶν δικαίων, καὶ βαλοῦσιν αὐτοὺς εἰς
τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθ-
μὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
51 **Λέγει αὐτοῖς ὁ Ἰησοῦς**[21], Συνήκατε ταῦτα
52 πάντα; λέγουσιν αὐτῷ, Ναί, **Κύριε**[22]. ὁ δὲ
εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μα-
θητευθεὶς **εἰς**[23] **τὴν βασιλείαν**[24] τῶν οὐρανῶν
ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις
ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ
παλαιά.

16 *om.* τοῦ
17 *om.* τούτου
18 *om.* ἀκούειν *text, not marg.*
19 *om.* Πάλιν
20 εὑρὼν δὲ
21 *om.* Λέγει αὐτοῖς ὁ Ἰησοῦς,
22 *om.* Κύριε
23 *om.* εἰς
24 τῇ βασιλείᾳ

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53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 *And when he was come into his own country, he taught them in their Synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 *Is not this the Carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, *A Prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

14 At that time *Herod the Tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works ‖do shew forth themselves in him.

3 ¶ *For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, *It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, *because they counted him as a Prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oaths' sake, and them which sat with him at meat, he commanded it to be given her:

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the Damsel: and she brought it to her mother.

12 And his Disciples came, and

* Mark 6. 1. Luke 4. 16.
* John 6. 42.
* Mark 6. 4. Luke 4. 24. John 4. 44.
* Mark 6. 14. Luke 9. 7.
‖ *Or, are wrought by him.*
* Luke 3. 19.
* Lev. 18. 16. & 20. 21.
* ch. 21. 26.

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53 And it came to pass, when
Jesus had finished these para-
54 bles, he departed thence. And
coming into his own country
he taught them in their syna-
gogue, insomuch that they were
astonished, and said, Whence
hath this man this wisdom,
55 and these [1]mighty works? Is
not this the carpenter's son?
is not his mother called Mary?
and his brethren, James, and
Joseph, and Simon, and Judas?
56 And his sisters, are they not
all with us? Whence then
hath this man all these things?
57 And they were [2]offended in
him. But Jesus said unto them,
A prophet is not without ho-
nour, save in his own country,
58 and in his own house. And he
did not many [1]mighty works
there because of their unbe-
lief.
14 At that season Herod the
tetrarch heard the report con-
2 cerning Jesus, and said unto
his servants, This is John the
Baptist; he is risen from the
dead; and therefore do these
3 powers work in him. For
Herod had laid hold on John,
and bound him, and put him
in prison for the sake of
Herodias, his brother Philip's
4 wife. For John said unto him,
It is not lawful for thee to
5 have her. And when he would
have put him to death, he fear-
ed the multitude, because they
6 counted him as a prophet. But
when Herod's birthday came,
the daughter of Herodias danced
in the midst, and pleased Herod.
7 Whereupon he promised with
an oath to give her whatsoever
8 she should ask. And she, being
put forward by her mother, saith,
Give me here in a charger the
9 head of John the Baptist. And
the king was grieved; but for
the sake of his oaths, and of
them which sat at meat with
him, he commanded it to be
10 given; and he sent, and beheaded
11 John in the prison. And his
head was brought in a charger,
and given to the damsel: and
she brought it to her mother.
12 And his disciples came, and

[1] Gr. *powers.*
[2] Gr. *caused to stumble.*

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς
54 παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν· καὶ ἐλ-
θὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς
ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι
αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία
55 αὕτη καὶ αἱ δυνάμεις; οὐχ οὗτός ἐστιν ὁ τοῦ
τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται
Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ
56 **Ἰωσῆς**[25] καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελ-
φαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσί; πό-
57 θεν οὖν τούτῳ ταῦτα πάντα; καὶ ἐσκανδαλί-
ζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ
58 πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ
οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλάς, διὰ τὴν
ἀπιστίαν αὐτῶν.
14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ
2 τετράρχης τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς
παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ Βαπ-
τιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.
3 ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδη-
σεν **αὐτὸν**[1] καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρω-
διάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ
4 αὐτοῦ. ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ
5 ἔξεστί σοι ἔχειν αὐτήν. καὶ θέλων αὐτὸν
ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προ-
6 φήτην αὐτὸν εἶχον. **γενεσίων δὲ ἀγομένων**[2]
τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς
Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ
7 Ἡρώδῃ. ὅθεν μεθ᾽ ὅρκου ὡμολόγησεν αὐ-
8 τῇ δοῦναι ὃ ἐὰν αἰτήσηται. ἡ δέ, προβι-
βασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι,
φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάν-
9 νου τοῦ Βαπτιστοῦ. καὶ ἐλυπήθη ὁ βασι-
λεύς, διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανα-
10 κειμένους ἐκέλευσε δοθῆναι· καὶ πέμψας
ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.
11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ
ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐ-
12 τῆς. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ

[25] Ἰωσὴφ

[1] *om.* αὐτὸν

[2] γενεσίοις δὲ γενομένοις

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took up the body, and buried it, and went and told Jesus.

13 ¶ *When Jesus heard of it, he departed thence by ship, into a desert place apart: and when the people had heard thereof, they followed him on foot, out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ *And when it was evening, his Disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his Disciples, and the Disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten, were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his Disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 *And when he had sent the multitudes away, he went up into a mountain apart to pray: *and when the evening was come, he was there alone:

24 But the ship was now in the midst of the Sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them, walking on the Sea.

26 And when the Disciples saw him walking on the Sea, they were troubled, saying, It is a spirit: and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I, be not afraid.

* Mark 6. 32. Luke 9. 10.

* Mark 6. 35. John 6. 5.

* Mark 6. 46.

* John 6. 16.

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took up the corpse, and buried
him; and they went and told
Jesus.
13 Now when Jesus heard *it*, he
withdrew from thence in a boat,
to a desert place apart: and
when the multitudes heard *there-
of*, they followed him [1] on foot
14 from the cities. And he came
forth, and saw a great multitude,
and he had compassion on them,
15 and healed their sick. And when
even was come, the disciples
came to him, saying, The place
is desert, and the time is already
past; send the multitudes away,
that they may go into the vil-
lages, and buy themselves food.
16 But Jesus said unto them, They
have no need to go away; give
17 ye them to eat. And they say
unto him, We have here but
18 five loaves, and two fishes. And
he said, Bring them hither to
19 me. And he commanded the mul-
titudes to [2] sit down on the grass;
and he took the five loaves, and
the two fishes, and looking up
to heaven, he blessed, and brake
and gave the loaves to the dis-
ciples, and the disciples to the
20 multitudes. And they did all eat,
and were filled: and they took
up that which remained over of
the broken pieces, twelve baskets
21 full. And they that did eat were
about five thousand men, beside
women and children.
22 And straightway he constrain-
ed the disciples to enter into the
boat, and to go before him unto
the other side, till he should
23 send the multitudes away. And
after he had sent the multitudes
away, he went up into the moun-
tain apart to pray: and when
even was come, he was there
24 alone. But the boat [3] was now
in the midst of the sea, distressed
by the waves; for the wind was
25 contrary. And in the fourth
watch of the night he came un-
to them, walking upon the sea.
26 And when the disciples saw him
walking on the sea, they were
troubled, saying, It is an ap-
parition; and they cried out for
27 fear. But straightway Jesus spake
unto them, saying, Be of good
cheer; it is I; be not afraid.

[1] Or, *by land*

[2] Gr. *recline.*

[3] Some ancient authorities read *was many furlongs distant from the land.*

ἦραν τὸ σῶμα[3], καὶ ἔθαψαν **αὐτό**[4]· καὶ ἐλ-
θόντες ἀπήγγειλαν τῷ Ἰησοῦ.
13 **Καὶ ἀκούσας**[5] ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖ-
θεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν·
καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ
14 πεζῇ ἀπὸ τῶν πόλεων. καὶ ἐξελθὼν **ὁ Ἰη-
σοῦς**[6] εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη
ἐπ' αὐτούς, καὶ ἐθεράπευσε τοὺς ἀρρώστους
15 αὐτῶν. ὀψίας δὲ γενομένης, προσῆλθον
αὐτῷ οἱ μαθηταὶ **αὐτοῦ**[7], λέγοντες, Ἔρημός
ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν·
ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς
16 τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. ὁ
δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν
17 ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ
λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε
18 ἄρτους καὶ δύο ἰχθύας. ὁ δὲ εἶπε, Φέρετέ
19 μοι αὐτοὺς ὧδε. καὶ κελεύσας τοὺς ὄχλους
ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν
τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀνα-
βλέψας εἰς τὸν οὐρανόν, εὐλόγησε, καὶ κλά-
σας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ
20 μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες,
καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον
τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις.
21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντα-
κισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.
22 Καὶ εὐθέως ἠνάγκασεν **ὁ Ἰησοῦς**[8] τοὺς
μαθητὰς **αὐτοῦ**[9] ἐμβῆναι εἰς τὸ πλοῖον,
καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ
23 ἀπολύσῃ τοὺς ὄχλους. καὶ ἀπολύσας τοὺς
ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσ-
εύξασθαι· ὀψίας δὲ γενομένης, μόνος ἦν ἐκεῖ.
24 τὸ δὲ πλοῖον ἤδη **μέσον τῆς θαλάσσης ἦν**[10],
βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ
25 ἐναντίος ὁ ἄνεμος. τετάρτῃ δὲ φυλακῇ τῆς
νυκτὸς **ἀπῆλθε**[11] πρὸς αὐτοὺς ὁ **Ἰησοῦς**[12],
26 περιπατῶν ἐπὶ **τῆς θαλάσσης**[13]. καὶ ἰδόν-
τες αὐτὸν οἱ μαθηταὶ ἐπὶ **τὴν θάλασσαν**[14]
περιπατοῦντα ἐταράχθησαν, λέγοντες ὅτι
Φάντασμά ἐστι· καὶ ἀπὸ τοῦ φόβου ἔκρα-
27 ξαν. εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς,
λέγων, Θαρσεῖτε· ἐγώ εἰμι· μὴ φοβεῖσθε.

3 πτῶμα
4 αὐτόν
5 Ἀκούσας δὲ
6 *om.* ὁ Ἰησοῦς
7 *om.* αὐτοῦ
8 *om.* ὁ Ἰησοῦς
9 *om.* αὐτοῦ
10 *Marg.* σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχε
11 ἦλθε
12 *om.* ὁ Ἰησοῦς
13 τὴν θάλασσαν
14 τῆς θαλάσσης

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28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

‖ Or, *strong.*

30 But when he saw the wind ‖ boisterous, he was afraid: and beginning to sink, he cried, saying, Lord save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the son of God.

* Mark 6. 53.

34 ¶ *And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased,

36 And besought him, that they might only touch the hem of his garment; and as many as touched, were made perfectly whole.

* Mark 7. 1.

15 Then *came to Jesus Scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the Elders? for they wash not their hands when they eat bread.

3 But he answered, and said unto them, Why do you also transgress the Commandment of God by your tradition?

* Ex. 20. 12. Deut. 5. 16.

* Ex. 21. 17. Lev. 20. 9. Prov. 20. 20.

4 For God commanded, saying, *Honour thy father and mother: And *he that curseth father or mother, let him die the death.

* Mark 7. 11, 12.

5 But ye say, Whosoever shall say to his father or his mother, *It is a gift by whatsoever thou mightest be profited by me,

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the Commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

* Is. 29. 13.

8 *This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

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28 And Peter answered him and
said, Lord, if it be thou, bid me
come unto thee upon the waters.
29 And he said, Come. And Peter
went down from the boat, and
walked upon the waters, [1] to
30 come to Jesus. But when he saw
the wind[2], he was afraid; and
beginning to sink, he cried out,
31 saying, Lord, save me. And immediately
Jesus stretched forth
his hand, and took hold of him,
and saith unto him, O thou of
little faith, wherefore didst thou
32 doubt? And when they were
gone up into the boat, the wind
33 ceased. And they that were in
the boat worshipped him, saying,
Of a truth thou art the Son
of God.
34 And when they had crossed
over, they came to the land,
35 unto Gennesaret. And when the
men of that place knew him,
they sent into all that region
round about, and brought unto
36 him all that were sick; and
they besought him that they
might only touch the border
of his garment: and as
many as touched were made
whole.
15 Then there come to Jesus
from Jerusalem Pharisees and
2 scribes, saying, Why do thy disciples
transgress the tradition of
the elders? for they wash not
their hands when they eat bread.
3 And he answered and said unto
them, Why do ye also transgress
the commandment of God because
4 cause of your tradition? For
God said, Honour thy father and
thy mother: and, He that speaketh
evil of father or mother, let
5 him [3] die the death. But ye say,
Whosoever shall say to his father
or his mother, That wherewith
thou mightest have been
profited by me is given *to God*;
6 he shall not honour his father[4].
And ye have made void the
[5] word of God because of your
7 tradition. Ye hypocrites, well
did Isaiah prophesy of you, saying,
8 This people honoureth me with
their lips;
But their heart is far from
me.

[1] Some ancient authorities read *and came.*

[2] Many ancient authorities add *strong.*

[3] Or, *surely die*

[4] Some ancient authorities add *or his mother.*

[5] Some ancient authorities read *law.*

28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, Κύριε, εἰ
σὺ εἶ, κέλευσόν με πρός σε ἐλθεῖν ἐπὶ τὰ
29 ὕδατα. ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ
τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ
30 ὕδατα, **ἐλθεῖν**[15] πρὸς τὸν Ἰησοῦν. βλέπων
δὲ τὸν ἄνεμον **ἰσχυρὸν**[16] ἐφοβήθη· καὶ ἀρξά-
μενος καταποντίζεσθαι ἔκραξε, λέγων, Κύριε,
31 σῶσόν με. εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας
τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ,
32 Ὀλιγόπιστε, εἰς τί ἐδίστασας; καὶ **ἐμβάν-
των**[17] αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνε-
33 μος· οἱ δὲ ἐν τῷ πλοίῳ **ἐλθόντες**[18] προσεκύ-
νησαν αὐτῷ, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς
εἶ.

34 Καὶ διαπεράσαντες ἦλθον **εἰς**[19] τὴν γῆν[20]
35 Γεννησαρέτ. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες
τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν
περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ
36 πάντας τοὺς κακῶς ἔχοντας· καὶ παρεκάλουν
αὐτόν, ἵνα μόνον ἅψωνται τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώ-
θησαν.

15 Τότε προσέρχονται τῷ Ἰησοῦ **οἱ**[1] ἀπὸ
Ἱεροσολύμων **γραμματεῖς καὶ Φαρισαῖοι**[2],
2 λέγοντες, Διατί οἱ μαθηταί σου παραβαίνου-
σι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ
νίπτονται τὰς χεῖρας **αὐτῶν**[3], ὅταν ἄρτον
3 ἐσθίωσιν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,
Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν
4 τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ
Θεὸς **ἐνετείλατο, λέγων**[4], Τίμα τὸν πατέρα
σοῦ[5], καὶ τὴν μητέρα· καί, Ὁ κακολογῶν
5 πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ὑμεῖς
δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μη-
6 τρί, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, **καὶ**[6]
οὐ μὴ **τιμήσῃ**[7] τὸν πατέρα αὐτοῦ **ἢ τὴν
μητέρα αὐτοῦ**[8]· καὶ ἠκυρώσατε **τὴν ἐντολὴν**[9]
7 τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ὑπο-
κριταί, καλῶς προεφήτευσε περὶ ὑμῶν Ἡ-
8 σαΐας, λέγων, **Ἐγγίζει μοι**[10] ὁ λαὸς οὗτος **τῷ
στόματι αὐτῶν, καὶ**[11] τοῖς χείλεσί με τιμᾷ·
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

[15] *Marg.* καὶ ἦλθε
[16] *om.* ἰσχυρὸν *text, not marg.*
[17] ἀναβάντων
[18] *om.* ἐλθόντες
[19] ἐπὶ
[20] *add* εἰς
[1] *om.* οἱ
[2] Φαρισαῖοι καὶ γραμματεῖς
[3] *om.* αὐτῶν
[4] εἶπε
[5] *om.* σοῦ
[6] *om.* καὶ
[7] τιμήσει
[8] *om.* ἢ τὴν μητέρα αὐτοῦ *text, not marg.*
[9] τὸν λόγον *text*, τὸν νόμον *Marg.*
[10] *om.* Ἐγγίζει μοι
[11] *om.* τῷ στόματι αὐτῶν, καὶ

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9 But in vain they do worship me, teaching for doctrines the commandments of men.

* Mark 7. 14.

10 ¶ *And he called the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

* John 15. 2.

13 But he answered, and said, *Every plant which my heavenly father hath not planted, shall be rooted up.

* Luke 6. 39.

14 Let them alone: *they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

* Mark 7. 17.

15 *Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

* Gen. 6. 5. & 8. 21.

19 *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: But to eat with unwashen hands defileth not a man.

* Mark 7. 24.

21 ¶ *Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came, and besought him, saying, Send her away, for she crieth after us.

* ch. 10. 6.

24 But he answered, and said, *I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she, and worshipped him, saying, Lord, help me.

26 But he answered, and said, It is not meet to take the children's bread, and to cast it to dogs.

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9 But in vain do they worship
me,
Teaching *as their* doctrines the
precepts of men.
10 And he called to him the multi-
tude, and said unto them, Hear,
11 and understand: Not that which
entereth into the mouth defileth
the man; but that which pro-
ceedeth out of the mouth, this
12 defileth the man. Then came
the disciples, and said unto him,
Knowest thou that the Phari-
sees were [1] offended, when they
13 heard this saying? But he
answered and said, Every [2] plant
which my heavenly Father plant-
14 ed not, shall be rooted up. Let
them alone: they are blind guides.
And if the blind guide the blind,
15 both shall fall into a pit. And
Peter answered and said unto
him, Declare unto us the parable.
16 And he said, Are ye also
even yet without understanding?
17 Perceive ye not, that whatso-
ever goeth into the mouth pass-
eth into the belly, and is cast
18 out into the draught? But
the things which proceed out
of the mouth come forth out of
the heart; and they defile the
19 man. For out of the heart
come forth evil thoughts, mur-
ders, adulteries, fornications,
thefts, false witness, railings:
20 these are the things which de-
file the man: but to eat with
unwashen hands defileth not the
man.
21 And Jesus went out thence,
and withdrew into the parts of
22 Tyre and Sidon. And behold,
a Canaanitish woman came out
from those borders, and cried,
saying, Have mercy on me, O
Lord, thou son of David; my
daughter is grievously vexed with
23 a [3] devil. But he answered her not
a word. And his disciples came
and besought him, saying, Send
her away; for she crieth after us.
24 But he answered and said, I
was not sent but unto the lost
sheep of the house of Israel.
25 But she came and worshipped
him, saying, Lord, help me.
26 And he answered and said, It is
not meet to take the children's
[4] bread and cast it to the dogs.

[1] Gr. *caused to stumble.*

[2] Gr. *planting.*

[3] Gr. *demon.*

[4] Or, *loaf*

9 μάτην δὲ σέβονταί με, διδάσκοντες διδασκα-
10 λίας ἐντάλματα ἀνθρώπων. καὶ προσκαλε-
σάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, Ἀκούετε
11 καὶ συνίετε. οὐ τὸ εἰσερχόμενον εἰς τὸ
στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπο-
ρευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν
12 ἄνθρωπον. τότε προσελθόντες οἱ μαθηταὶ
αὐτοῦ[12] εἶπον αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι [12] *om.* αὐτοῦ
13 ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; ὁ
δὲ ἀποκριθεὶς εἶπε, Πᾶσα φυτεία, ἣν οὐκ
ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζω-
14 θήσεται. ἄφετε αὐτούς· ὁδηγοί εἰσι τυφλοὶ
τυφλῶν[13]· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, [13] *om.* τυφλῶν
15 ἀμφότεροι εἰς βόθυνον πεσοῦνται. ἀποκρι-
θεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν
16 τὴν παραβολὴν **ταύτην**[14]. ὁ δὲ **Ἰησοῦς**[15] [14] *om.* ταύτην
17 εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; **οὔ-** [15] *om.* Ἰησοῦς
πω[16] νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς [16] οὐ
τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς
18 ἀφεδρῶνα ἐκβάλλεται; τὰ δὲ ἐκπορευόμενα
ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται,
19 κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. ἐκ γὰρ τῆς
καρδίας ἐξέρχονται διαλογισμοὶ πονηροί,
φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδο-
20 μαρτυρίαι, βλασφημίαι· ταῦτά ἐστι τὰ κοι-
νοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ
φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.
21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώ-
22 ρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. καὶ
ἰδού, γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκεί-
νων ἐξελθοῦσα ἐκραύγασεν **αὐτῷ**[17], λέγουσα, [17] *om.* αὐτῷ
Ἐλέησόν με, Κύριε, υἱὲ Δαβίδ· ἡ θυγάτηρ
23 μου κακῶς δαιμονίζεται. ὁ δὲ οὐκ ἀπεκρίθη
αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ
αὐτοῦ ἠρώτων αὐτόν, λέγοντες, Ἀπόλυσον
24 αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν. ὁ δὲ
ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς
τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.
25 ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγου-
26 σα, Κύριε, βοήθει μοι. ὁ δὲ ἀποκριθεὶς
εἶπεν, Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον
τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.

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27 And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

* Mark 7. 31.

29 * And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

* Is. 35. 5.

30 * And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

* Mark 8. 1.

32 ¶ * Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

* Mark 8. 11. Luke 12. 54.

16 The * Pharisees also, with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven.

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27 But she said, Yea, Lord: for
even the dogs eat of the crumbs
which fall from their masters'
28 table. Then Jesus answered
and said unto her, O woman,
great is thy faith: be it done
unto thee even as thou wilt.
And her daughter was healed
from that hour.
29 And Jesus departed thence,
and came nigh unto the sea of
Galilee; and he went up into
the mountain, and sat there.
30 And there came unto him great
multitudes, having with them
the lame, blind, dumb, maimed,
and many others, and they cast
them down at his feet; and he
31 healed them: insomuch that the
multitude wondered, when they
saw the dumb speaking, the
maimed whole, and the lame
walking, and the blind seeing:
and they glorified the God of
Israel.
32 And Jesus called unto him his
disciples, and said, I have compassion on the multitude, be-
cause they continue with me now
three days and have nothing to
eat: and I would not send them
away fasting, lest haply they
33 faint in the way. And the dis-
ciples say unto him, Whence
should we have so many loaves
in a desert place, as to fill so great
34 a multitude? And Jesus saith
unto them, How many loaves
have ye? And they said, Seven,
35 and a few small fishes. And he
commanded the multitude to sit
36 down on the ground; and he
took the seven loaves and the
fishes; and he gave thanks and
brake, and gave to the disciples,
and the disciples to the multi-
37 tudes. And they did all eat,
and were filled: and they took
up that which remained over of
the broken pieces, seven baskets
38 full. And they that did eat were
four thousand men, beside wo-
39 men and children. And he sent
away the multitudes, and enter-
ed into the boat, and came into
the borders of Magadan.
16 And the Pharisees and
Sadducees came, and tempt-
ing him asked him to shew
them a sign from heaven.

27 ἡ δὲ εἶπε, Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια
ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ
28 τῆς τραπέζης τῶν κυρίων αὐτῶν. τότε ἀπο-
κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὦ γύναι, με-
γάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.
καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας
ἐκείνης.
29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ
τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς
30 τὸ ὄρος ἐκάθητο ἐκεῖ. καὶ προσῆλθον αὐτῷ
ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χωλούς,
τυφλούς, κωφούς, κυλλούς, καὶ ἑτέρους πολ-
λούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας
31 **τοῦ Ἰησοῦ**[13] καὶ ἐθεράπευσεν αὐτούς· ὥστε
τοὺς ὄχλους[19] θαυμάσαι, βλέποντας κωφοὺς
λαλοῦντας, κυλλοὺς ὑγιεῖς,[20] χωλοὺς περι-
πατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδό-
ξασαν τὸν Θεὸν Ἰσραήλ.
32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μα-
θητὰς αὐτοῦ εἶπε, Σπλαγχνίζομαι ἐπὶ τὸν
ὄχλον, ὅτι ἤδη **ἡμέρας**[21] τρεῖς προσμένουσί
μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολῦ-
σαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυ-
33 θῶσιν ἐν τῇ ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ
μαθηταὶ **αὐτοῦ**[22], Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι
τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον;
34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους
ἔχετε; οἱ δὲ εἶπον, Ἑπτά, καὶ ὀλίγα ἰχθύ-
35 δια. καὶ **ἐκέλευσε τοῖς ὄχλοις**[23] ἀναπεσεῖν
36 ἐπὶ τὴν γῆν· **καὶ λαβὼν**[24] τοὺς ἑπτὰ ἄρτους
καὶ τοὺς ἰχθύας,[25] εὐχαριστήσας ἔκλασε, καὶ
ἔδωκε[26] τοῖς μαθηταῖς **αὐτοῦ**[27], οἱ δὲ μαθηταὶ
37 **τῷ ὄχλῳ**[28]. καὶ ἔφαγον πάντες καὶ ἐχορ-
τάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν
38 κλασμάτων, ἑπτὰ σπυρίδας πλήρεις. οἱ δὲ
ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς
39 γυναικῶν καὶ παιδίων. καὶ ἀπολύσας τοὺς
ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ
ὅρια **Μαγδαλά**[29].

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδ-
δουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν
σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.

[18] αὐτοῦ
[19] τὸν ὄχλον
[20] add καὶ
[21] ἡμέραι
[22] om. αὐτοῦ
[23] παραγγείλας τῷ ὄχλῳ
[24] , ἔλαβε
[25] add καὶ
[26] ἐδίδου
[27] om. αὐτοῦ
[28] τοῖς ὄχλοις
[29] Μαγαδάν

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2 He answered, and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

* ch. 14. 17.

9 *Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

* ch. 15. 34.

10 *Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread: but of the doctrine of the Pharisees, and of the Sadducees.

* Mark 8. 27. Luke 9. 18

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, *Whom do men say, that I, the son of man, am?

14 And they said, Some *say that thou art* John the Baptist, some Elias, and others Jeremias, or one of the Prophets.

15 He saith unto them, But whom say ye that I am?

* John 6. 69.

16 And Simon Peter answered, and said, *Thou art Christ the son of the living God.

17 And Jesus answered, and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

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2 But he answered and said unto
them, [1]When it is evening, ye
say, *It will be* fair weather: for
3 the heaven is red. And in the
morning, *It will be* foul weather
to-day: for the heaven is red
and lowring. Ye know how to
discern the face of the heaven;
but ye cannot *discern* the signs
4 of the times. An evil and
adulterous generation seeketh
after a sign; and there shall no
sign be given unto it, but the
sign of Jonah. And he left them,
and departed.
5 And the disciples came to the
other side and forgot to take
6 [2]bread. And Jesus said unto
them, Take heed and beware of
the leaven of the Pharisees and
7 Sadducees. And they reasoned
among themselves, saying, [3]We
8 took no [2]bread. And Jesus
perceiving it said, O ye of
little faith, why reason ye
among yourselves, because ye
9 have no [2]bread? Do ye not yet
perceive, neither remember the
five loaves of the five thousand,
and how many [4]baskets ye took
10 up? Neither the seven loaves
of the four thousand, and how
11 many [4]baskets ye took up? How
is it that ye do not perceive that
I spake not to you concerning
[2]bread? But beware of the
leaven of the Pharisees and Sad-
12 ducees. Then understood they
how that he bade them not be-
ware of the leaven of [2]bread, but
of the teaching of the Pharisees
and Sadducees.
13 Now when Jesus came into the
parts of Cæsarea Philippi, he
asked his disciples, saying, Who
do men say [5]that the Son of
14 man is? And they said, Some
say John the Baptist; some,
Elijah: and others, Jeremiah, or
15 one of the prophets. He saith
unto them, But who say ye
16 that I am? And Simon Peter
answered and said, Thou art
the Christ, the Son of the liv-
17 ing God. And Jesus answer-
ed and said unto him, Bless-
ed art thou, Simon Bar-Jonah:
for flesh and blood hath not
revealed it unto thee, but my
Father which is in heaven.

[1] The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

[2] Gr. *loaves.*

[3] Or, It is *because we took no bread.*

[4] *Basket* in ver. 9 and 10 represents different Greek words.

[5] Many ancient authorities read *that I the Son of man am.* See Mark viii. 27; Luke ix. 18.

2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, [1]Ὀψίας γε-
νομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐ-
3 ρανός. καὶ πρωΐ, Σήμερον χειμών· πυρράζει
γὰρ στυγνάζων ὁ οὐρανός. **ὑποκριταί,**[2] τὸ
μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρί-
νειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;
4 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ·
καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ
σημεῖον Ἰωνᾶ **τοῦ προφήτου**[3]. καὶ κατα-
λιπὼν αὐτούς, ἀπῆλθε.
5 Καὶ ἐλθόντες οἱ μαθηταὶ **αὐτοῦ**[4] εἰς τὸ
6 πέραν ἐπελάθοντο ἄρτους λαβεῖν. ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε
ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδου-
7 καίων. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέ-
8 γοντες ὅτι Ἄρτους οὐκ ἐλάβομεν. γνοὺς δὲ
ὁ Ἰησοῦς εἶπεν **αὐτοῖς**[5], Τί διαλογίζεσθε ἐν
ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ **ἐλά-**
9 **βετε**[6]; οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς
πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους
10 κοφίνους ἐλάβετε; οὐδὲ τοὺς ἑπτὰ ἄρτους
τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας
11 ἐλάβετε; πῶς οὐ νοεῖτε, ὅτι οὐ περὶ **ἄρτου**[7]
εἶπον ὑμῖν **προσέχειν**[8] ἀπὸ τῆς ζύμης τῶν
12 Φαρισαίων καὶ Σαδδουκαίων;[9] τότε συνῆκαν
ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης **τοῦ**
ἄρτου[10], ἀλλ᾽ ἀπὸ τῆς διδαχῆς τῶν Φαρι-
σαίων καὶ Σαδδουκαίων.
13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισα-
ρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς
αὐτοῦ, λέγων, Τίνα **με**[11] λέγουσιν οἱ ἄνθρω-
14 ποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; οἱ δὲ
εἶπον, Οἱ μὲν Ἰωάννην τὸν Βαπτιστήν· ἄλλοι
δὲ Ἠλίαν· ἕτεροι δὲ Ἱερεμίαν, ἢ ἕνα τῶν
15 προφητῶν. λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με
16 λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος
εἶπε, Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ
17 τοῦ ζῶντος. **καὶ ἀποκριθεὶς**[12] ὁ Ἰησοῦς
εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ,
ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι,
ἀλλ᾽ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

[1] *Marg. om. from* Ὀψίας *to end of ver.* 3

[2] *om.* ὑποκριταί,

[3] *om.* τοῦ προφήτου

[4] *om.* αὐτοῦ

[5] *om.* (ν) αὐτοῖς

[6] ἔχετε

[7] ἄρτων

[8] ; προσέχετε δὲ

[9] (. *for* ;)

[10] τῶν ἄρτων

[11] *om.* με *text, not marg.*

[12] ἀποκριθεὶς δὲ

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18 And I say also unto thee, that *thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.

* John 1. 42.

19 *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: whatsoever thou shalt loose on earth, shall be loosed in heaven.

* John 20. 23.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the Elders and chief Priests and Scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee Lord: This shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that *be* of God, but those that *be* of men.

24 ¶ *Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

* ch. 10. 38. Mark 8. 34.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

27 For the son of man shall come in the glory of his father, with his Angels: *and then he shall reward every man according to his works.

* Ps. 62. 12. Rom. 2. 6.

28 Verily I say unto you, *There be some standing here, which shall not taste of death, till they see the Son of man coming in his Kingdom.

* Mark 9. 1. Luke 9. 27.

17 And *after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

* Mark 9. 2. Luke 9. 28.

2 And was transfigured before them, and his face did shine as the Sun, and his raiment was white as the light.

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18 And I also say unto thee, that
thou art [1]Peter, and upon this
[2]rock I will build my church;
and the gates of Hades shall not
19 prevail against it. I will give
unto thee the keys of the kingdom
of heaven: and whatsoever thou
shalt bind on earth shall be bound
in heaven: and whatsoever thou
shalt loose on earth shall be
20 loosed in heaven. Then charged
he the disciples that they should
tell no man that he was the Christ.
21 From that time began [3]Jesus
to shew unto his disciples, how
that he must go unto Jerusalem,
and suffer many things of the
elders and chief priests and
scribes, and be killed, and the
22 third day be raised up. And
Peter took him, and began to
rebuke him, saying, [4]Be it far
from thee, Lord: this shall
23 never be unto thee. But he
turned, and said unto Peter,
Get thee behind me, Satan:
thou art a stumblingblock unto
me: for thou mindest not the
things of God, but the things
24 of men. Then said Jesus unto
his disciples, If any man would
come after me, let him deny
himself, and take up his cross,
25 and follow me. For whosoever
would save his [5]life shall lose
it: and whosoever shall lose
his [5]life for my sake shall find
26 it. For what shall a man be
profited, if he shall gain the
whole world, and forfeit his
[5]life? or what shall a man give
27 in exchange for his [5]life? For
the Son of man shall come in
the glory of his Father with his
angels; and then shall he render
unto every man according to
28 his [6]deeds. Verily I say unto
you, There be some of them
that stand here, which shall in
no wise taste of death, till they
see the Son of man coming in
his kingdom.

17 And after six days Jesus taketh
with him Peter, and James, and
John his brother, and bringeth
them up into a high mountain
2 apart: and he was transfigured
before them: and his face did
shine as the sun, and his garments became white as the light.

[1] Gr. *Petros.*
[2] Gr. *petra.*
[3] Some ancient authorities read *Jesus Christ.*
[4] Or, God *have mercy on thee*
[5] Or, *soul*
[6] Gr. *doing.*

18 κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ
ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκ-
κλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν
19 αὐτῆς. **καὶ**[13] δώσω σοὶ τὰς κλεῖς τῆς βασι-
λείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς
γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ
ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν
20 τοῖς οὐρανοῖς. τότε διεστείλατο τοῖς μαθη-
ταῖς **αὐτοῦ**[14] ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός
ἐστιν **Ἰησοῦς**[15] ὁ Χριστός.
21 Ἀπὸ τότε ἤρξατο **ὁ Ἰησοῦς**[16] δεικνύειν
τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν
εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν
πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων,
καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερ-
22 θῆναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος
ἤρξατο ἐπιτιμᾷν αὐτῷ λέγων, Ἵλεώς σοι,
23 Κύριε· οὐ μὴ ἔσται σοι τοῦτο. ὁ δὲ στρα-
φεὶς εἶπε τῷ Πέτρῳ, Ὕπαγε ὀπίσω μου,
Σατανᾶ, σκάνδαλόν **μου εἶ**[17]· ὅτι οὐ φρονεῖς
24 τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. τότε
ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις
θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυ-
τόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκο-
25 λουθείτω μοι. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν
αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπο-
λέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει
26 αὐτήν· τί γὰρ **ὠφελεῖται**[18] ἄνθρωπος ἐὰν τὸν
κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ
ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα
27 τῆς ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ υἱὸς τοῦ
ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς
αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε
ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.
28 ἀμὴν λέγω ὑμῖν, εἰσί τινες τῶν ὧδε ἑστη-
κότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως
ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
ἐν τῇ βασιλείᾳ αὐτοῦ.

17 Καὶ μεθ᾽ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς
τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελ-
φὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν
2 κατ᾽ ἰδίαν. καὶ μετεμορφώθη ἔμπροσθεν αὐ-
τῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,
τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

[13] *om.* καὶ
[14] *om.* αὐτοῦ
[15] *om.* Ἰησοῦς
[16] *Marg.* Ἰησοῦς Χριστὸς
[17] εἶ ἐμοῦ
[18] ὠφεληθήσεται

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3 And behold, there appeared unto them Moses, and Elias, talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: If thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias.

* 2 Pet. 1. 17.

5 * While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased: hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the son of man be risen again from the dead.

* ch. 11. 14. Mark 9. 11.

10 And his disciples asked him, saying, * Why then say the Scribes that Elias must first come?

11 And Jesus answered, and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: Likewise shall also the Son of man suffer of them.

13 Then the Disciples understood that he spake unto them of John the Baptist.

* Mark 9. 17. Luke 9. 38.

14 ¶ * And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered, and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the Disciples to Jesus apart, and said, Why could not we cast him out?

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3 And behold, there appeared unto
them Moses and Elijah talking
4 with him. And Peter answered,
and said unto Jesus, Lord, it is
good for us to be here: if thou
wilt, I will make here three
[1] tabernacles; one for thee, and 1 Or, *booths*
one for Moses, and one for
5 Elijah. While he was yet
speaking, behold, a bright cloud
overshadowed them: and behold,
a voice out of the cloud, saying,
This is my beloved Son, in whom
I am well pleased; hear ye him.
6 And when the disciples heard it,
they fell on their face, and were
7 sore afraid. And Jesus came
and touched them and said,
8 Arise, and be not afraid. And
lifting up their eyes, they saw
no one, save Jesus only.
9 And as they were coming down
from the mountain, Jesus commanded them, saying, Tell the
vision to no man, until the Son
of man be risen from the dead.
10 And his disciples asked him,
saying, Why then say the scribes
that Elijah must first come?
11 And he answered and said,
Elijah indeed cometh, and shall
12 restore all things: but I say unto
you, that Elijah is come already,
and they knew him not, but did
unto him whatsoever they listed.
Even so shall the Son of man
13 also suffer of them. Then understood the disciples that he spake
unto them of John the Baptist.
14 And when they were come to
the multitude, there came to
him a man, kneeling to him,
15 and saying, Lord, have mercy
on my son: for he is epileptic,
and suffereth grievously: for ofttimes he falleth into the fire, and
16 oft-times into the water. And I
brought him to thy disciples,
and they could not cure him.
17 And Jesus answered and said,
O faithless and perverse generation, how long shall I be
with you? how long shall I bear
with you? bring him hither
18 to me. And Jesus rebuked
him; and the [2] devil went out 2 Gr. *demon.*
from him: and the boy was cured
19 from that hour. Then came the
disciples to Jesus apart, and said,
Why could not we cast it out?

3 καὶ ἰδού, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας,
4 μετ' αὐτοῦ συλλαλοῦντες. ἀποκριθεὶς δὲ ὁ
Πέτρος εἶπε τῷ Ἰησοῦ, Κύριε, καλόν ἐστιν
ἡμᾶς ὧδε εἶναι· εἰ θέλεις, **ποιήσωμεν**[1] ὧδε — [1] ποιήσω
τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ
5 **μίαν Ἠλίᾳ**[2]. ἔτι αὐτοῦ λαλοῦντος, ἰδού, — [2] Ἠλίᾳ μίαν
νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδού,
φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν
ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐ-
6 τοῦ ἀκούετε. καὶ ἀκούσαντες οἱ μαθηταὶ
ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβή-
7 θησαν σφόδρα. καὶ προσελθὼν ὁ Ἰησοῦς
ἥψατο αὐτῶν καὶ εἶπεν, Ἐγέρθητε καὶ μὴ
8 φοβεῖσθε. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐ-
τῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.
9 Καὶ καταβαινόντων αὐτῶν **ἀπὸ**[3] τοῦ ὄρους, — [3] ἐκ
ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ
εἴπητε τὸ ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώ-
10 που ἐκ νεκρῶν ἀναστῇ. καὶ ἐπηρώτησαν
αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Τί οὖν οἱ
γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν
11 πρῶτον; ὁ δὲ **Ἰησοῦς**[4] ἀποκριθεὶς εἶπεν **αὐ-** — [4] *om.* Ἰησοῦς
τοῖς[5], Ἠλίας μὲν ἔρχεται **πρῶτον**[6], καὶ ἀπο- — [5] *om.* αὐτοῖς
12 καταστήσει πάντα· λέγω δὲ ὑμῖν ὅτι Ἠλίας — [6] *om.* πρῶτον
ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ'
ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ
υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.
13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου
τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.
14 Καὶ ἐλθόντων **αὐτῶν**[7] πρὸς τὸν ὄχλον, — [7] *om.* αὐτῶν
προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν **αὐτῷ**[8] — [8] αὐτὸν
15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι
σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ
πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.
16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ
17 οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. ἀποκρι-
θεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ
διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν;
ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν
18 ὧδε. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξ-
ῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη
19 ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. τότε προσελ-
θόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον,
Διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

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20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, *If ye have faith as a grain of mustard seed, ye shall say unto this mountain; Remove hence to yonder place: and it shall remove, and nothing shall be impossible unto you.

* Luke 17. 6.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

22 ¶ *And while they abode in Galilee, Jesus said unto them, The son of man shall be betrayed into the hands of men:

* ch. 20. 17. Mark 9. 31. Luke 9. 44.

23 And they shall kill him, and the third day he shall be raised again: And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received ‖ tribute money, came to Peter, and said, Doth not your master pay tribute?

‖ *Called in the original Didrachma, being in value fifteen pence.*

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the Sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find ‖ a piece of money: that take, and give unto them for me, and thee.

‖ *Or, a stater. It is half an ounce of silver, in value two shillings six pence, after five shillings the ounce.*

18 At * the same time came the Disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven?

* Mark 9. 33. Luke 9. 46.

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, *Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven.

* ch. 19. 14. 1 Cor. 14. 20.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 * But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea.

* Mark 9. 42. Luke 17. 1, 2.

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20 And he saith unto them, Because
of your little faith: for verily
I say unto you, If ye have faith
as a grain of mustard seed, ye
shall say unto this mountain,
Remove hence to yonder place;
and it shall remove; and nothing
shall be impossible unto you.[1]
22 And while they [2] abode in Galilee, Jesus said unto them, The
Son of man shall be delivered
23 up into the hands of men; and
they shall kill him, and the third
day he shall be raised up. And
they were exceeding sorry.
24 And when they were come to
Capernaum, they that received
the [3] half-shekel came to Peter,
and said, Doth not your [4] master
25 pay the [3] half-shekel? He saith,
Yea. And when he came into
the house, Jesus spake first to
him, saying, What thinkest thou,
Simon? the kings of the earth,
from whom do they receive toll
or tribute? from their sons, or
26 from strangers? And when he
said, From strangers, Jesus said
unto him, Therefore the sons
27 are free. But, lest we cause
them to stumble, go thou to the
sea, and cast a hook, and take
up the fish that first cometh up;
and when thou hast opened his
mouth, thou shalt find a [5] shekel:
that take, and give unto them
for me and thee.
18 In that hour came the disciples unto Jesus, saying, Who
then is [6] greatest in the king-
2 dom of heaven? And he called
to him a little child, and set
3 him in the midst of them, and
said, Verily I say unto you,
Except ye turn, and become as
little children, ye shall in no
wise enter into the kingdom
4 of heaven. Whosoever therefore shall humble himself as
this little child, the same is the
[6] greatest in the kingdom of
5 heaven. And whoso shall receive one such little child in my
6 name receiveth me: but whoso
shall cause one of these little ones
which believe on me to stumble,
it is profitable for him that [7] a
great millstone should be hanged
about his neck, and *that* he should
be sunk in the depth of the sea.

[1] Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.

[2] Some ancient authorities read *were gathering themselves together.*

[3] Gr. *didrachma.*

[4] Or, *teacher*

[5] Gr. *stater.*

[6] Gr. *greater.*

[7] Gr. *a millstone turned by an ass.*

20 ὁ δὲ **Ἰησοῦς**[9] **εἶπεν**[10] αὐτοῖς, Διὰ τὴν **ἀπισ-**
τίαν[11] ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε
πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει
τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μετα-
21 βήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. [12]**τοῦτο**
δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ
καὶ νηστείᾳ.

22 **Ἀναστρεφομένων**[13] δὲ αὐτῶν ἐν τῇ Γαλι-
λαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς
τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀν-
23 θρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ
τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν
σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναούμ,
προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ
Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ
25 τελεῖ τὰ δίδραχμα; λέγει, Ναί. καὶ ὅτε
εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν
ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; οἱ
βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι
τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ
26 τῶν ἀλλοτρίων; **λέγει αὐτῷ ὁ Πέτρος**[14], Ἀπὸ
τῶν ἀλλοτρίων. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄραγε
27 ἐλεύθεροί εἰσιν οἱ υἱοί. ἵνα δὲ μὴ σκανδα-
λίσωμεν αὐτούς, πορευθεὶς εἰς τὴν θάλασσαν
βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον
ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ,
εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς
ἀντὶ ἐμοῦ καὶ σοῦ.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ
τῷ Ἰησοῦ, λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν
2 τῇ βασιλείᾳ τῶν οὐρανῶν; καὶ προσκαλεσά-
μενος **ὁ Ἰησοῦς**[1] παιδίον ἔστησεν αὐτὸ ἐν
3 μέσῳ αὐτῶν, καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν
μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ
εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
4 ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον
τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ
5 τῶν οὐρανῶν. καὶ ὃς ἐὰν δέξηται παιδίον τοι-
6 οῦτον ἓν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· ὃς δ'
ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πι-
στευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμα-
σθῇ μύλος ὀνικὸς **ἐπὶ**[2] τὸν τράχηλον αὐτοῦ, καὶ
καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

9 *om.* Ἰησοῦς 10 λέγει
11 ὀλιγοπιστίαν
12 *om. ver.* 21 *text. not marg.*
13 *Marg.* Συστρεφομένων
14 εἰπόντος δὲ (ἀλλοτρίων,)
1 *om.* ὁ Ἰησοῦς
2 περὶ

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7 ¶ Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh.

* ch. 5. 30. Mark 9. 45.

8 *Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their Angels do always behold the face of my father which is in heaven.

* Luke 19. 10.

11 *For the son of man is come to save that which was lost.

* Luke 15. 4.

12 *How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, Verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so, it is not the will of your father which is in heaven, that one of these little ones should perish.

* Lev. 19. 17. Luke 17. 3.

15 ¶ Moreover, *if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

* Deut. 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

16 But if he will not hear thee, then take with thee one or two more, that in *the mouth of two or three witnesses, every word may be established.

* 1 Cor. 5. 9. 2 Thes. 3. 14.

17 And if he shall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an *heathen man, and a Publican.

* John 20. 23. 1 Cor. 5. 4.

18 Verily I say unto you, *Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my father which is in heaven.

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7 Woe unto the world because of
occasions of stumbling! for it
must needs be that the occasions
come; but woe to that man
through whom the occasion com-
8 eth! And if thy hand or thy
foot causeth thee to stumble,
cut it off, and cast it from thee:
it is good for thee to enter into
life maimed or halt, rather than
having two hands or two feet
to be cast into the eternal fire.
9 And if thine eye causeth thee
to stumble, pluck it out, and cast
it from thee: it is good for thee
to enter into life with one eye,
rather than having two eyes to
be cast into the [1]hell of fire.
10 See that ye despise not one of
these little ones; for I say unto
you, that in heaven their angels
do always behold the face of my
12 Father which is in heaven.[2] How
think ye? if any man have a
hundred sheep, and one of them
be gone astray, doth he not leave
the ninety and nine, and go unto
the mountains, and seek that
13 which goeth astray? And if so be
that he find it, verily I say unto
you, he rejoiceth over it more
than over the ninety and nine
which have not gone astray.
14 Even so it is not [3]the will of
[4]your Father which is in heaven,
that one of these little ones
should perish.
15 And if thy brother sin [5]against
thee, go, shew him his fault between thee and him alone: if he
hear thee, thou hast gained thy
16 brother. But if he hear *thee* not,
take with thee one or two more,
that at the mouth of two witnesses or three every word may
17 be established. And if he refuse
to hear them, tell it unto the
[6]church: and if he refuse to hear
the [6]church also, let him be unto
thee as the Gentile and the pub-
18 lican. Verily I say unto you,
What things soever ye shall bind
on earth shall be bound in heaven:
and what things soever ye shall
loose on earth shall be loosed in
19 heaven. Again I say unto you, that
if two of you shall agree on earth
as touching anything that they
shall ask, it shall be done for them
of my Father which is in heaven.

[1] Gr. *Gehenna of fire.*

[2] Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10.

[3] Gr. *a thing willed before your Father.*

[4] Some ancient authorities read *my.*

[5] Some ancient authorities omit *against thee.*

[6] Or, *congregation*

7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη
γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ
τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον
8 ἔρχεται. εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου
σκανδαλίζει σε, ἔκκοψον **αὐτὰ**[3] καὶ βάλε
ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν
ζωὴν **χωλὸν ἢ κυλλόν**[4], ἢ δύο χεῖρας ἢ δύο
πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.
9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε
αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ
μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο
ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν
10 τοῦ πυρός. ὁρᾶτε μὴ καταφρονήσητε ἑνὸς
τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ
ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέ-
πουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν
11 οὐρανοῖς. [5]**ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου**
12 **σῶσαι τὸ ἀπολωλός.** τί ὑμῖν δοκεῖ; ἐὰν
γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ
πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφεὶς τὰ ἐννενη-
κονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ
13 πλανώμενον; καὶ ἐὰν γένηται εὑρεῖν αὐτό,
ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον,
ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλα-
14 νημένοις. οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν
τοῦ πατρὸς **ὑμῶν**[6] τοῦ ἐν οὐρανοῖς, ἵνα ἀπό-
ληται εἷς τῶν μικρῶν τούτων.
15 Ἐὰν δὲ ἁμαρτήσῃ **εἰς σὲ**[7] ὁ ἀδελφός σου,
ὕπαγε **καὶ**[8] ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ
αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν
16 ἀδελφόν σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε
μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος
δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.
17 ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ·
ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω
18 σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. ἀμὴν
λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς,
ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν
λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ
19 οὐρανῷ. πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν
συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς
πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐ-
τοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

[3] αὐτὸν

[4] κυλλὸν ἢ χωλόν

[5] *om. ver.* 11 *text, not marg.*

[6] *Marg.* μου

[7] *Marg. om.* εἰς σὲ

[8] *om.* καὶ

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20 For where two or three are gathered together in my Name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? * till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand ‖ talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and ‖ worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred ‖ pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came, and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

* Luke 17. 4.

‖ *A talent is 750 ounces of silver, which after five shillings the ounce, is 187l. 10s.*

‖ *Or, besought him.*

‖ *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence half-penny.*

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20 For where two or three are
gathered together in my name,
there am I in the midst of them.
21 Then came Peter, and said
to him Lord, how oft shall my
brother sin against me, and I
forgive him? until seven times?
22 Jesus saith unto him, I say not
unto thee, Until seven times;
but, Until [1] seventy times seven.
23 Therefore is the kingdom of
heaven likened unto a certain
king, which would make a reck-
24 oning with his [2] servants. And
when he had begun to reckon,
one was brought unto him,
which owed him ten thousand
25 [3] talents. But forasmuch as he
had not *wherewith* to pay, his
lord commanded him to be sold,
and his wife, and children, and
all that he had, and payment
26 to be made. The [4] servant there-
fore fell down and worshipped
him, saying, Lord, have patience
with me, and I will pay thee all.
27 And the lord of that [4] servant,
being moved with compassion,
released him, and forgave him
28 the [5] debt. But that [4] servant
went out, and found one of his
fellow-servants, which owed him
a hundred [6] pence: and he laid
hold on him, and took *him* by
the throat, saying, Pay what
29 thou owest. So his fellow-ser-
vant fell down and besought
him, saying, Have patience with
30 me, and I will pay thee. And
he would not: but went and cast
him into prison, till he should
31 pay that which was due. So
when his fellow-servants saw
what was done, they were ex-
ceeding sorry, and came and told
unto their lord all that was done.
32 Then his lord called him unto
him, and saith to him, Thou
wicked [4] servant, I forgave thee
all that debt, because thou be-
33 soughtest me: shouldest not
thou also have had mercy on
thy fellow-servant, even as I
34 had mercy on thee? And his
lord was wroth, and delivered
him to the tormentors, till he
35 should pay all that was due. So
shall also my heavenly Father do
unto you, if ye forgive not every
one his brother from your hearts.

[1] Or, *seventy times and seven*

[2] Gr. *bond-servants.*

[3] This talent was probably worth about £240.

[4] Gr. *bond-servant.*

[5] Gr. *loan.*

[6] The word in the Greek denotes a coin worth about eight pence half-penny.

20 οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ
ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.
21 Τότε προσελθὼν **αὐτῷ ὁ Πέτρος εἶπε**[9],
Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός
22 μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; λέγει
αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἑπτάκις,
23 ἀλλ᾽ ἕως ἑβδομηκοντάκις ἑπτά. διὰ τοῦτο
ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ
24 τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ
συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης
25 μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ
ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ
πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ
τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.
26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέ-
γων, Κύριε, μακροθύμησον ἐπ᾽ ἐμοί, καὶ
27 πάντα σοι ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ
κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν,
28 καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ
ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων
αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια,
καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων, Ἀπόδος
29 **μοι**[10] **ὅ τι**[11] ὀφείλεις. πεσὼν οὖν ὁ σύνδου-
λος αὐτοῦ **εἰς τοὺς πόδας αὐτοῦ**[12] παρεκάλει
αὐτόν, λέγων, Μακροθύμησον ἐπ᾽ ἐμοί, καὶ
30 **πάντα**[13] ἀποδώσω σοι. ὁ δὲ οὐκ ἤθελεν,
ἀλλ᾽ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακήν,
31 ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον. ἰδόντες **δὲ**[14]
οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν
σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ
32 αὐτῶν πάντα τὰ γενόμενα. τότε προσκα-
λεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ,
Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην
33 ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει
καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ
34 ἐγώ σε ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐ-
τοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως
35 οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον **αὐτῷ**[15]. οὕτω
καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν,
ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ
ἀπὸ τῶν καρδιῶν ὑμῶν **τὰ παραπτώματα
αὐτῶν**[16].

[9] ὁ Πέτρος εἶπεν αὐτῷ

[10] *om.* μοι [11] εἴ τι

[12] *om.* εἰς τοὺς πόδας αὐτοῦ

[13] *om.* πάντα

[14] οὖν

[15] *om.* αὐτῷ

[16] *om.* τὰ παραπτώματα αὐτῶν

1611

19 And it came to pass, *that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered, and said unto them, Have ye not read, *that he which made them at the beginning, made them male and female?

5 And said, *For this cause shall a man leave father and mother, and shall cleave to his wife: and *they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, *Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 *And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some Eunuchs, which were so born from their mother's womb: and there are some Eunuchs, which were made Eunuchs of men: and there be Eunuchs, which have made themselves Eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ *Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

* Mark 10. 1.
* Gen. 1. 27.
* Gen. 2. 24. Eph. 5. 31.
* 1 Cor. 6. 16.
* Deut. 24. 1.
* ch. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11.
* Mark 10. 13. Luke 18. 15.

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19 And it came to pass when Je-
sus had finished these words, he
departed from Galilee, and came
into the borders of Judæa be-
2 yond Jordan; and great multi-
tudes followed him; and he heal-
ed them there.
3 And there came unto him
[1]Pharisees, tempting him, and
saying, Is it lawful *for a man*
to put away his wife for every
4 cause? And he answered and
said, Have ye not read, that he
which [2]made *them* from the be-
ginning made them male and
5 female, and said, For this cause
shall a man leave his father and
mother, and shall cleave to his
wife; and the twain shall be-
6 come one flesh? So that they
are no more twain, but one flesh.
What therefore God hath joined
together, let not man put asun-
7 der. They say unto him, Why
then did Moses command to give
a bill of divorcement, and to put
8 *her* away? He saith unto them,
Moses for your hardness of heart
suffered you to put away your
wives: but from the beginning
9 it hath not been so. And I say
unto you, Whosoever shall put
away his wife, [3]except for for-
nication, and shall marry ano-
ther, committeth adultery: [4]and
he that marrieth her when she
is put away committeth adul-
10 tery. The disciples say unto
him, If the case of the man is
so with his wife, it is not ex-
11 pedient to marry. But he said
unto them, All men cannot re-
ceive this saying, but they to
12 whom it is given. For there
are eunuchs, which were so born
from their mother's womb: and
there are eunuchs, which were
made eunuchs by men: and there
are eunuchs, which made them-
selves eunuchs for the kingdom
of heaven's sake. He that is able
to receive it, let him receive it.
13 Then were there brought unto
him little children, that he should
lay his hands on them, and pray:
and the disciples rebuked them.
14 But Jesus said, Suffer the little
children, and forbid them not,
to come unto me: for of such
is the kingdom of heaven.

[1] Many authorities, some ancient, insert *the*.

[2] Some ancient authorities read *created*.

[3] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.

[4] The following words, to the end of the verse, are omitted by some ancient authorities.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς
λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας,
καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν
2 τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ ὄχλοι
πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.
3 Καὶ προσῆλθον αὐτῷ **οἱ**[1] Φαρισαῖοι πειρά-
ζοντες αὐτόν, καὶ λέγοντες **αὐτῷ**[2], Εἰ ἔξεστιν
ἀνθρώπῳ[3] ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
4 πᾶσαν αἰτίαν; ὁ δὲ ἀποκριθεὶς εἶπεν **αὐτοῖς**[4],
Οὐκ ἀνέγνωτε ὅτι ὁ **ποιήσας**[5] ἀπ' ἀρχῆς
5 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, καὶ εἶπεν,
Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν
πατέρα καὶ τὴν μητέρα, καὶ προσκολλη-
θήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ
6 δύο εἰς σάρκα μίαν; ὥστε οὐκέτι εἰσὶ δύο,
ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέζευξεν,
7 ἄνθρωπος μὴ χωριζέτω. λέγουσιν αὐτῷ,
Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον
8 ἀποστασίου, καὶ ἀπολῦσαι αὐτήν; λέγει
αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν
ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖ-
κας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.
9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα
αὐτοῦ, **εἰ μὴ ἐπὶ πορνείᾳ**[6], **καὶ γαμήσῃ ἄλ-
λην, μοιχᾶται**[7]· **καὶ ὁ ἀπολελυμένην γαμή-
10 σας μοιχᾶται**[8]. λέγουσιν αὐτῷ οἱ μαθηταὶ
αὐτοῦ[9], Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-
που μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆ-
11 σαι. ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσι
12 τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. εἰσὶ
γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς
ἐγεννήθησαν οὕτω· καί εἰσιν εὐνοῦχοι, οἵ-
τινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καί
εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς
διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος
χωρεῖν χωρείτω.
13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς
χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ
14 δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ὁ δὲ Ἰη-
σοῦς εἶπεν, Ἄφετε τὰ παιδία, καὶ μὴ
κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ
τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

[1] *om.* οἱ *text, not marg.*
[2] *om.* αὐτῷ
[3] *om.* ἀνθρώπῳ
[4] *om.* αὐτοῖς
[5] *Marg.* κτίσας
[6] *Marg.* παρεκτὸς λόγου πορνείας
[7] *Marg.* ποιεῖ αὐτὴν μοιχευθῆναι
[8] *Marg. om.* καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται
[9] *om.* αὐτοῦ

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15 And he laid his hands on them, and departed thence.

16 ¶ *And behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ *Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, *ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands,

* Mark 10. 17. Luke 18. 18.

* Ex. 20. 13.

* Mark 10. 28. Luke 18. 28.

* Luke 22. 30.

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15 And he laid his hands on them,
and departed thence.
16 And behold, one came to him
and said, [1,2]Master, what good
thing shall I do, that I may
17 have eternal life? And he said
unto him, [3]Why askest thou me
concerning that which is good?
One there is who is good: but
if thou wouldest enter into life,
18 keep the commandments. He
saith unto him, Which? And
Jesus said, Thou shalt not kill,
Thou shalt not commit adultery,
Thou shalt not steal, Thou shalt
19 not bear false witness, Honour
thy father and thy mother: and,
Thou shalt love thy neighbour
20 as thyself. The young man
saith unto him, All these things
have I observed: what lack I
21 yet? Jesus said unto him, If
thou wouldest be perfect, go,
sell that thou hast, and give to
the poor, and thou shalt have
treasure in heaven: and come,
22 follow me. But when the young
man heard the saying, he went
away sorrowful: for he was one
that had great possessions.
23 And Jesus said unto his disciples, Verily I say unto you,
It is hard for a rich man to
enter into the kingdom of hea-
24 ven. And again I say unto you,
It is easier for a camel to go
through a needle's eye, than for
a rich man to enter into the
25 kingdom of God. And when
the disciples heard it, they were
astonished exceedingly, saying,
26 Who then can be saved? And
Jesus looking upon *them* said to
them, With men this is impos-
sible; but with God all things
27 are possible. Then answered
Peter and said unto him, Lo, we
have left all, and followed thee;
28 what then shall we have? And
Jesus said unto them, Verily I
say unto you, that ye which
have followed me, in the re-
generation when the Son of man
shall sit on the throne of his
glory, ye also shall sit upon
twelve thrones, judging the
29 twelve tribes of Israel. And
every one that hath left houses,
or brethren, or sisters, or father,
or mother,[4] or children, or lands,

[1] Or, *Teacher*

[2] Some ancient authorities read *Good Master.* See Mark x. 17; Luke xviii. 18.

[3] Some ancient authorities read *Why callest thou me good? None is good save one, even God.* See Mark x. 18; Luke xviii. 19.

[4] Many ancient authorities add *or wife*: as in Luke xviii. 29.

15 *καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη*
ἐκεῖθεν.
16 *Καὶ ἰδού, εἷς προσελθὼν* **εἶπεν αὐτῷ**[10],
Διδάσκαλε **ἀγαθέ**[11], *τί ἀγαθὸν ποιήσω, ἵνα*
17 *ἔχω ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ,* **Τί με**
λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς,
ὁ Θεός[12]. *εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν*
18 *ζωήν, τήρησον τὰς ἐντολάς. λέγει αὐτῷ,*
Ποίας; ὁ δὲ Ἰησοῦς εἶπε, Τὸ οὐ φονεύσεις·
οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυ-
19 *ρήσεις· τίμα τὸν πατέρα σου καὶ τὴν μητέρα·*
καί, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
20 *λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυ-*
λαξάμην **ἐκ νεότητός μου**[13]· *τί ἔτι ὑστερῶ;*
21 *ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι,*
ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς[14]
πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ
22 *δεῦρο, ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος*
τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων
κτήματα πολλά.
23 *Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ,*
Ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρα-
24 *νῶν. πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι*
κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ
πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελ-
25 *θεῖν. ἀκούσαντες δὲ οἱ μαθηταὶ* **αὐτοῦ**[15]
ἐξεπλήσσοντο σφόδρα, λέγοντες, Τίς ἄρα
26 *δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς*
εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύ-
νατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά
27 *ἐστι. τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐ-*
τῷ, Ἰδού, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκο-
28 *λουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; ὁ δὲ*
Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι
ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγ-
γενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου
ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς
ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα
29 *φυλὰς τοῦ Ἰσραήλ. καὶ πᾶς ὃς ἀφῆκεν*
οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα,
ἢ μητέρα, **ἢ γυναῖκα**[16], *ἢ τέκνα, ἢ ἀγρούς,*

[10] *αὐτῷ εἶπε*

[11] *om. ἀγαθέ text, not marg.*

[12] *Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· text, not marg.*

[13] *om. ἐκ νεότητός μου*

[14] *add τοῖς*

[15] *om. αὐτοῦ*

[16] *om. ἢ γυναῖκα text, not marg.*

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for my Name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 *But many that are first, shall be last, and the last shall be first.

* ch. 20. 16. Mark 10. 31. Luke 13. 30.

20 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a ‖penny a day, he sent them into his vineyard.

‖ *The Roman penny is the eighth part of an ounce, which after five shillings the ounce, is seven pence half-penny.*

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his Steward, Call the labourers, and give them their hire, beginning from the last, unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last ‖ have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden, and heat of the day.

‖ *Or, have continued one hour only.*

13 But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way, I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

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for my name's sake, shall re-
ceive [1]a hundredfold, and shall
30 inherit eternal life. But many
shall be last *that are* first;
20 and first *that are* last. For
the kingdom of heaven is
like unto a man that is a
householder, which went out
early in the morning to hire
labourers into his vineyard.
2 And when he had agreed with
the labourers for a [2]penny a
day, he sent them into his vine-
3 yard. And he went out about
the third hour, and saw others
standing in the marketplace
4 idle; and to them he said,
Go ye also into the vineyard,
and whatsoever is right I will
give you. And they went their
5 way. Again he went out about
the sixth and the ninth hour,
6 and did likewise. And about
the eleventh *hour* he went out,
and found others standing; and
he saith unto them, Why stand
7 ye here all the day idle? They
say unto him, Because no man
hath hired us. He saith unto
them, Go ye also into the vine-
8 yard. And when even was
come, the lord of the vineyard
saith unto his steward, Call
the labourers, and pay them
their hire, beginning from the
9 last unto the first. And when
they came that *were hired* about
the eleventh hour, they received
10 every man a [2]penny. And when
the first came, they supposed
that they would receive more;
and they likewise received every
11 man a [2]penny. And when they
received it, they murmured a-
12 gainst the householder, saying,
These last have spent *but* one
hour, and thou hast made them
equal unto us, which have
borne the burden of the day
13 and the [3]scorching heat. But
he answered and said to one
of them, Friend, I do thee no
wrong: didst not thou agree
14 with me for a [2]penny? Take up
that which is thine, and go thy
way; it is my will to give unto
15 this last, even as unto thee. Is
it not lawful for me to do what
I will with mine own? or is thine
eye evil, because I am good?

[1] Some ancient authorities read *manifold.*

[2] See marginal note on ch. xviii. 28.

[3] Or, *hot wind*

ἕνεκεν τοῦ ὀνόματός μου, **ἑκατονταπλασίονα**[17] [17] *Marg.* πολλαπλασίονα
λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.
30 *πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ*
20 *ἔσχατοι πρῶτοι. ὁμοία γάρ ἐστιν ἡ βασι-*
λεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ,
ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργά-
2 *τας εἰς τὸν ἀμπελῶνα αὐτοῦ. συμφωνήσας*
δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν,
ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.
3 *καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλ-*
4 *λους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς· κἀκείνοις*
εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,
5 *καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλ-*
θον. πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην
6 *ὥραν, ἐποίησεν ὡσαύτως. περὶ δὲ τὴν ἐν-*
δεκάτην **ὥραν**[1] *ἐξελθών, εὗρεν ἄλλους ἑστῶ-* [1] *om.* ὥραν
τας **ἀργούς**[2]*, καὶ λέγει αὐτοῖς, Τί ὧδε ἑστή-* [2] *om.* ἀργούς
7 *κατε ὅλην τὴν ἡμέραν ἀργοί; λέγουσιν αὐτῷ,*
Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς,
Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, **καὶ ὃ**
8 **ἐὰν ᾖ δίκαιον λήψεσθε**[3]. *ὀψίας δὲ γενο-* [3] *om.* καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε
μένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπι-
τρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ
ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ
9 *τῶν ἐσχάτων ἕως τῶν πρώτων. καὶ ἐλθόντες*
οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνά-
10 *ριον.* **ἐλθόντες δὲ**[4] *οἱ πρῶτοι ἐνόμισαν ὅτι* [4] καὶ ἐλθόντες
πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ
11 *δηνάριον. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ*
12 *οἰκοδεσπότου, λέγοντες ὅτι Οὗτοι οἱ ἔσχατοι*
μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς
ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς
13 *ἡμέρας καὶ τὸν καύσωνα. ὁ δὲ ἀποκρι-*
θεὶς εἶπεν ἑνὶ αὐτῶν, Ἑταῖρε, οὐκ ἀδικῶ
14 *σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ἆρον*
τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ
15 *δοῦναι ὡς καὶ σοί.* **ἢ**[5] *οὐκ ἔξεστί μοι ποιῆ-* [5] *om.* ἢ
σαι ὃ θέλω ἐν τοῖς ἐμοῖς; **εἰ***[6] *ὁ ὀφθαλμός* [6] ἢ
σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;

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* ch. 19. 30.

16 * So the last shall be first, and the first last: for many be called, but few chosen.

* Mark 10. 32. Luke 18. 31.

17 ¶ * And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief Priests, and unto the Scribes, and they shall condemn him to death,

* John 18. 32.

19 * And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

* Mark 10. 35.

20 ¶ * Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant, that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answered, and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given* to them for whom it is prepared of my father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

* Luke 22. 25.

25 But Jesus called them unto him, and said, * Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you: But whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

* Phil. 2. 7.

28 Even as the * Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

* Mark 10. 46. Luke 18. 35.

29 * And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way side, when they heard

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16 So the last shall be first, and
the first last.
17 And as Jesus was going up to
Jerusalem, he took the twelve
disciples apart, and in the way
18 he said unto them, Behold, we
go up to Jerusalem; and the
Son of man shall be delivered
unto the chief priests and scribes;
and they shall condemn him to
19 death, and shall deliver him
unto the Gentiles to mock, and
to scourge, and to crucify: and
the third day he shall be raised
up.
20 Then came to him the mother
of the sons of Zebedee with
her sons, worshipping *him*, and
asking a certain thing of him.
21 And he said unto her, What
wouldest thou? She saith unto
him, Command that these my
two sons may sit, one on thy
right hand, and one on thy
22 left hand, in thy kingdom. But
Jesus answered and said, Ye
know not what ye ask. Are ye
able to drink the cup that I am
about to drink? They say un-
23 to him, We are able. He saith
unto them, My cup indeed ye
shall drink: but to sit on my
right hand, and on *my* left
hand, is not mine to give, but
it is for them for whom it
hath been prepared of my Fa-
24 ther. And when the ten heard
it, they were moved with in-
dignation concerning the two
25 brethren. But Jesus called
them unto him, and said, Ye
know that the rulers of the
Gentiles lord it over them, and
their great ones exercise autho-
26 rity over them. Not so shall
it be among you: but whoso-
ever would become great among
you shall be your [1]minister;
27 and whosoever would be first
among you shall be your [2]ser-
28 vant: even as the Son of
man came not to be minis-
tered unto, but to minister, and
to give his life a ransom for
many.
29 And as they went out from
Jericho, a great multitude
30 followed him. And behold,
two blind men sitting by the
way side, when they heard

[1] Or, *servant*

[2] Gr. *bond-servant.*

16 *οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ*
πρῶτοι ἔσχατοι· **πολλοὶ γάρ εἰσι κλητοί,**
ὀλίγοι δὲ ἐκλεκτοί[7].
17 *Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα*
παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν
18 **ἐν τῇ ὁδῷ, καὶ**[8] *εἶπεν αὐτοῖς, Ἰδού, ἀναβαί-*
νομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀν-
θρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ
γραμματεῦσι· καὶ κατακρινοῦσιν αὐτὸν θανά-
19 *τῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς*
τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι·
καὶ τῇ τρίτῃ ἡμέρᾳ **ἀναστήσεται**[9].
20 *Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν*
Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυ-
21 *νοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. ὁ δὲ*
εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπὲ
ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ
δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων[10]*, ἐν τῇ*
22 *βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶ-*
πεν, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν
τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, **καὶ τὸ**
βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι[11]*;*
23 *λέγουσιν αὐτῷ, Δυνάμεθα.* **καὶ**[12] *λέγει αὐ-*
τοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, **καὶ τὸ**
βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθή-
σεσθε[13]*· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ*
ἐξ εὐωνύμων **μου**[14]*, οὐκ ἔστιν ἐμὸν δοῦναι,*
ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.
24 *καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ*
25 *τῶν δύο ἀδελφῶν. ὁ δὲ Ἰησοῦς προσκαλε-*
σάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες
τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ
26 *μεγάλοι κατεξουσιάζουσιν αὐτῶν. οὐχ οὕ-*
τως **δὲ**[15] *ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ*
ἐν ὑμῖν μέγας γενέσθαι **ἔστω**[16] *ὑμῶν διά-*
27 *κονος· καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος*
28 **ἔστω**[16] *ὑμῶν δοῦλος· ὥσπερ ὁ υἱὸς τοῦ ἀν-*
θρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ δια-
κονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον
ἀντὶ πολλῶν.
29 *Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ, ἠκο-*
30 *λούθησεν αὐτῷ ὄχλος πολύς. καὶ ἰδού, δύο*
τυφλοὶ *καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες*

[7] *om.* · *πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί*

[8] *καὶ ἐν τῇ ὁδῷ*

[9] *ἐγερθήσεται*

[10] *add σου*

[11] *om.* , *καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι*

[12] *om. καὶ*

[13] *om. καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε*

[14] *om. μου*

[15] *om. δὲ*

[16] *ἔσται*

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that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

* Mark 11. 1. Luke 19. 29.

21 And *when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two Disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an Ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the Prophet, saying,

* Is. 62. 11. Zech. 9. 9. John 12. 15.

5 *Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an Ass, and a colt, the foal of an Ass.

* Mark 11. 4.

6 *And the Disciples went, and did as Jesus commanded them,

7 And brought the Ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest.

* Mark 11. 15. Luke 19 45. John 2. 13.

10 *And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the Prophet of Nazareth of Galilee.

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that Jesus was passing by,
cried out, saying, Lord, have
mercy on us, thou son of David.
31 And the multitude rebuked them,
that they should hold their
peace: but they cried out the
more, saying, Lord, have mercy
32 on us, thou son of David. And
Jesus stood still, and called
them, and said, What will ye
that I should do unto you?
33 They say unto him, Lord, that
34 our eyes may be opened. And
Jesus, being moved with compassion,
touched their eyes: and
straightway they received their
sight, and followed him.
21 And when they drew nigh
unto Jerusalem, and came unto
Bethphage, unto the mount of
Olives, then Jesus sent two dis-
2 ciples, saying unto them, Go into
the village that is over against
you, and straightway ye shall
find an ass tied, and a colt with
her: loose *them*, and bring *them*
3 unto me. And if any one say
aught unto you, ye shall say,
The Lord hath need of them;
and straightway he will send
4 them. Now this is come to pass,
that it might be fulfilled which
was spoken [1]by the prophet,
saying,
5 Tell ye the daughter of Zion,
Behold, thy King cometh unto
thee,
Meek, and riding upon an ass,
And upon a colt the foal of an
ass.
6 And the disciples went, and did
even as Jesus appointed them,
7 and brought the ass, and the
colt, and put on them their gar-
8 ments; and he sat thereon. And
the most part of the multitude
spread their garments in the way;
and others cut branches from the
trees, and spread them in the
9 way. And the multitudes that
went before him, and that follow-
ed, cried, saying, Hosanna to the
son of David: Blessed *is* he that
cometh in the name of the Lord;
10 Hosanna in the highest. And
when he was come into Jerusa-
lem, all the city was stirred, say-
11 ing, Who is this? And the multi-
tudes said, This is the prophet,
Jesus, from Nazareth of Galilee.

[1] Or, *through*

ὅτι Ἰησοῦς παράγει, ἔκραξαν, λέγοντες, **Ἐλέ-**
31 **ησον ἡμᾶς, Κύριε**[17], υἱὸς Δαβίδ. ὁ δὲ ὄχ-
λος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ
δὲ μεῖζον ἔκραζον, λέγοντες, **Ἐλέησον ἡμᾶς,**
32 **Κύριε**[17], υἱὸς Δαβίδ. καὶ στὰς ὁ Ἰησοῦς
ἐφώνησεν αὐτούς, καὶ εἶπε, Τί θέλετε ποιήσω
33 ὑμῖν; λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν
34 ἡμῶν οἱ ὀφθαλμοί. σπλαγχνισθεὶς δὲ ὁ
Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ
εὐθέως ἀνέβλεψαν **αὐτῶν οἱ ὀφθαλμοὶ**[18], καὶ
ἠκολούθησαν αὐτῷ.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλ-
θον εἰς Βηθφαγῆ **πρὸς**[1] τὸ ὄρος τῶν ἐλαιῶν,
2 τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητάς, λέγων
αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέ-
ναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμέ-
νην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετε
3 μοι. καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι
Ὁ Κύριος αὐτῶν χρείαν ἔχει· εὐθέως δὲ
4 ἀποστελεῖ αὐτούς. τοῦτο δὲ **ὅλον**[2] γέγονεν,
ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου,
5 λέγοντος, Εἴπατε τῇ θυγατρὶ Σιών, Ἰδού, ὁ
βασιλεύς σου ἔρχεταί σοι, πραῢς καὶ ἐπιβε-
βηκὼς ἐπὶ ὄνον καὶ[3] πῶλον υἱὸν ὑποζυγίου.
6 πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες
7 καθὼς **προσέταξεν**[4] αὐτοῖς ὁ Ἰησοῦς, ἤγαγον
τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω
αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ **ἐπεκάθισαν**[5]
8 ἐπάνω αὐτῶν. ὁ δὲ πλεῖστος ὄχλος ἔστρω-
σαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι
δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ
9 ἐστρώννυον ἐν τῇ ὁδῷ. οἱ δὲ ὄχλοι οἱ
προάγοντες[6] καὶ οἱ ἀκολουθοῦντες ἔκραζον,
λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαβίδ· εὐλογημέ-
νος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ
10 ἐν τοῖς ὑψίστοις. καὶ εἰσελθόντος αὐτοῦ εἰς
Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα,
11 Τίς ἐστιν οὗτος; οἱ δὲ ὄχλοι ἔλεγον, Οὗτός
ἐστιν **Ἰησοῦς ὁ προφήτης**[7], ὁ ἀπὸ Ναζαρὲθ
τῆς Γαλιλαίας.

[17] Κύριε, ἐλέησον ἡμᾶς

[18] *om.* αὐτῶν οἱ ὀφθαλμοί

[1] εἰς

[2] *om.* ὅλον

[3] *add* ἐπὶ

[4] συνέταξεν

[5] ἐπεκάθισεν

[6] *add* αὐτὸν

[7] ὁ προφήτης Ἰησοῦς

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12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, *My house shall be called the house of prayer, *but ye have made it a den of thieves.

* Is. 56. 7.
* Jer. 7. 11. Mark 11. 17. Luke 19. 46.

14 And the blind and the lame came to him in the Temple, and he healed them.

15 And when the chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, *Out of the mouth of babes and sucklings thou hast perfected praise?

* Ps. 8. 2.

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 *And when he saw a fig tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

* Mark 11. 13.

20 And when the Disciples saw it, they marvelled, saying, How soon is the fig tree withered away?

21 Jesus answered, and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the Sea, it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ *And when he was come into the temple, the chief Priests and the Elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

* Mark 11. 27. Luke 20. 1.

24 And Jesus answered, and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

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12 And Jesus entered into the
temple [1] of God, and cast out all
them that sold and bought in the
temple, and overthrew the tables
of the money-changers, and the
seats of them that sold the
13 doves; and he saith unto them,
It is written, My house shall be
called a house of prayer: but ye
14 make it a den of robbers. And
the blind and the lame came to
him in the temple: and he healed
15 them. But when the chief priests
and the scribes saw the wonderful things that he did, and the
children that were crying in the
temple and saying, Hosanna to
the son of David; they were
16 moved with indignation, and
said unto him, Hearest thou
what these are saying? And
Jesus saith unto them, Yea: did
ye never read, Out of the mouth
of babes and sucklings thou hast
17 perfected praise? And he left
them, and went forth out of the
city to Bethany, and lodged there.
18 Now in the morning as he returned to the city, he hungered.
19 And seeing [2] a fig tree by the way
side, he came to it, and found
nothing thereon, but leaves only;
and he saith unto it, Let there
be no fruit from thee henceforward for ever. And immediately
20 the fig tree withered away. And
when the disciples saw it, they
marvelled, saying, How did the
fig tree immediately wither away?
21 And Jesus answered and said
unto them, Verily I say unto you,
If ye have faith, and doubt not,
ye shall not only do what is done
to the fig tree, but even if ye
shall say unto this mountain, Be
thou taken up and cast into the
22 sea, it shall be done. And all
things, whatsoever ye shall ask in
prayer, believing, ye shall receive.
23 And when he was come into the
temple, the chief priests and the
elders of the people came unto him
as he was teaching, and said, By
what authority doest thou these
things? and who gave thee this
24 authority? And Jesus answered
and said unto them, I also will
ask you one [3] question, which if ye
tell me, I likewise will tell you by
what authority I do these things.

[1] Many ancient authorities omit *of God.*

[2] Or, *a single*

[3] Gr. *word.*

12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν **τοῦ
Θεοῦ[8], καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας
καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέ-
ζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς
καθέδρας τῶν πωλούντων τὰς περιστεράς.
13 καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου
οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν
14 **ἐποιήσατε**[9] σπήλαιον λῃστῶν. καὶ προσῆλ-
θον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ
15 ἐθεράπευσεν αὐτούς. ἰδόντες δὲ οἱ ἀρχιερεῖς
καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε,
καὶ τοὺς παῖδας[10] κράζοντας ἐν τῷ ἱερῷ, καὶ
λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαβίδ, ἠγανάκτη-
16 σαν, καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγου-
σιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέ-
ποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ
17 θηλαζόντων κατηρτίσω αἶνον; καὶ καταλι-
πὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς
Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.
18 Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπεί-
19 νασε· καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ,
ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ
μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, Μηκέτι ἐκ
σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξη-
20 ράνθη παραχρῆμα ἡ συκῆ. καὶ ἰδόντες οἱ
μαθηταὶ ἐθαύμασαν, λέγοντες, Πῶς παρα-
21 χρῆμα ἐξηράνθη ἡ συκῆ; ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν
ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ
τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ
εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασ-
22 σαν, γενήσεται. καὶ πάντα ὅσα ἂν αἰτήσητε
ἐν τῇ προσευχῇ, πιστεύοντες, λήψεσθε.
23 Καὶ **ἐλθόντι αὐτῷ**[11] εἰς τὸ ἱερόν, προσῆλ-
θον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ
πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε
24 τὴν ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς
κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ
ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

8 *Marg. om.* τοῦ Θεοῦ

9 ποιεῖτε

10 *add* τοὺς

11 ἐλθόντος αὐτοῦ

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25 The baptism of John, whence was it? from heaven, or of men? and they reasoned with themselves saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

* ch. 14. 5.

26 But if we shall say, Of men, we fear the people, * for all hold John as a Prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered, and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise: and he answered, and said, I *go* sir, and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you.

* ch. 3. 1.

32 For * John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him. And ye when ye had seen it, repented not afterward, that ye might believe him.

* Is. 5. 1. Jer. 2. 21. Mark 12. 1. Luke 20. 9.

33 ¶ Hear another parable. There was a certain householder, * which planted a Vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants, more than the first, and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

* ch. 26. 4. John 11. 53.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, * come, let us kill him, and let us seize on his inheritance.

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25 The baptism of John, whence
was it? from heaven or from
men? And they reasoned with
themselves, saying, If we shall
say, From heaven; he will say
unto us, Why then did ye not
26 believe him? But if we shall
say, From men; we fear the mul-
titude; for all hold John as a
27 prophet. And they answered
Jesus, and said, We know not.
He also said unto them, Neither
tell I you by what authority I do
28 these things. But what think
ye? A man had two sons; and he
came to the first, and said, [1] Son, [1] Gr. *Child.*
go work to-day in the vineyard.
29 And he answered and said, I will
not: but afterward he repented
30 himself, and went. And he came
to the second, and said likewise.
And he answered and said, I *go,*
31 sir: and went not. Whether of
the twain did the will of his
father? They say, The first.
Jesus saith unto them, Verily
I say unto you, that the pub-
licans and the harlots go into
the kingdom of God before you.
32 For John came unto you in the
way of righteousness, and ye be-
lieved him not: but the pub-
licans and the harlots believed
him: and ye, when ye saw it, did
not even repent yourselves after-
ward, that ye might believe him.
33 Hear another parable: There
was a man that was a house-
holder, which planted a vineyard,
and set a hedge about it, and
digged a winepress in it, and
built a tower, and let it out to
husbandmen, and went into an-
34 other country. And when the
season of the fruits drew near,
he sent his [2] servants to the [2] Gr. *bond-servants.*
husbandmen, to receive [3] his
35 fruits. And the husbandmen [3] Or, *the fruits of it*
took his [2] servants, and beat one,
and killed another, and stoned
36 another. Again, he sent other
[2] servants more than the first:
and they did unto them in like
37 manner. But afterward he sent
unto them his son, saying, They
38 will reverence my son. But the
husbandmen, when they saw the
son, said among themselves, This
is the heir; come, let us kill
him, and take his inheritance.

25 τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ
ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ'
ἑαυτοῖς, λέγοντες, Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ,
ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
26 ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, φοβούμεθα
τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην
27 ὡς προφήτην. καὶ ἀποκριθέντες τῷ Ἰησοῦ
εἶπον, Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός,
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
28 ποιῶ. τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε
τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε,
Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπε-
29 λῶνί **μου**[12]. ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· [12] *om.* μου
30 ὕστερον δὲ μεταμεληθείς, ἀπῆλθε. καὶ προσ-
ελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ
ἀποκριθεὶς εἶπεν, Ἐγώ, κύριε· καὶ οὐκ ἀπῆλ-
31 θε. τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ
πατρός; λέγουσιν **αὐτῷ**[13], Ὁ πρῶτος. λέγει [13] *om.* αὐτῷ
αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ
τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς
32 τὴν βασιλείαν τοῦ Θεοῦ. ἦλθε γὰρ πρὸς
ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ
ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ
πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες
οὐ[14] μετεμελήθητε ὕστερον τοῦ πιστεῦσαι [14] οὐδὲ
αὐτῷ.
33 Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπός
τις[15] ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμ- [15] (-πος) *om.* τις
πελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ
ὤρυξεν ἐν αὐτῷ ληνόν, καὶ ᾠκοδόμησε πύρ-
γον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδή-
34 μησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν,
ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς
35 γεωργούς, λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ
λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ,
ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ
36 ἐλιθοβόλησαν. πάλιν ἀπέστειλεν ἄλλους
δούλους πλείονας τῶν πρώτων· καὶ ἐποίη-
37 σαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέστειλε
πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντρα-
38 πήσονται τὸν υἱόν μου. οἱ δὲ γεωργοὶ ἰδόν-
τες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν
ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν,
καὶ **κατάσχωμεν**[16] τὴν κληρονομίαν αὐτοῦ. [16] σχῶμεν

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39 And they caught him, and cast him out of the Vineyard, and slew him.

40 When the Lord therefore of the Vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his Vineyard unto other husbandmen, which shall render him the fruits in their seasons.

* Ps. 118. 22. Acts 4. 11.

42 Jesus saith unto them, *Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes.

43 Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

* Is. 8. 14. Rom. 9. 33. 1 Pet. 2. 7.

44 And *whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief Priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a Prophet.

* Luke 14. 16. Rev. 19. 9.

22 And Jesus answered, *and spake unto them again by parables, and said,

2 The Kingdom of heaven is like unto a certain King, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding, and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard *thereof*, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city.

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39 And they took him, and cast
him forth out of the vineyard,
40 and killed him. When therefore
the lord of the vineyard shall
come, what will he do unto
41 those husbandmen? They say
unto him, He will miserably destroy those miserable men, and
will let out the vineyard unto
other husbandmen, which shall
render him the fruits in their
42 seasons. Jesus saith unto them,
Did ye never read in the scriptures,

The stone which the builders
rejected,
The same was made the head
of the corner:
This was from the Lord,
And it is marvellous in our eyes?

43 Therefore say I unto you, The
kingdom of God shall be taken
away from you, and shall be
given to a nation bringing forth
44 the fruits thereof. [1]And he that
falleth on this stone shall be
broken to pieces: but on whomsoever it shall fall, it will scatter
45 him as dust. And when the
chief priests and the Pharisees
heard his parables, they perceived that he spake of them.
46 And when they sought to lay
hold on him, they feared the
multitudes, because they took
him for a prophet.
22 And Jesus answered and spake
again in parables unto them,
2 saying, The kingdom of heaven
is likened unto a certain king,
which made a marriage feast
3 for his son, and sent forth his
[2]servants to call them that were
bidden to the marriage feast:
4 and they would not come. Again
he sent forth other [2]servants,
saying, Tell them that are bidden, Behold, I have made ready
my dinner: my oxen and my fatlings are killed, and all things
are ready: come to the marriage
5 feast. But they made light of it,
and went their ways, one to his
own farm, another to his mer-
6 chandise: and the rest laid hold on
his [2]servants, and entreated them
7 shamefully, and killed them. But
the king was wroth; and he sent
his armies, and destroyed those
murderers, and burned their city.

[1] Some ancient authorities omit ver. 44.

[2] Gr. *bond-servants.*

39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπε-
40 λῶνος καὶ ἀπέκτειναν. ὅταν οὖν ἔλθῃ ὁ κύ-
ριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωρ-
41 γοῖς ἐκείνοις; λέγουσιν αὐτῷ, Κακοὺς κακῶς
ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδόσεται
ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ
42 τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. λέγει
αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς
γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδο-
μοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυ-
43 μαστὴ ἐν ὀφθαλμοῖς ἡμῶν; διὰ τοῦτο λέγω
ὑμῖν ὅτι ἀρθήσεται ἀφ᾽ ὑμῶν ἡ βασιλεία τοῦ
Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρ-
44 ποὺς αὐτῆς. [17] **καὶ ὁ πεσὼν ἐπὶ τὸν λίθον**
τοῦτον συνθλασθήσεται· ἐφ᾽ ὃν δ᾽ ἂν πέσῃ,
45 **λικμήσει αὐτόν.** καὶ ἀκούσαντες οἱ ἀρχιε-
ρεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ
46 ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. καὶ ζητοῦντες
αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους,
ἐπειδὴ **ὡς**[18] προφήτην αὐτὸν εἶχον.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν **αὐ-**
2 **τοῖς ἐν παραβολαῖς**[1], λέγων, Ὡμοιώθη ἡ
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ,
3 ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ· καὶ
ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς
κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον
4 ἐλθεῖν. πάλιν ἀπέστειλεν ἄλλους δούλους,
λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδού, τὸ
ἄριστόν μου **ἡτοίμασα**[2], οἱ ταῦροί μου καὶ τὰ
σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε
5 εἰς τοὺς γάμους. οἱ δὲ ἀμελήσαντες ἀπῆλθον,
ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ **εἰς**[3] τὴν ἐμπο-
6 ρίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατήσαντες τοὺς
7 δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. **ἀκού-**
σας δὲ ὁ βασιλεὺς[4] ὠργίσθη, καὶ πέμψας
τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς
ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.

[17] *Marg. om. ver.* 44
[18] εἰς
[1] ἐν παραβολαῖς αὐτοῖς
[2] ἡτοίμακα
[3] ἐπὶ
[4] ὁ δὲ βασιλεὺς (*om.* ἀκούσας)

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8 Then saith he to his servants, The wedding is ready, but they which were bidden, were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests.

11 ¶ And when the King came in to see the guests, he saw there a man, which had not on a wedding garment,

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

14 *For many are called, but few are chosen.

15 ¶ *Then went the Pharisees, and took counsel, how they might entangle him in his talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

17 Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a ‖ penny.

20 And he saith unto them, Whose is this image and ‖ superscription?

21 They say unto him, Cæsar's. Then saith he unto them, *Render therefore unto Cæsar the things which are Cæsar's: and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ *The same day came to him the Sadducees, *which say that there is no resurrection, and asked him,

24 Saying, Master, *Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

* ch. 20. 16.

* Mark 12. 13. Luke 20. 20.

‖ In value seven pence halfpenny, ch. 20. 2.

‖ Or, inscription.

* Rom. 13. 7.

* Mark 12. 18. Luke 20. 27.

* Acts 23. 8.

* Deut. 25. 5.

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8 Then saith he to his [1]servants,
The wedding is ready, but they
that were bidden were not wor-
9 thy. Go ye therefore unto the
partings of the highways, and as
many as ye shall find, bid to the
10 marriage feast. And those [1]ser-
vants went out into the high-
ways, and gathered together all
as many as they found, both bad
and good: and the wedding was
11 filled with guests. But when the
king came in to behold the guests,
he saw there a man which had
12 not on a wedding-garment: and
he saith unto him, Friend, how
camest thou in hither not having
a wedding-garment? And he was
13 speechless. Then the king said
to the [2]servants, Bind him hand
and foot, and cast him out into
the outer darkness; there shall
be the weeping and gnashing of
14 teeth. For many are called, but
few chosen.
15 Then went the Pharisees, and
took counsel how they might en-
16 snare him in *his* talk. And they
send to him their disciples, with
the Herodians, saying, [3]Master,
we know that thou art true, and
teachest the way of God in truth,
and carest not for any one: for
thou regardest not the person of
17 men. Tell us therefore, What
thinkest thou? Is it lawful to
give tribute unto Cæsar, or not?
18 But Jesus perceived their wick-
edness, and said, Why tempt ye
19 me, ye hypocrites? Shew me
the tribute money. And they
20 brought unto him a [4]penny. And
he saith unto them, Whose is this
21 image and superscription? They
say unto him, Cæsar's. Then
saith he unto them, Render there-
fore unto Cæsar the things that
are Cæsar's; and unto God the
22 things that are God's. And
when they heard it, they mar-
velled, and left him, and went
their way.
23 On that day there came to
him Sadducees, [5]which say that
there is no resurrection: and
24 they asked him, saying, [3]Mas-
ter, Moses said, If a man die,
having no children, his brother
[6]shall marry his wife, and
raise up seed unto his brother.

[1] Gr. *bond-servants.*

[2] Or, *ministers*

[3] Or, *Teacher*

[4] See marginal note on ch. xviii. 28.

[5] Gr. *saying.*

[6] Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.

8 τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος
ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν
9 ἄξιοι. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν
ὁδῶν, καὶ ὅσους ἂν εὕρητε, καλέσατε εἰς τοὺς
10 γάμους. καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς
τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον,
πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ
11 γάμος ἀνακειμένων. εἰσελθὼν δὲ ὁ βασιλεὺς
θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄν-
12 θρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ
λέγει αὐτῷ, Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ
13 ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη. τότε
εἶπεν ὁ βασιλεὺς[5] τοῖς διακόνοις, Δήσαντες
αὐτοῦ πόδας καὶ χεῖρας, **ἄρατε αὐτὸν καὶ**[6]
ἐκβάλετε[7] εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόν-
14 των. πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ
ἐκλεκτοί.
15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον
ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.
16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν
μετὰ τῶν Ἡρωδιανῶν, **λέγοντες**[8], Διδάσκαλε,
οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ
ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ
οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀν-
17 θρώπων. εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξε-
18 στι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; γνοὺς δὲ
ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, Τί με
19 πειράζετε, ὑποκριταί; ἐπιδείξατέ μοι τὸ νό-
μισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ
20 δηνάριον. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν
21 αὕτη καὶ ἡ ἐπιγραφή; λέγουσιν αὐτῷ, Καί-
σαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ
Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.
22 καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐ-
τὸν ἀπῆλθον.
23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ
Σαδδουκαῖοι, **οἱ**[9] λέγοντες μὴ εἶναι ἀνά-
24 στασιν, καὶ ἐπηρώτησαν αὐτόν, λέγον-
τες, Διδάσκαλε, Μωσῆς εἶπεν, Ἐάν τις
ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ
ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ
ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

[5] ὁ βασιλεὺς εἶπε
[6] *om.* ἄρατε αὐτὸν καὶ
[7] *add* αὐτὸν
[8] λέγοντας
[9] *om.* οἱ

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25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered, and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

* Ex. 3. 6.

32 *I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

* Mark 12. 28.

34 ¶ *But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a Lawyer, asked *him* a question, tempting him, and saying,

36 Master, which is the great Commandment in the Law?

* Deut. 6. 5. Luke 10. 27.

37 Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great Commandment.

* Lev. 19. 18.

39 And the second is like unto it, *Thou shalt love thy neighbour as thyself.

40 On these two Commandments hang all the Law and the Prophets.

* Mark 12. 35. Luke 20. 41.

41 ¶ *While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

* Ps. 110. 1.

44 *The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

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25 Now there were with us seven
brethren: and the first married
and deceased, and having no seed
26 left his wife unto his brother; in
like manner the second also, and
the third, unto the [1]seventh.
27 And after them all the woman
28 died. In the resurrection therefore whose wife shall she be of
the seven? for they all had her.
29 But Jesus answered and said
unto them, Ye do err, not knowing the scriptures, nor the power
30 of God. For in the resurrection
they neither marry, nor are
given in marriage, but are as
31 angels [2] in heaven. But as touching the resurrection of the dead,
have ye not read that which was
spoken unto you by God, saying,
32 I am the God of Abraham, and
the God of Isaac, and the God
of Jacob? God is not *the God*
of the dead, but of the living.
33 And when the multitudes heard
it, they were astonished at his
teaching.
34 But the Pharisees, when they
heard that he had put the Sadducees to silence, gathered them-
35 selves together. And one of them,
a lawyer, asked him a question,
36 tempting him, [3]Master, which
is the great commandment in
37 the law? And he said unto
him, Thou shalt love the Lord
thy God with all thy heart,
and with all thy soul, and with
38 all thy mind. This is the
great and first commandment.
39 [4]And a second like *unto it* is
this, Thou shalt love thy neigh-
40 bour as thyself. On these
two commandments hangeth
the whole law, and the prophets.
41 Now while the Pharisees were
gathered together, Jesus asked
42 them a question, saying, What
think ye of the Christ? whose
son is he? They say unto him,
43 *The son* of David. He saith unto them, How then doth David
in the Spirit call him Lord, saying,
44 The Lord said unto my
Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

[1] Gr. *seven.*

[2] Many ancient authorities add *of God.*

[3] Or, *Teacher*

[4] Or, *And a second is like unto it, Thou shalt love &c.*

25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶ-
τος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρ-
μα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ
26 αὐτοῦ. ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος,
27 ἕως τῶν ἑπτά. ὕστερον δὲ πάντων ἀπέθανε
28 **καὶ**[10] ἡ γυνή. ἐν τῇ **οὖν ἀναστάσει**[11], τίνος
τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον
29 αὐτήν. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν
30 δύναμιν τοῦ Θεοῦ. ἐν γὰρ τῇ ἀναστάσει
οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὡς
31 ἄγγελοι **τοῦ Θεοῦ**[12] ἐν οὐρανῷ εἰσι. περὶ δὲ
τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε
32 τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, Ἐγώ
εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ
ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς **Θεὸς**[13]
33 νεκρῶν, ἀλλὰ ζώντων. καὶ ἀκούσαντες οἱ
ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
34 Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε
τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό.
35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός, πειρά-
36 ζων αὐτόν, **καὶ λέγων,**[14] Διδάσκαλε, ποία
37 ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ὁ δὲ **Ἰησοῦς**[15]
εἶπεν αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν
σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ
38 ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. αὕτη
39 **ἐστὶ πρώτη καὶ μεγάλη**[16] ἐντολή. δευτέρα
δὲ ὁμοία **αὐτῇ**[17], Ἀγαπήσεις τὸν πλησίον
40 σου ὡς σεαυτόν. ἐν ταύταις ταῖς δυσὶν ἐν-
τολαῖς ὅλος ὁ νόμος **καὶ οἱ προφῆται κρέ-
μανται**[18].
41 Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώ-
42 τησεν αὐτοὺς ὁ Ἰησοῦς, λέγων, Τί ὑμῖν
δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστι;
43 λέγουσιν αὐτῷ, Τοῦ Δαβίδ. λέγει αὐτοῖς,
Πῶς οὖν Δαβὶδ ἐν πνεύματι Κύριον αὐτὸν
44 καλεῖ, λέγων, Εἶπεν ὁ Κύριος τῷ Κυρίῳ
μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς
ἐχθρούς σου **ὑποπόδιον**[19] τῶν ποδῶν σου;

10 *om.* καὶ
11 ἀναστάσει οὖν
12 *om.* τοῦ Θεοῦ *text, not marg.*
13 *om.* Θεὸς
14 *om.* καὶ λέγων,
15 *om.* Ἰησοῦς
16 ἐστὶν ἡ μεγάλη καὶ πρώτη
17 αὕτη *text, not marg.*
18 κρέμαται, καὶ οἱ προφῆται
19 ὑποκάτω

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45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

23 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The Scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say, and do not.

* Luke 11. 46.

4 *For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but *they themselves* will not move them with *one* of their fingers.

* Num. 15. 38. Deut. 22. 12.

5 But all their works they do, for to be seen of men: *they make broad their phylacteries, and enlarge the borders of their garments,

* Mark 12. 38. Luke 11. 43.

6 *And love the uppermost rooms at feasts, and the chief seats in the Synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

* James 3. 1.

8 *But be not ye called Rabbi: for one is your Master, *even* Christ, and all ye are brethren.

* Mal. 1. 6.

9 And call no man your father upon the earth: *for one is your father which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you, shall be your servant.

* Luke 14. 11. & 18. 14.

12 *And whosoever shall exalt himself, shall be abased: and he that shall humble himself, shall be exalted.

* Luke 11. 52.

13 ¶ But *woe unto you, Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: For ye neither go in yourselves, neither suffer ye them that are entering, to go in.

* Mark 12. 40. Luke 20. 47.

14 Woe unto you Scribes and Pharisees, hypocrites; *for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation.

15 Woe unto you Scribes and Pharisees, hypocrites; for ye compass Sea and land to make one Proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

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45 If David then calleth him Lord,
46 how is he his son? And no one
was able to answer him a word,
neither durst any man from
that day forth ask him any
more questions.
23 Then spake Jesus to the multi-
2 tudes and to his disciples, say-
ing, The scribes and the Phari-
3 sees sit on Moses' seat: all
things therefore whatsoever
they bid you, *these* do and ob-
serve: but do not ye after their
works; for they say, and do not.
4 Yea, they bind heavy burdens
[1]and grievous to be borne, and
lay them on men's shoulders;
but they themselves will not
move them with their finger.
5 But all their works they do for
to be seen of men: for they
make broad their phylacteries,
and enlarge the borders *of their*
6 *garments*, and love the chief
place at feasts, and the chief
7 seats in the synagogues, and the
salutations in the marketplaces,
and to be called of men, Rabbi.
8 But be not ye called Rabbi: for
one is your teacher, and all ye
9 are brethren. And call no man
your father on the earth: for
one is your Father, [2]which is in
10 heaven. Neither be ye called
masters: for one is your master,
11 *even* the Christ. But he that is
[3]greatest among you shall be
12 your [4]servant. And whosoever
shall exalt himself shall be
humbled; and whosoever shall
humble himself shall be exalted.
13 But woe unto you, scribes and
Pharisees, hypocrites! because ye
shut the kingdom of heaven [5]a-
gainst men: for ye enter not in
yourselves, neither suffer ye
them that are entering in to enter.[6]
15 Woe unto you, scribes and Pha-
risees, hypocrites! for ye compass
sea and land to make one prose-
lyte; and when he is become so,
ye make him twofold more a
son of [7]hell than yourselves.

[1] Many ancient authorities omit *and grievous to be borne.*

[2] Gr. *the heavenly.*

[3] Gr. *greater.*

[4] Or, *minister*

[5] Gr. *before.*

[6] Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

[7] Gr. *Gehenna.*

45 εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς
46 αὐτοῦ ἐστι; καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀπο-
κριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκεί-
νης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.
23 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ
2 τοῖς μαθηταῖς αὐτοῦ, λέγων, Ἐπὶ τῆς Μω-
σέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ
3 οἱ Φαρισαῖοι· πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν
τηρεῖν[1], **τηρεῖτε καὶ ποιεῖτε**[2]· κατὰ δὲ τὰ
ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσι γὰρ καὶ οὐ
4 ποιοῦσι. δεσμεύουσι **γὰρ**[3] φορτία βαρέα
καὶ δυσβάστακτα[4], καὶ ἐπιτιθέασιν ἐπὶ τοὺς
ὤμους τῶν ἀνθρώπων, **τῷ δὲ**[5] δακτύλῳ αὐτῶν
5 οὐ θέλουσι κινῆσαι αὐτά. πάντα δὲ τὰ ἔργα
αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώ-
ποις· πλατύνουσι **δὲ**[6] τὰ φυλακτήρια αὐτῶν,
καὶ μεγαλύνουσι τὰ κράσπεδα **τῶν ἱματίων**
6 **αὐτῶν**[7]· φιλοῦσί **τε**[8] τὴν πρωτοκλισίαν ἐν
τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς
7 συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς
ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων,
8 ῥαββί, **ῥαββί**[9]· ὑμεῖς δὲ μὴ κληθῆτε ῥαββί·
εἷς γάρ ἐστιν ὑμῶν ὁ **καθηγητής**[10], **ὁ Χρι-**
9 **στός**[11]· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. καὶ
πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς
γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ **ἐν τοῖς οὐρα-**
10 **νοῖς**[12]. μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ
11 ὑμῶν ἐστιν ὁ καθηγητής, ὁ Χριστός. ὁ δὲ
12 μείζων ὑμῶν ἔσται ὑμῶν διάκονος. ὅστις δὲ
ὑψώσει ἑαυτόν, ταπεινωθήσεται· καὶ ὅστις
ταπεινώσει ἑαυτόν, ὑψωθήσεται.
13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν
οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς
γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους
ἀφίετε εἰσελθεῖν.
14 [13]**Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,**
ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν
χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι·
διὰ τοῦτο λήψεσθε περισσότερον κρίμα.
15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο-
κριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν
ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν
γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότε-
ρον ὑμῶν.

[1] *om.* τηρεῖν
[2] ποιήσατε καὶ τηρεῖτε
[3] δὲ
[4] *Marg. om.* καὶ δυσβάστακτα
[5] αὐτοὶ δὲ τῷ
[6] γὰρ
[7] *om.* τῶν ἱματίων αὐτῶν
[8] δὲ
[9] *om.* ῥαββί
[10] διδάσκαλος
[11] *om.* ὁ Χριστός
[12] οὐράνιος
[13] *om. ver.* 14 *text, not marg.*

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16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the Temple, it is nothing: but whosoever shall swear by the gold of the Temple, he is a debtor.

17 Ye fools and blind: for whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever shall swear by the Altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is ‖ guilty.

19 Ye fools and blind: for whether is greater, the gift, or the Altar that sanctifieth the gift?

20 Whoso therefore shall swear by the Altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the Temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you Scribes and Pharisees, hypocrites; *for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the Law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you Scribes and Pharisees, hypocrites; *for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you Scribes and Pharisees, hypocrites, because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would

‖ *Or, a debtor, or bound.*

* Luke 11. 42.

* Luke 11. 39.

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16 Woe unto you, ye blind guides,
which say, Whosoever shall
swear by the [1] temple, it is nothing; but whosoever shall swear
by the gold of the [1] temple, he
17 is [2] a debtor. Ye fools and
blind: for whether is greater,
the gold, or the [1] temple that
18 hath sanctified the gold? And,
Whosoever shall swear by the
altar, it is nothing; but whosoever shall swear by the gift that
19 is upon it, he is [2] a debtor. Ye
blind: for whether is greater, the
gift, or the altar that sanctifieth
20 the gift? He therefore that
sweareth by the altar, sweareth
by it, and by all things thereon.
21 And he that sweareth by the
[1] temple, sweareth by it, and by
22 him that dwelleth therein. And
he that sweareth by the heaven,
sweareth by the throne of God,
and by him that sitteth thereon.
23 Woe unto you, scribes and
Pharisees, hypocrites! for ye
tithe mint and [3] anise and cummin, and have left undone the
weightier matters of the law,
judgement, and mercy, and faith:
but these ye ought to have done,
and not to have left the other
24 undone. Ye blind guides, which
strain out the gnat, and swallow
the camel.
25 Woe unto you, scribes and
Pharisees, hypocrites! for ye
cleanse the outside of the cup
and of the platter, but within they
are full from extortion and excess.
26 Thou blind Pharisee, cleanse
first the inside of the cup and
of the platter, that the outside
thereof may become clean also.
27 Woe unto you, scribes and
Pharisees, hypocrites! for ye are
like unto whited sepulchres, which
outwardly appear beautiful, but
inwardly are full of dead men's
bones, and of all uncleanness.
28 Even so ye also outwardly appear
righteous unto men, but inwardly
ye are full of hypocrisy and iniquity.
29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the
sepulchres of the prophets, and
garnish the tombs of the righteous,
30 and say, If we had been in the
days of our fathers, we should

[1] Or, *sanctuary*: as in ver. 35.

[2] Or, *bound* by his oath

[3] Or, *dill*

16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί, οἱ λέγοντες,
Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς
δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.
17 μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν,
ὁ χρυσός, ἢ ὁ ναὸς ὁ **ἁγιάζων**[14] τὸν χρυσόν; [14] *ἁγιάσας*
18 καί, Ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν
ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω
19 αὐτοῦ, ὀφείλει. **μωροὶ καὶ**[15] τυφλοί· τί γὰρ [15] *om. μωροὶ καὶ*
μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ
20 ἁγιάζον τὸ δῶρον; ὁ οὖν ὀμόσας ἐν τῷ θυ-
σιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς
21 ἐπάνω αὐτοῦ· καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμ-
νύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν·
22 καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ
θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω
αὐτοῦ.

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο-
κριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ
ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύ-
τερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ
τὴν πίστιν· ταῦτα[16] ἔδει ποιῆσαι, κἀκεῖνα μὴ [16] *add δὲ*
24 **ἀφιέναι**[17]. ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες [17] *ἀφεῖναι*
τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο-
κριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτη-
ρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν
26 ἐξ ἁρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλέ,
καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ
τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς
αὐτῶν[18] καθαρόν. [18] *αὐτοῦ*

27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο-
κριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμέ-
νοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι,
ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πά-
28 σης ἀκαθαρσίας. οὕτω καὶ ὑμεῖς ἔξωθεν μὲν
φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ
μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.

29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους
τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα
30 τῶν δικαίων, καὶ λέγετε, Εἰ ἦμεν ἐν ταῖς

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not have been partakers with them in the blood of the Prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, How can ye escape the damnation of hell?

34 ¶ Wherefore behold, I send unto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, *from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

[a] Gen. 4. 8.

36 Verily I say unto you, All these things shall come upon this generation.

37 *O Jerusalem, Jerusalem, thou that killest the Prophets, *and stonest them which are sent unto thee, how often would *I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?

[b] Luke 13. 34.
[c] 2 Chr. 24. 21.
[d] 2 Esdras 1. 30.

38 Behold, your house is left unto you desolate.

39 For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

24 And *Jesus went out, and departed from the temple, and his Disciples came *to him*, for to shew him the buildings of the temple.

[a] Mark 13. 1. Luke 21. 5.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, *there shall not be left here one stone upon another, that shall not be thrown down.

[b] Luke 19. 44.

3 ¶ And as he sat upon the mount of Olives, the Disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered, and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ: and shall deceive many.

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not have been partakers with
them in the blood of the pro-
31 phets. Wherefore ye witness to
yourselves, that ye are sons of
32 them that slew the prophets. Fill
ye up then the measure of your
33 fathers. Ye serpents, ye off-
spring of vipers, how shall ye
escape the judgement of [1]hell?
34 Therefore, behold, I send unto
you prophets, and wise men, and
scribes: some of them shall ye
kill and crucify; and some of
them shall ye scourge in your
synagogues, and persecute from
35 city to city: that upon you may
come all the righteous blood
shed on the earth, from the
blood of Abel the righteous unto
the blood of Zachariah son of
Barachiah, whom ye slew be-
tween the sanctuary and the
36 altar. Verily I say unto you,
All these things shall come upon
this generation.
37 O Jerusalem, Jerusalem, which
killeth the prophets, and stoneth
them that are sent unto her!
how often would I have gathered
thy children together, even as a
hen gathereth her chickens under
her wings, and ye would not!
38 Behold, your house is left unto
39 you [2]desolate. For I say unto
you, Ye shall not see me hence-
forth, till ye shall say, Blessed
is he that cometh in the name of
the Lord.

24 And Jesus went out from the
temple, and was going on his way;
and his disciples came to him to
shew him the buildings of the
2 temple. But he answered and
said unto them, See ye not all
these things? verily I say unto
you, There shall not be left here
one stone upon another, that
shall not be thrown down.
3 And as he sat on the mount of
Olives, the disciples came unto
him privately, saying, Tell us,
when shall these things be? and
what *shall be* the sign of thy
[3]coming, and of [4]the end of the
4 world? And Jesus answered
and said unto them, Take heed
that no man lead you astray.
5 For many shall come in my
name, saying, I am the Christ;
and shall lead many astray.

[1] Gr. *Gehenna.*

[2] Some ancient authorities omit *desolate.*

[3] Gr. *presence.*

[4] Or, *the consummation of the age*

ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν
κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.
31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν
32 φονευσάντων τοὺς προφήτας· καὶ ὑμεῖς
πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.
33 ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ
34 τῆς κρίσεως τῆς γεέννης; διὰ τοῦτο, ἰδού,
ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ
σοφοὺς καὶ γραμματεῖς· **καὶ**[19] ἐξ αὐτῶν
ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν
μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
35 διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ
ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ
τῆς γῆς, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου,
ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου,
ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ
36 θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα
πάντα ἐπὶ τὴν γενεὰν ταύτην.
37 Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα
τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπε-
σταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα
ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον
ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς
38 πτέρυγας, καὶ οὐκ ἠθελήσατε. ἰδού, ἀφίεται
39 ὑμῖν ὁ οἶκος ὑμῶν **ἔρημος**[20]. λέγω γὰρ
ὑμῖν, Οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴ-
πητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου.

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς **ἐπορεύετο ἀπὸ τοῦ**
ἱεροῦ[1]· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ
2 ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ὁ
δὲ **Ἰησοῦς**[2] εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα
ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε
λίθος ἐπὶ λίθον, ὃς οὐ **μὴ**[3] καταλυθήσεται.
3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν
ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ'
ἰδίαν, λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα
ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρου-
4 σίας, καὶ τῆς συντελείας τοῦ αἰῶνος; καὶ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε,
5 μή τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύ-
σονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγώ
εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι.

[19] *om.* καὶ

[20] *Marg. om.* ἔρημος

[1] ἀπὸ τοῦ ἱεροῦ ἐπορεύετο

[2] ἀποκριθεὶς

[3] *om.* μὴ

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6 And ye shall hear of wars, and rumours of wars: See that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these are the beginning of sorrows.

9 *Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false Prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

15 *When ye therefore shall see the abomination of desolation, spoken of by *Daniel the Prophet, stand in the holy place, (whoso readeth, let him understand.)

16 Then let them which be in Judæa, flee into the mountains.

17 Let him which is on the housetop, not come down, to take any thing out of his house:

18 Neither let him which is in the field, return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the Sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 *Then if any man shall say unto you, Lo, here is Christ, or there: believe it not.

24 For there shall arise false Christs, and false prophets, and

* ch. 10. 17. Luke 21. 12. John 16. 2.

* Mark 13. 14.

* Dan. 9. 27.

* Mark 13. 21. Luke 17. 23.

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6 And ye shall hear of wars and
rumours of wars: see that ye be
not troubled: for *these things*
must needs come to pass; but
7 the end is not yet. For nation
shall rise against nation, and
kingdom against kingdom: and
there shall be famines and
earthquakes in divers places.
8 But all these things are the
9 beginning of travail. Then shall
they deliver you up unto tribulation,
and shall kill you:
and ye shall be hated of all
the nations for my name's sake.
10 And then shall many stumble,
and shall deliver up one another,
and shall hate one another.
11 And many false prophets
shall arise, and shall lead many
12 astray. And because iniquity
shall be multiplied, the love of
13 the many shall wax cold. But he
that endureth to the end, the
14 same shall be saved. And [1]this
gospel of the kingdom shall be
preached in the whole [2]world
for a testimony unto all the
nations; and then shall the end
come.
15 When therefore ye see the
abomination of desolation, which
was spoken of [3]by Daniel the
prophet, standing in [4]the holy
place (let him that readeth un-
16 derstand), then let them that
are in Judæa flee unto the moun-
17 tains: let him that is on the
housetop not go down to take
out the things that are in his
18 house: and let him that is in
the field not return back to take
19 his cloke. But woe unto them
that are with child and to them
that give suck in those days!
20 And pray ye that your flight be
not in the winter, neither on a
21 sabbath: for then shall be great
tribulation, such as hath not been
from the beginning of the world
until now, no, nor ever shall be.
22 And except those days had been
shortened, no flesh would have
been saved: but for the elect's
sake those days shall be short-
23 ened. Then if any man shall
say unto you, Lo, here is the
Christ, or, Here; believe [5]*it*
24 not. For there shall arise false
Christs, and false prophets, and

[1] Or, *these good tidings*

[2] Gr. *inhabited earth.*

[3] Or, *through*

[4] Or, *a holy place*

[5] Or, him

6 *μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς*
πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ **πάντα**[4]
7 *γενέσθαι· ἀλλ' οὔπω ἐστὶ τὸ τέλος. ἐγερθή-*
σεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ
βασιλείαν· καὶ ἔσονται λιμοὶ **καὶ λοιμοὶ**[5] *καὶ*
8 *σεισμοὶ κατὰ τόπους. πάντα δὲ ταῦτα ἀρχὴ*
9 *ὠδίνων. τότε παραδώσουσιν ὑμᾶς εἰς θλί-*
ψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισού-
μενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά
10 *μου. καὶ τότε σκανδαλισθήσονται πολλοί,*
καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν
11 *ἀλλήλους. καὶ πολλοὶ ψευδοπροφῆται ἐγερ-*
12 *θήσονται, καὶ πλανήσουσι πολλούς. καὶ διὰ*
τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ
13 *ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομείνας εἰς τέλος,*
14 *οὗτος σωθήσεται. καὶ κηρυχθήσεται τοῦτο*
τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκου-
μένῃ εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε
ἥξει τὸ τέλος.

15 *Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώ-*
σεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου,
ἑστὼς ἐν τόπῳ ἁγίῳ (ὁ ἀναγινώσκων νοείτω),
16 *τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ*
17 *ὄρη· ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἆραί*
18 **τι**[6] *ἐκ τῆς οἰκίας αὐτοῦ· καὶ ὁ ἐν τῷ ἀγρῷ μὴ*
ἐπιστρεψάτω ὀπίσω ἆραι **τὰ ἱμάτια**[7] *αὐτοῦ.*
19 *οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θη-*
20 *λαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύ-*
χεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χει-
21 *μῶνος, μηδὲ* **ἐν**[8] *σαββάτῳ. ἔσται γὰρ τότε*
θλίψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς
κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.
22 *καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι,*
οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς
ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
23 *τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδού, ὧδε ὁ Χρι-*
24 *στός, ἢ ὧδε, μὴ πιστεύσητε. ἐγερθήσονται*
γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ

[4] *om.* πάντα
[5] *om.* καὶ λοιμοὶ
[6] (ἆραι) τὰ
[7] τὸ ἱμάτιον
[8] *om.* ἐν

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shall shew great signs and wonders: insomuch that (if it were possible,) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chambers, believe it not.

27 For as the lightning cometh out of the East, and shineth even unto the West: so shall also the coming of the Son of man be.

28 *For wheresoever the carcase is, there will the Eagles be gathered together.

29 ¶ Immediately after the tribulation of those days, *shall the Sun be darkened, and the Moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the Tribes of the earth mourn, *and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

31 *And he shall send his Angels ‖with a great sound of a trumpet, and they shall gather together his Elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, this generation shall not pass, till all these things be fulfilled.

35 *Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no, not the Angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 *For as in the days that were before the Flood, they were eating, and drinking, marrying, and giving in marriage, until the day that Noe entered into the Ark,

39 And knew not until the Flood came, and took them all away: so shall also the coming of the Son of man be.

* Luke 17. 37.
* Is. 13. 10. Ezek. 32. 7. Joel 2. 31. Mark 13. 24. Luke 21. 25.
* Rev. 1. 7.
* 1 Cor. 15. 52. 1 Thess. 4. 16.
‖ Or, *with a Trumpet and a great voice.*
* Mark 13. 31.
* Gen. 7. 6. Luke 17. 26.

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shall shew great signs and won-
ders; so as to lead astray, if pos-
25 sible, even the elect. Behold, I
26 have told you beforehand. If
therefore they shall say unto you,
Behold, he is in the wilderness;
go not forth: Behold, he is in the
inner chambers; believe [1]*it* not.
27 For as the lightning cometh forth
from the east, and is seen even un-
to the west; so shall be the [2]com-
28 ing of the Son of man. Where-
soever the carcase is, there will
the [3]eagles be gathered toge-
ther.
29 But immediately, after the tri-
bulation of those days, the sun
shall be darkened, and the moon
shall not give her light, and the
stars shall fall from heaven, and
the powers of the heavens shall be
30 shaken: and then shall appear the
sign of the Son of man in heaven:
and then shall all the tribes of the
earth mourn, and they shall see
the Son of man coming on the
clouds of heaven with power
31 and great glory. And he shall
send forth his angels [4]with [5]a
great sound of a trumpet, and
they shall gather together his
elect from the four winds, from
one end of heaven to the other.
32 Now from the fig tree learn her
parable: when her branch is now
become tender, and putteth forth
its leaves, ye know that the sum-
33 mer is nigh; even so ye also,
when ye see all these things,
know ye that [6]he is nigh, *even* at
34 the doors. Verily I say unto you,
This generation shall not pass a-
way, till all these things be accom-
35 plished. Heaven and earth shall
pass away, but my words shall not
36 pass away. But of that day and
hour knoweth no one, not even
the angels of heaven, [7]neither the
37 Son, but the Father only. And as
were the days of Noah, so shall
be the [2]coming of the Son of
38 man. For as in those days which
were before the flood they were
eating and drinking, marrying
and giving in marriage, until
the day that Noah entered into
39 the ark, and they knew not
until the flood came, and took
them all away; so shall be
the [2]coming of the Son of man.

[1] Or, *them*
[2] Gr. *presence.*
[3] Or, *vultures*
[4] Many ancient authorities read *with a great trumpet, and they shall gather &c.*
[5] Or, *a trumpet of great sound*
[6] Or, *it*
[7] Many authorities, some ancient, omit *neither the Son.*

δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε
πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.
25 26Ἰδού, προείρηκα ὑμῖν. ἐὰν οὖν εἴπωσιν ὑμῖν,
Ἰδού, ἐν τῇ ἐρήμῳ ἐστί, μὴ ἐξέλθητε· Ἰδού,
27 ἐν τοῖς ταμείοις, μὴ πιστεύσητε. ὥσπερ γὰρ
ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαί-
νεται ἕως δυσμῶν, οὕτως ἔσται **καὶ**[9] ἡ πα-
28 ρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ὅπου **γὰρ**[10]
ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ
ἀετοί.
29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν
ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη
οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες
πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις
30 τῶν οὐρανῶν σαλευθήσονται. καὶ τότε φα-
νήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου
ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ
φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ
ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ
οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.
31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ
σάλπιγγος **φωνῆς**[11] μεγάλης, καὶ ἐπισυνά-
ξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσά-
ρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων
αὐτῶν.
32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·
ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλός, καὶ
τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ
33 θέρος· οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα
ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύ-
34 ραις. ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ
γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.
35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ
36 λόγοι μου οὐ μὴ παρέλθωσι. περὶ δὲ τῆς
ἡμέρας ἐκείνης καὶ **τῆς**[12] ὥρας οὐδεὶς οἶδεν,
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, [13]εἰ μὴ ὁ
37 πατήρ **μου**[14] μόνος. ὥσπερ δὲ αἱ ἡμέραι
τοῦ Νῶε, οὕτως ἔσται **καὶ**[15] ἡ παρουσία
38 τοῦ υἱοῦ τοῦ ἀνθρώπου. ὥσπερ γὰρ ἦσαν
ἐν ταῖς ἡμέραις[16] ταῖς πρὸ τοῦ κατακλυσμοῦ
τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγα-
μίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς
39 τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ
κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται
καὶ[17] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

[9] *om.* καὶ
[10] *om.* γὰρ
[11] *Marg. om.* φωνῆς
[12] *om.* τῆς
[13] *add* οὐδὲ ὁ υἱός, *text, not marg.*
[14] *om.* μου
[15] *om.* καὶ
[16] *add* ἐκείναις
[17] *om.* καὶ

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* Luke 17. 36.

40 *Then shall two be in the field, the one shall be taken, and the other left.

41 Two women shall be grinding at the mill: the one shall be taken, and the other left.

* Mark 13. 35.

42 ¶ * Watch therefore, for ye know not what hour your Lord doth come.

* Luke 12. 39. 1 Thess. 5. 2. Rev. 16. 15.

43 * But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as you think not, the son of man cometh.

* Luke 12. 42.

45 * Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken:

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of:

‖ *Or, cut him off.*

51 And shall cut him ‖ asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

25 Then shall the kingdom of heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

‖ *Or, going out.*

8 And the foolish said unto the wise, Give us of your oil, for our lamps are ‖ gone out.

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40 Then shall two men be in the
field; one is taken, and one is
41 left: two women *shall be* grind-
ing at the mill; one is taken,
42 and one is left. Watch there-
fore: for ye know not on what
43 day your Lord cometh. [1]But — [1] Or, *But this ye know*
know this, that if the master
of the house had known in
what watch the thief was com-
ing, he would have watched,
and would not have suffered
his house to be [2]broken through. — [2] Gr. *digged through.*
44 Therefore be ye also ready: for
in an hour that ye think not
45 the Son of man cometh. Who
then is the faithful and wise
[3]servant, whom his lord hath — [3] Gr. *bond-servant.*
set over his household, to give
them their food in due season?
46 Blessed is that [3]servant, whom
his lord when he cometh shall
47 find so doing. Verily I say
unto you, that he will set him
48 over all that he hath. But if
that evil [3]servant shall say in
his heart, My lord tarrieth;
49 and shall begin to beat his
fellow-servants, and shall eat
and drink with the drunk-
50 en; the lord of that [3]servant
shall come in a day when he
expecteth not, and in an
hour when he knoweth not,
51 and shall [4]cut him asunder, — [4] Or, *severely scourge him*
and appoint his portion with
the hypocrites: there shall be
the weeping and gnashing of
teeth.
25 Then shall the kingdom of
heaven be likened unto ten
virgins, which took their [5]lamps, — [5] Or, *torches*
and went forth to meet the
2 bridegroom. And five of them
were foolish, and five were
3 wise. For the foolish, when
they took their [5]lamps, took
4 no oil with them: but the
wise took oil in their vessels
5 with their [5]lamps. Now while
the bridegroom tarried, they
6 all slumbered and slept. But
at midnight there is a cry,
Behold, the bridegroom! Come
7 ye forth to meet him. Then
all those virgins arose, and
8 trimmed their [5]lamps. And
the foolish said unto the wise,
Give us of your oil; for
our [5]lamps are going out.

40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ· **ὁ**[18] εἷς παρα- — [18] *om.* ὁ
41 λαμβάνεται, καὶ **ὁ**[18] εἷς ἀφίεται. δύο ἀλή-
θουσαι ἐν τῷ **μύλωνι**[19]· μία παραλαμβά- — [19] μύλῳ
42 νεται, καὶ μία ἀφίεται. γρηγορεῖτε οὖν, ὅτι
οὐκ οἴδατε ποίᾳ **ὥρᾳ**[20] ὁ Κύριος ὑμῶν ἔρχε- — [20] ἡμέρᾳ
43 ται. ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκο-
δεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται,
ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν εἴασε διορυγῆναι
44 τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γί-
νεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς
45 τοῦ ἀνθρώπου ἔρχεται. τίς ἄρα ἐστὶν ὁ
πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν
ὁ κύριος **αὐτοῦ**[21] ἐπὶ τῆς **θεραπείας**[22] αὐτοῦ, — [21] *om.* αὐτοῦ
τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; — [22] οἰκετείας
46 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύ-
47 ριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. ἀμὴν
λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν
48 αὐτοῦ καταστήσει αὐτόν. ἐὰν δὲ εἴπῃ ὁ
κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
49 Χρονίζει ὁ κύριός μου **ἐλθεῖν**[23], καὶ ἄρξηται — [23] *om.* ἐλθεῖν
τύπτειν τοὺς συνδούλους[24], **ἐσθίειν**[25] δὲ καὶ — [24] *add* αὐτοῦ
50 **πίνειν**[26] μετὰ τῶν μεθυόντων, ἥξει ὁ κύριος — [25] ἐσθίῃ
τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, — [26] πίνῃ
51 καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει
αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκρι-
τῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
βρυγμὸς τῶν ὀδόντων.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐ-
ρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς
λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ
2 νυμφίου. πέντε δὲ ἦσαν ἐξ αὐτῶν **φρόνι-**
3 **μοι**[1], καὶ **αἱ**[2] πέντε **μωραί**[3]. **αἵτινες**[4] μωραί, — [1] μωραί
λαβοῦσαι τὰς λαμπάδας ἑαυτῶν, οὐκ ἔλαβον — [2] *om.* αἱ
4 μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον — [3] φρόνιμοι
ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμ- — [4] αἱ γὰρ
5 πάδων αὐτῶν. χρονίζοντος δὲ τοῦ νυμφίου,
6 ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. μέσης δὲ
νυκτὸς κραυγὴ γέγονεν, Ἰδού, ὁ νυμφίος **ἔρχε-**
7 **ται**[5], ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. τότε — [5] *om.* ἔρχεται
ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐ-
8 κόσμησαν τὰς λαμπάδας αὐτῶν. αἱ δὲ μωραὶ
ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου
ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

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9 But the wise answered, saying, *Not so*, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verily I say unto you, I know you not.

13 * Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.

* ch. 24. 42. Mark 13. 33.

14 ¶ * For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods:

* Luke 19. 12.

15 And unto one he gave five ‖ talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.

‖ *A talent is* 187*l.* 10*s.*, ch. 18. 24.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them, five talents more.

21 His lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I

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9 But the wise answered, saying,
Peradventure there will not be
enough for us and you: go ye
rather to them that sell, and
10 buy for yourselves. And while
they went away to buy, the
bridegroom came; and they
that were ready went in with
him to the marriage feast: and
11 the door was shut. Afterward
come also the other virgins,
saying, Lord, Lord, open to us.
12 But he answered and said,
Verily I say unto you, I know
13 you not. Watch therefore, for
ye know not the day nor the
hour.
14 For *it is* as *when* a man, going
into another country, called his
own [1] servants, and delivered un-
15 to them his goods. And unto one
he gave five talents, to another
two, to another one; to each according to his several ability;
and he went on his journey.
16 Straightway he that received the
five talents went and traded with
them, and made other five ta-
17 lents. In like manner he also
that *received* the two gained
18 other two. But he that received
the one went away and digged
in the earth, and hid his lord's
19 money. Now after a long time
the lord of those [1] servants
cometh, and maketh a reckon-
20 ing with them. And he that
received the five talents came
and brought other five talents,
saying, Lord, thou deliveredst
unto me five talents: lo, I have
21 gained other five talents. His
lord said unto him, Well done,
good and faithful [2] servant: thou
hast been faithful over a few
things, I will set thee over many
things: enter thou into the
22 joy of thy lord. And he also
that *received* the two talents
came and said, Lord, thou de-
liveredst unto me two talents:
lo, I have gained other two
23 talents. His lord said unto him,
Well done, good and faithful [2] ser-
vant; thou hast been faithful over
a few things, I will set thee over
many things: enter thou into
24 the joy of thy lord. And he
also that had received the one
talent came and said, Lord, I

[1] Gr. *bond-servants.*

[2] Gr. *bond-servant.*

9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μή-
ποτε **οὐκ**[6] ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε
δὲ[7] μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγο-
10 ράσατε ἑαυταῖς. ὑπερχομένων δὲ αὐτῶν
ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι
εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
11 ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ
αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε,
12 ἄνοιξον ἡμῖν. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν
13 λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. γρηγορεῖτε οὖν,
ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, **ἐν
ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται**[8].
14 Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε
τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς
15 τὰ ὑπάρχοντα αὐτοῦ· καὶ ᾧ μὲν ἔδωκε πέντε
τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ
τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως.
16 πορευθεὶς[9] **δὲ**[10] ὁ τὰ πέντε τάλαντα λαβὼν
εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε
17 τάλαντα. ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε
18 **καὶ αὐτὸς**[11] ἄλλα δύο. ὁ δὲ τὸ ἓν λαβὼν
ἀπελθὼν ὤρυξεν **ἐν τῇ γῇ**[12], καὶ ἀπέκρυψε
19 τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. μετὰ δὲ
χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων
ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον.
20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν
προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων,
Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε,
ἄλλα πέντε τάλαντα ἐκέρδησα **ἐπ' αὐτοῖς**[13].
21 ἔφη **δὲ**[14] αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε
ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ
πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν
22 τοῦ κυρίου σου. προσελθὼν δὲ καὶ ὁ τὰ δύο
τάλαντα **λαβὼν**[15] εἶπε, Κύριε, δύο τάλαντά μοι
παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα
23 **ἐπ' αὐτοῖς**[16]. ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ,
δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός,
ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν
24 χαρὰν τοῦ κυρίου σου. προσελθὼν δὲ καὶ ὁ
τὸ ἓν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνων

[6] οὐ μὴ
[7] *om.* δὲ
[8] *om.* , ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται
[9] (ἀπεδήμησεν. εὐθέως πορευθεὶς)
[10] *om.* δὲ
[11] *om.* καὶ αὐτὸς
[12] (*om.* ν) γῆν
[13] *om.* ἐπ' αὐτοῖς
[14] *om.* δὲ
[15] *om.* λαβὼν
[16] *om.* ἐπ' αὐτοίς

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knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered, and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

* ch. 13. 12. Mark 4. 25. Luke 8. 18.

29 *For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

* Is. 58. 7. Ezek. 18. 7.

35 *For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

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knew thee that thou art a hard
man, reaping where thou didst
not sow, and gathering where
25 thou didst not scatter: and I
was afraid, and went away and
hid thy talent in the earth: lo,
26 thou hast thine own. But his
lord answered and said unto him,
Thou wicked and slothful [1]ser-
vant, thou knewest that I reap
where I sowed not, and gather
27 where I did not scatter; thou
oughtest therefore to have put my
money to the bankers, and at
my coming I should have re-
ceived back mine own with in-
28 terest. Take ye away therefore
the talent from him, and give it
unto him that hath the ten
29 talents. For unto every one
that hath shall be given, and he
shall have abundance: but from
him that hath not, even that
which he hath shall be taken a-
30 way. And cast ye out the unpro-
fitable [1]servant into the outer
darkness: there shall be the
weeping and gnashing of teeth.
31 But when the Son of man shall
come in his glory, and all the an-
gels with him, then shall he sit on
32 the throne of his glory: and be-
fore him shall be gathered all the
nations: and he shall separate
them one from another, as the
shepherd separateth the sheep
33 from the [2]goats: and he shall set
the sheep on his right hand, but
34 the [2]goats on the left. Then shall
the King say unto them on his
right hand, Come, ye blessed of
my Father, inherit the kingdom
prepared for you from the foun-
35 dation of the world: for I was
an hungred, and ye gave me
meat: I was thirsty, and ye
gave me drink: I was a stranger,
36 and ye took me in; naked, and
ye clothed me: I was sick, and
ye visited me: I was in prison,
37 and ye came unto me. Then
shall the righteous answer him,
saying, Lord, when saw we thee
an hungred, and fed thee? or
athirst, and gave thee drink?
38 And when saw we thee a stran-
ger, and took thee in? or
39 naked, and clothed thee? And
when saw we thee sick, or in
prison, and came unto thee?

[1] Gr. *bond-servant.*

[2] Gr. *kids.*

σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου
οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρ-
25 πισας· καὶ φοβηθείς, ἀπελθὼν ἔκρυψα τὸ
τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ,
Πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι θερίζω
ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διε-
27 σκόρπισα· ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν
μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκο-
28 μισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. ἄρατε οὖν
ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι
29 τὰ δέκα τάλαντα. τῷ γὰρ ἔχοντι παντὶ δο-
θήσεται, καὶ περισσευθήσεται· **ἀπὸ δὲ τοῦ**[17]
μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.
30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ
σκότος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς
καὶ ὁ βρυγμὸς τῶν ὀδόντων.
31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ
δόξῃ αὐτοῦ, καὶ πάντες οἱ **ἅγιοι**[18] ἄγγελοι
μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης
32 αὐτοῦ, καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ
πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλ-
λήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρό-
33 βατα ἀπὸ τῶν ἐρίφων· καὶ στήσει τὰ μὲν
πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ
34 εὐωνύμων. τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ
δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ
πατρός μου, κληρονομήσατε τὴν ἡτοιμασμέ-
νην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.
35 ἐπείνασα γάρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδί-
ψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ
36 συνηγάγετέ με· γυμνός, καὶ περιεβάλετέ
με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν
37 φυλακῇ ἤμην, καὶ ἤλθετε πρός με. τότε
ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες,
Κύριε, πότε σὲ εἴδομεν πεινῶντα, καὶ ἐθρέ-
38 ψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; πότε
δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ
39 γυμνόν, καὶ περιεβάλομεν; πότε δέ σε εἴδομεν
ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε;

[17] τοῦ δὲ

[18] om. ἅγιοι

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40 And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

[a] Ps. 6. 8. ch. 7. 23.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And *these shall go away into everlasting punishment: but the righteous into life eternal.

[b] Dan. 12. 2. John 5. 29.

26 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 *Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.

[a] Mark 14. 1. Luke 22. 1. John 13. 1.

3 *Then assembled together the chief Priests, and the Scribes, and the Elders of the people, unto the palace of the high Priest, who was called Caiaphas,

[b] John 11. 47.

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶ *Now when Jesus was in Bethany, in the house of Simon the leper,

[c] Mark 14. 3. John 11. 1.

7 There came unto him a woman, having an alabaster box of very precious ointment, and poured it on his head, as he sat at *meat*.

8 But when his disciples saw it, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the

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40 And the King shall answer and
say unto them, Verily I say unto
you, Inasmuch as ye did it unto
one of these my brethren, *even*
these least, ye did it unto me.
41 Then shall he say also unto
them on the left hand, [1] Depart
from me, ye cursed, into the
eternal fire which is prepared
for the devil and his angels:
42 for I was an hungred, and ye
gave me no meat: I was thirsty,
43 and ye gave me no drink: I was
a stranger, and ye took me not
in; naked, and ye clothed me
not; sick, and in prison, and
44 ye visited me not. Then shall
they also answer, saying, Lord,
when saw we thee an hungred,
or athirst, or a stranger, or
naked, or sick, or in prison, and
did not minister unto thee?
45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one
of these least, ye did it not unto
46 me. And these shall go away
into eternal punishment: but
the righteous into eternal life.
26 And it came to pass, when
Jesus had finished all these
words, he said unto his disci-
2 ples, Ye know that after two
days the passover cometh, and
the Son of man is delivered up
3 to be crucified. Then were ga-
thered together the chief priests,
and the elders of the people, un-
to the court of the high priest,
4 who was called Caiaphas; and
they took counsel together that
they might take Jesus by sub-
5 tilty, and kill him. But they
said, Not during the feast, lest a
tumult arise among the people.
6 Now when Jesus was in Beth-
any, in the house of Simon
7 the leper, there came unto him
a woman having [2] an alabaster
cruse of exceeding precious
ointment, and she poured it
upon his head, as he sat at
8 meat. But when the disciples
saw it, they had indignation,
saying, To what purpose is this
9 waste? For this *ointment* might
have been sold for much,
10 and given to the poor. But
Jesus perceiving it said unto
them, Why trouble ye the

[1] Or, *Depart from me under a curse*

[2] Or, *a flask*

40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν
λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων
τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ
41 ἐποιήσατε. τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύ-
μων, Πορεύεσθε ἀπ' ἐμοῦ, **οἱ**[19] κατηραμένοι,
εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ
42 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπείνασα
γάρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα,
43 καὶ οὐκ ἐποτίσατέ με· ξένος ἤμην, καὶ οὐ
συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ
με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπε-
44 σκέψασθέ με. τότε ἀποκριθήσονται **αὐτῷ**[20]
καὶ αὐτοί, λέγοντες, Κύριε, πότε σὲ εἴδομεν
πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ
ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν
45 σοι; τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀ-
μὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ
τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.
46 καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον·
οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας
τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐ-
2 τοῦ, Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα
γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
3 εἰς τὸ σταυρωθῆναι. τότε συνήχθησαν οἱ
ἀρχιερεῖς **καὶ οἱ γραμματεῖς**[1] καὶ οἱ πρεσ-
βύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιε-
4 ρέως τοῦ λεγομένου Καϊάφα, καὶ συνεβου-
λεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ
5 καὶ ἀποκτείνωσιν. ἔλεγον δέ, Μὴ ἐν τῇ ἑορ-
τῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.
6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν
7 οἰκίᾳ Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ
γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου,
καὶ κατέχεεν ἐπὶ **τὴν κεφαλὴν**[2] αὐτοῦ ἀνα-
8 κειμένου. ἰδόντες δὲ οἱ μαθηταὶ **αὐτοῦ**[3] ἠγα-
νάκτησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη;
9 ἠδύνατο γὰρ τοῦτο **τὸ μύρον**[4] πραθῆναι πολ-
10 λοῦ, καὶ δοθῆναι πτωχοῖς. γνοὺς δὲ ὁ Ἰη-
σοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ

[19] *om.* οἱ
[20] *om.* αὐτῷ
[1] *om.* καὶ οἱ γραμματεῖς
[2] τῆς κεφαλῆς
[3] *om.* αὐτοῦ
[4] *om.* τὸ μύρον

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woman? for she hath wrought a good work upon me.

* Deut. 15. 11.

11 *For ye have the poor always with you, but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

* Mark 14. 10. Luke 22. 3.

14 ¶ *Then one of the twelve, called Judas Iscariot, went unto the chief Priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

* Mark 14. 12. Luke 22. 7.

17 ¶ *Now the first day of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the Passover at thy house with my disciples.

19 And the disciples did, as Jesus had appointed them, and they made ready the Passover.

* Mark 14. 17. Luke 22. 14. John 13. 21.

20 * Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I?

* Ps. 41. 9.

23 And he answered and said, *He that dippeth his hand with me in the dish, the same shall betray me.

24 The son of man goeth as it is written of him: but woe unto that man by whom the son of man is betrayed: It had been good for that man, if he had not been born.

25 Then Judas, which betrayed him, answered, and said, Master, Is it I? He said unto him, Thou hast said.

* 1 Cor. 11. 23.

‖ *Many Greek copies have, gave thanks.*

26 ¶ And as they were eating, *Jesus took bread, and ‖blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body.

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woman? for she hath wrought a
11 good work upon me. For ye have
the poor always with you; but
12 me ye have not always. For in
that she [1]poured this ointment — [1] Gr. *cast.*
upon my body, she did it to pre-
13 pare me for burial. Verily I
say unto you, Wheresoever [2]this — [2] Or, *these good tidings*
gospel shall be preached in the
whole world, that also which
this woman hath done shall be
spoken of for a memorial of
her.
14 Then one of the twelve, who
was called Judas Iscariot, went
15 unto the chief priests, and said,
What are ye willing to give me,
and I will deliver him unto you?
And they weighed unto him
16 thirty pieces of silver. And
from that time he sought op-
portunity to deliver him *unto*
them.
17 Now on the first *day* of un-
leavened bread the disciples
came to Jesus, saying, Where
wilt thou that we make ready
for thee to eat the passover?
18 And he said, Go into the city to
such a man, and say unto him,
The [3]Master saith, My time is — [3] Or, *Teacher*
at hand; I keep the passover
at thy house with my disciples.
19 And the disciples did as Jesus
appointed them; and they made
20 ready the passover. Now when
even was come, he was sitting
at meat with the twelve [4]disci- — [4] Many authorities, some ancient, omit *disciples.*
21 ples; and as they were eating,
he said, Verily I say unto you,
that one of you shall betray me.
22 And they were exceeding sor-
rowful, and began to say unto
him every one, Is it I, Lord?
23 And he answered and said, He
that dipped his hand with me in
the dish, the same shall betray me.
24 The Son of man goeth, even as it
is written of him: but woe unto
that man through whom the
Son of man is betrayed! good
were it [5]for that man if he had — [5] Gr. *for him if that man.*
25 not been born. And Judas,
which betrayed him, answered
and said, Is it I, Rabbi? He saith
26 unto him, Thou hast said. And
as they were eating, Jesus took
[6]bread, and blessed, and brake it; — [6] Or, *a loaf*
and he gave to the disciples, and
said, Take, eat; this is my body.

γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.
11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυ-
12 τῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. βαλοῦσα γὰρ
αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου,
13 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ἀμὴν
λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον
τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ
ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.
14 Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμε-
νος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς,
15 εἶπε, Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παρα-
δώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα
16 ἀργύρια. καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα
αὐτὸν παραδῷ.
17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ
μαθηταὶ τῷ Ἰησοῦ, λέγοντες **αὐτῷ**[5], Ποῦ
θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;
18 ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν
δεῖνα, καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει,
Ὁ καιρός μου ἐγγύς ἐστι· πρὸς σὲ ποιῶ τὸ
19 πάσχα μετὰ τῶν μαθητῶν μου. καὶ ἐποίη-
σαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰη-
20 σοῦς, καὶ ἡτοίμασαν τὸ πάσχα. ὀψίας δὲ
21 γενομένης ἀνέκειτο μετὰ τῶν δώδεκα[6]. καὶ
ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι
22 εἷς ἐξ ὑμῶν παραδώσει με. καὶ λυπούμενοι
σφόδρα ἤρξαντο λέγειν αὐτῷ **ἕκαστος αὐ-**
23 **τῶν**[7], Μήτι ἐγώ εἰμι, Κύριε; ὁ δὲ ἀποκρι-
θεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ **ἐν τῷ**
τρυβλίῳ τὴν χεῖρα[8], οὗτός με παραδώσει.
24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς
γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ
ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδί-
δοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄν-
25 θρωπος ἐκεῖνος. ἀποκριθεὶς δὲ Ἰούδας ὁ
παραδιδοὺς αὐτὸν εἶπε, Μήτι ἐγώ εἰμι, ῥαββί;
26 λέγει αὐτῷ, Σὺ εἶπας. ἐσθιόντων δὲ αὐτῶν,
λαβὼν ὁ Ἰησοῦς **τὸν**[9] ἄρτον, καὶ εὐλογήσας,
ἔκλασε καὶ **ἐδίδου**[10] τοῖς μαθηταῖς, **καὶ**[11] εἶπε,
Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.

[5] *om.* αὐτῷ

[6] *add* μαθητῶν *text, not marg.*

[7] εἷς ἕκαστος

[8] τὴν χεῖρα ἐν τῷ τρυβλίῳ

[9] *om.* τὸν

[10] δοὺς

[11] *om.* καὶ

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27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

28 For this is my blood of the new Testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.

30 And when they had sung an ‖hymn, they went out into the mount of Olives.

‖ *Or, psalm.*

31 Then saith Jesus unto them, *All ye shall be offended because of me this night, For it is written, *I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

* Mark 14. 27. John 16. 32.

* Zech. 13. 7.

32 But after I am risen again, *I will go before you into Galilee.

* Mark 14. 28. & 16. 7.

33 Peter answered, and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, *Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

* John 13. 38.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples.

36 ¶ *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the Disciples, Sit ye here, while I go and pray yonder.

* Mark 14. 32. Luke 22. 39.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the Disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: The spirit indeed is willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done.

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27 And he took [1]a cup, and gave
thanks, and gave to them, say-
28 ing, Drink ye all of it; for this
is my blood of [2]the [3]covenant,
which is shed for many unto
29 remission of sins. But I say
unto you, I will not drink hence-
forth of this fruit of the vine,
until that day when I drink it
new with you in my Father's
kingdom.
30 And when they had sung a
hymn, they went out unto the
mount of Olives.
31 Then saith Jesus unto them,
All ye shall be [4]offended in me
this night: for it is written, I
will smite the shepherd, and the
sheep of the flock shall be scat-
32 tered abroad. But after I am
raised up, I will go before you
33 into Galilee. But Peter an-
swered and said unto him, If all
shall be [4]offended in thee, I will
34 never be [4]offended. Jesus said
unto him, Verily I say unto thee,
that this night, before the cock
crow, thou shalt deny me thrice.
35 Peter saith unto him, Even if I
must die with thee, *yet* will I
not deny thee. Likewise also
said all the disciples.
36 Then cometh Jesus with them
unto [5]a place called Gethsemane,
and saith unto his disciples, Sit
ye here, while I go yonder and
37 pray. And he took with him
Peter and the two sons of Zebedee,
and began to be sorrow-
38 ful and sore troubled. Then
saith he unto them, My soul is
exceeding sorrowful, even unto
death: abide ye here, and watch
39 with me. And he went forward
a little, and fell on his face, and
prayed, saying, O my Father, if
it be possible, let this cup pass
away from me: nevertheless, not
40 as I will, but as thou wilt. And
he cometh unto the disciples,
and findeth them sleeping, and
saith unto Peter, What, could ye
not watch with me one hour?
41 [6]Watch and pray, that ye enter
not into temptation: the spirit
indeed is willing, but the flesh is
42 weak. Again a second time he went
away, and prayed, saying, O my
Father, if this cannot pass away,
except I drink it, thy will be done.

[1] Some ancient authorities read *the cup.*

[2] Or, *the testament*

[3] Many ancient authorities insert *new.*

[4] Gr. *caused to stumble.*

[5] Gr. *an enclosed piece of ground.*

[6] Or, *Watch ye, and pray that ye enter not*

27 καὶ λαβὼν **τὸ**[21] ποτήριον, καὶ εὐχαριστήσας,
ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάν-
28 τες· τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς
καινῆς[13] διαθήκης, τὸ περὶ πολλῶν ἐκχυνό-
29 μενον εἰς ἄφεσιν ἁμαρτιῶν. λέγω δὲ ὑμῖν
ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννή-
ματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης
ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ
βασιλείᾳ τοῦ πατρός μου.
30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν
ἐλαιῶν.
31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς
σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·
γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ
διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης.
32 μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς
33 τὴν Γαλιλαίαν. ἀποκριθεὶς δὲ ὁ Πέτρος
εἶπεν αὐτῷ, Εἰ **καὶ**[14] πάντες σκανδαλισθή-
σονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσο-
34 μαι. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι
ὅτι ἐν ταύτῃ τῇ νυκτί, πρὶν ἀλέκτορα φωνῆ-
35 σαι, τρὶς ἀπαρνήσῃ με. λέγει αὐτῷ ὁ Πέ-
τρος, Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή
σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ
μαθηταὶ εἶπον.
36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς
χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς
μαθηταῖς[15], Καθίσατε αὐτοῦ, ἕως οὗ ἀπελ-
37 θὼν **προσεύξωμαι ἐκεῖ**[16]. καὶ παραλαβὼν
τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου,
38 ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. τότε λέγει
αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου ἕως
θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ'
39 ἐμοῦ. καὶ προελθὼν μικρόν, ἔπεσεν ἐπὶ
πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων,
Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω
ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς
40 ἐγὼ θέλω, ἀλλ' ὡς σύ. καὶ ἔρχεται πρὸς
τοὺς μαθητάς, καὶ εὑρίσκει αὐτοὺς καθεύδον-
τας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύ-
41 σατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρη-
γορεῖτε καὶ προσεύχεσθε, ἵνα[17] μὴ εἰσέλθητε
εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ
42 σὰρξ ἀσθενής. πάλιν ἐκ δευτέρου ἀπελθὼν
προσηύξατο, λέγων, Πάτερ μου, εἰ οὐ δύναται
τοῦτο **τὸ ποτήριον**[18] παρελθεῖν **ἀπ' ἐμοῦ**[19],
ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.

[12] *om.* τὸ *text, not marg.*

[13] *om.* καινῆς *text, not marg.*

[14] *om.* καὶ

[15] *add* αὐτοῦ

[16] ἐκεῖ προσεύξωμαι

[17] (*Marg.* γρηγορεῖτε, καὶ προσεύχεσθε ἵνα) as in Mark xiv. 38

[18] *om.* τὸ ποτήριον

[19] *om.* ἀπ' ἐμοῦ

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43 And he came and found them asleep again: For their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his Disciples, and saith unto them, Sleep on now, and take your rest, behold, the hour is at hand, and the son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

* Mark 14. 43. Luke 22. 47. John 18. 3.

47 ¶ And *while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief Priests and Elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master, and kissed him.

50 And Jesus said unto him, Friend, Wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high Priest's, and smote off his ear.

* Gen. 9. 6. Rev. 13. 10.

52 Then said Jesus unto him, Put up again thy sword into his place: *for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of Angels?

* Is. 53. 10.

54 But how then shall the Scriptures be fulfilled, *that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the Temple, and ye laid no hold on me.

* Lam. 4. 20.

56 But all this was done, that the *Scriptures of the Prophets might be fulfilled. Then all the Disciples forsook him, and fled:

* Mark 14. 53. Luke 22. 54. John 18. 13.

57 ¶ *And they that had laid hold on Jesus, led him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled.

58 But Peter followed him afar off, unto the high Priest's palace, and went in, and sat with the servants to see the end.

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43 And he came again and found
them sleeping, for their eyes were
44 heavy. And he left them again,
and went away, and prayed a
third time, saying again the same
45 words. Then cometh he to the
disciples, and saith unto them,
Sleep on now, and take your rest:
behold, the hour is at hand, and
the Son of man is betrayed unto
46 the hands of sinners. Arise, let
us be going: behold, he is at
hand that betrayeth me.
47 And while he yet spake, lo,
Judas, one of the twelve, came,
and wtih him a great multitude
with swords and staves, from
the chief priests and elders of the
48 people. Now he that betrayed
him gave them a sign, saying,
Whomsoever I shall kiss, that is
49 he: take him. And straightway
he came to Jesus, and said, Hail,
50 Rabbi; and [1]kissed him. And [1] Gr. *kissed him much.*
Jesus said unto him, Friend, *do*
that for which thou art come.
Then they came and laid hands
51 on Jesus, and took him. And
behold, one of them that were
with Jesus stretched out his
hand, and drew his sword, and
smote the [2]servant of the high [2] Gr. *bond-servant.*
priest, and struck off his ear.
52 Then saith Jesus unto him, Put
up again thy sword into its place:
for all they that take the sword
53 shall perish with the sword. Or
thinkest thou that I cannot beseech
my Father, and he shall
even now send me more than
54 twelve legions of angels? How
then should the scriptures be
fulfilled, that thus it must be?
55 In that hour said Jesus to the
multitudes, Are ye come out as
against a robber with swords
and staves to seize me? I sat daily
in the temple teaching, and ye
56 took me not. But all this is come
to pass, that the scriptures of the
prophets might be fulfilled. Then
all the disciples left him, and fled.
57 And they that had taken Jesus
led him away to *the house of* Caiaphas
the high priest, where the
scribes and the elders were gather-
58 ed together. But Peter followed
him afar off, unto the court of the
high priest, and entered in, and sat
with the officers, to see the end.

43 καὶ ἐλθὼν **εὑρίσκει αὐτοὺς πάλιν**[20] καθεύ-
δοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβα-
44 ρημένοι. καὶ ἀφεὶς αὐτοὺς **ἀπελθὼν πάλιν**[21]
προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον
45 εἰπών[22]. τότε ἔρχεται πρὸς τοὺς μαθητὰς
αὐτοῦ[23], καὶ λέγει αὐτοῖς, Καθεύδετε τὸ
λοιπὸν καὶ ἀναπαύεσθε· ἰδού, ἤγγικεν ἡ ὥρα,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς
46 χεῖρας ἁμαρτωλῶν. ἐγείρεσθε, ἄγωμεν. ἰδού,
ἤγγικεν ὁ παραδιδούς με.
47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδού, Ἰούδας εἷς
τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος
πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν
48 ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ὁ δὲ
παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον,
λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατή-
49 σατε αὐτόν. καὶ εὐθέως προσελθὼν τῷ
Ἰησοῦ εἶπε, Χαῖρε, ῥαββί· καὶ κατεφίλησεν
50 αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἑταῖρε,
ἐφ' ᾧ[24] πάρει; τότε προσελθόντες ἐπέβαλον
τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν
51 αὐτόν. καὶ ἰδού, εἷς τῶν μετὰ Ἰησοῦ, ἐκτεί-
νας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐ-
τοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως
52 ἀφεῖλεν αὐτοῦ τὸ ὠτίον. τότε λέγει αὐτῷ
ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν
εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες
53 μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. ἢ δοκεῖς
ὅτι οὐ δύναμαι ἄρτι[25] παρακαλέσαι τὸν πα-
τέρα μου, καὶ παραστήσει μοι[26] πλείους ἢ
54 δώδεκα λεγεῶνας ἀγγέλων; πῶς οὖν πληρω-
θῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι;
55 ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις,
Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ
ξύλων συλλαβεῖν με; καθ' ἡμέραν **πρὸς
ὑμᾶς**[27] **ἐκαθεζόμην διδάσκων** ἐν **τῷ ἱερῷ**[28],
56 καὶ οὐκ ἐκρατήσατέ με. τοῦτο δὲ ὅλον γέ-
γονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προ-
φητῶν. τότε οἱ μαθηταὶ πάντες ἀφέντες
αὐτὸν ἔφυγον.
57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον
πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμ-
58 ματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. ὁ
δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως
τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω
ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.

20 πάλιν εὗρεν αὐτοὺς
21 πάλιν, ἀπελθὼν
22 *add* πάλιν
23 *om.* αὐτοῦ
24 ὃ (πάρει.)
25 *om.* ἄρτι
26 *add* ἄρτι
27 *om.* πρὸς ὑμᾶς
28 ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων

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59 Now the chief Priests and Elders, and all the council, sought false witness against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This *fellow* said, *I am able to destroy the Temple of God, and to build it in three days.

62 And the high Priest arose, and said unto him, Answerest thou nothing? what is it, which these witness against thee?

63 But Jesus held his peace. And the high Priest answered, and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: Nevertheless I say unto you, *Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high Priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? Behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 *Then did they spit in his face, and buffeted him, and others smote him with ‖the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, who is he that smote thee?

69 ¶ *Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before

* John 2. 19.

* ch. 16. 27. Rom. 14. 10. 1 Thes. 4 16.

* Is. 50. 6.

‖ *Or, rods.*

* Mark 14. 66. Luke 22. 55. John 18. 25.

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59 Now the chief priests and the
whole council sought false witness against Jesus, that they
60 might put him to death; and they
found it not, though many false
witnesses came. But afterward
61 came two, and said, This man
said, I am able to destroy the
[1]temple of God, and to build it
62 in three days. And the high
priest stood up, and said unto
him, Answerest thou nothing?
what is it which these witness
63 against thee? But Jesus held
his peace. And the high priest
said unto him, I adjure thee
by the living God, that thou tell
us whether thou be the Christ,
64 the Son of God. Jesus saith
unto him, Thou hast said: nevertheless I say unto you,
Henceforth ye shall see the
Son of man sitting at the right
hand of power, and coming on
65 the clouds of heaven. Then the
high priest rent his garments,
saying, He hath spoken blasphemy: what further need have we
of witnesses? behold, now ye
66 have heard the blasphemy: what
think ye? They answered and
said, He is [2]worthy of death.
67 Then did they spit in his face
and buffet him: and some smote
him [3]with the palms of their
68 hands, saying, Prophesy unto
us, thou Christ: who is he that
struck thee?
69 Now Peter was sitting without
in the court: and a maid came
unto him, saying, Thou also wast
70 with Jesus the Galilæan. But
he denied before them all, saying,
I know not what thou sayest.
71 And when he was gone out into
the porch, another *maid* saw
him, and saith unto them that
were there, This man also was
72 with Jesus the Nazarene. And
again he denied with an oath,
73 I know not the man. And after
a little while they that stood by
came and said to Peter, Of a
truth thou also art *one* of them;
for thy speech bewrayeth thee.
74 Then began he to curse and to
swear, I know not the man.
And straightway the cock crew.
75 And Peter remembered the word
which Jesus had said, Before

[1] Or, *sanctuary*: as in ch. xxiii. 35; xxvii. 5.

[2] Gr. *liable to.*

[3] Or, *with rods*

59 οἱ δὲ ἀρχιερεῖς **καὶ οἱ πρεσβύτεροι**[29] καὶ τὸ
συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κα-
τὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι.
60 καὶ οὐχ εὗρον· **καὶ**[30] πολλῶν **ψευδομαρτύρων**
προσελθόντων[31], **οὐχ εὗρον**[32]. ὕστερον δὲ
61 προσελθόντες δύο **ψευδομάρτυρες**[33] εἶπον,
Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ
Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι
62 αὐτόν. καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ,
Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυ-
63 ροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ **ἀποκρι-
θεὶς**[34] ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε
κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ
64 σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ. λέγει
αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν,
ἀπ᾽ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχό-
65 μενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. τότε
ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων
ὅτι Ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν
μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφη-
66 μίαν **αὐτοῦ**[35]. τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκρι-
67 θέντες εἶπον, Ἔνοχος θανάτου ἐστί. τότε
ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκο-
68 λάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, λέγοντες,
Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ
παίσας σε;
69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ
προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα,
Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.
70 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων,
71 Οὐκ οἶδα τί λέγεις. ἐξελθόντα δὲ αὐτὸν
εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει
τοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ
72 Ναζωραίου. καὶ πάλιν ἠρνήσατο μεθ᾽ ὅρκου
73 ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. μετὰ μικρὸν
δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέ-
τρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ
74 ἡ λαλιά σου δῆλόν σε ποιεῖ. τότε ἤρξατο
καταναθεματίζειν[36] καὶ ὀμνύειν ὅτι Οὐκ
οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ
75 ἐφώνησε. καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥή-
ματος τοῦ Ἰησοῦ εἰρηκότος **αὐτῷ**[37] ὅτι Πρὶν

[29] om. καὶ οἱ πρεσβύτεροι
[30] (εὗρον,) om. καὶ
[31] προσελθόντων ψευδομαρτύρων.
[32] om. οὐχ εὗρον
[33] om. ψευδομάρτυρες
[34] om. ἀποκριθεὶς
[35] om. αὐτοῦ
[36] καταθεματίζειν
[37] om. αὐτῷ

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the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 When the morning was come, *all the chief Priests and Elders of the people took counsel against Jesus to put him to death.

* Mark 15. 1. Luke 22. 66. John 18. 28.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief Priests and Elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the Temple, *and departed, and went and hanged himself.

* Acts 1. 18.

6 And the chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, *The field of blood unto this day.

* Acts 1. 19.

9 (Then was fulfilled that which was spoken by Jeremy the Prophet, saying, *And they took the thirty pieces of silver, the price of him that was valued, ‖whom they of the children of Israel did value:

* Zech. 11. 12.

‖ *Or, whom they bought of the children of Israel.*

10 And gave them for the potter's field, as the Lord appointed me.)

11 And Jesus stood before the governor, and the governor asked him, saying; Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief Priests and Elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word: insomuch that the Governor marvelled greatly.

15 *Now at *that* feast the Governor was wont to release unto the people a prisoner, whom they would.

* Luke 23. 17.

16 And they had then a notable prisoner, called Barabbas.

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the cock crow, thou shalt deny
me thrice. And he went out,
and wept bitterly.
27 Now when morning was come,
all the chief priests and the
elders of the people took counsel
against Jesus to put him to
2 death: and they bound him, and
led him away, and delivered him
up to Pilate the governor.
3 Then Judas, which betrayed
him, when he saw that he was
condemned, repented himself,
and brought back the thirty
pieces of silver to the chief
4 priests and elders, saying, I have
sinned in that I betrayed [1] innocent blood. But they said, What
is that to us? see thou *to it.*
5 And he cast down the pieces of
silver into the sanctuary, and
departed; and he went away
6 and hanged himself. And the
chief priests took the pieces of
silver, and said, It is not lawful
to put them into the [2] treasury,
since it is the price of blood.
7 And they took counsel, and
bought with them the potter's
8 field, to bury strangers in. Wherefore that field was called, The
field of blood, unto this day.
9 Then was fulfilled that which
was spoken [3] by Jeremiah the
prophet, saying, And [4] they took
the thirty pieces of silver, the
price of him that was priced,
[5] whom *certain* of the children of
10 Israel did price; and [6] they gave
them for the potter's field, as
the Lord appointed me.
11 Now Jesus stood before the
governor: and the governor
asked him, saying, Art thou
the King of the Jews? And
Jesus said unto him, Thou say-
12 est. And when he was accused
by the chief priests and elders,
13 he answered nothing. Then
saith Pilate unto him, Hearest
thou not how many things
14 they witness against thee? And
he gave him no answer, not even
to one word: insomuch that
the governor marvelled greatly.
15 Now at [7] the feast the governor
was wont to release unto the
multitude one prisoner, whom
16 they would. And they had then a
notable prisoner, called Barabbas.

[1] Many ancient authorities read *righteous.*

[2] Gr. *corbanas,* that is, *sacred treasury.* Compare Mark vii. 11.

[3] Or, *through*

[4] Or, *I took*

[5] Or, *whom they priced on the part of the sons of Israel*

[6] Some ancient authorities read *I gave*

[7] Or, *a feast*

ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. καὶ
ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.
27 Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ
λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐ-
2 τόν· καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέ-
δωκαν **αὐτὸν**[1] **Ποντίῳ**[2] Πιλάτῳ τῷ ἡγεμόνι. [1] *om.* αὐτὸν
3 Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν [2] *om.* Ποντίῳ
ὅτι κατεκρίθη, μεταμεληθεὶς **ἀπέστρεψε**[3] τὰ [3] ἔστρεψε
τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ **τοῖς**[4] [4] *om.* τοῖς
4 πρεσβυτέροις, λέγων, Ἥμαρτον παραδοὺς
αἷμα **ἀθῷον**[5]. οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; [5] *Marg.* δίκαιον
5 σὺ ὄψει. καὶ ῥίψας τὰ ἀργύρια **ἐν τῷ ναῷ**[6], [6] εἰς τὸν ναόν
6 ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγξατο. οἱ δὲ
ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ
ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ
7 τιμὴ αἵματός ἐστι. συμβούλιον δὲ λαβόντες
ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως,
8 εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς
ἐκεῖνος ἀγρὸς αἵματος, ἕως τῆς σήμερον.
9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ
προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριά-
κοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου,
10 ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ· καὶ **ἔδω-
καν**[7] αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ [7] *Marg.* ἔδωκα
συνέταξέ μοι Κύριος.
11 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγε-
μόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμών,
λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
12 ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. καὶ
ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιε-
ρέων καὶ **τῶν**[8] πρεσβυτέρων, οὐδὲν ἀπε- [8] *om.* τῶν
13 κρίνατο. τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ
14 ἀκούεις πόσα σοῦ καταμαρτυροῦσι; καὶ
οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα,
15 ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. κατὰ
δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα
16 τῷ ὄχλῳ δέσμιον, ὃν ἤθελον. εἶχον δὲ τότε
δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν.

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17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the Judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

* John 18. 40. Acts 3. 14.

20 *But the chief Priests and Elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The Governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified.

23 And the Governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified.

* John 19. 2.

‖ Or, *governor's house.*

27 *Then the soldiers of the Governor took Jesus into the ‖ common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

* Mark 15. 21. Luke 23. 26.

32 *And as they came out, they

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17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I
release unto you? Barabbas, or
Jesus which is called Christ?
18 For he knew that for envy they
19 had delivered him up. And while
he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do
with that righteous man: for I
have suffered many things this
day in a dream because of him.
20 Now the chief priests and the
elders persuaded the multitudes
that they should ask for Barab-
21 bas, and destroy Jesus. But the
governor answered and said unto
them, Whether of the twain will
ye that I release unto you? And
22 they said, Barabbas. Pilate saith
unto them, What then shall I do
unto Jesus which is called Christ?
They all say, Let him be cruci-
23 fied. And he said, Why, what
evil hath he done? But they
cried out exceedingly, saying,
24 Let him be crucified. So when
Pilate saw that he prevailed nothing, but rather that a tumult
was arising, he took water, and
washed his hands before the
multitude, saying, I am innocent [1] of the blood of this right-
25 eous man: see ye *to it.* And all
the people answered and said,
His blood *be* on us, and on our
26 children. Then released he unto
them Barabbas: but Jesus he
scourged and delivered to be
crucified.
27 Then the soldiers of the governor took Jesus into the [2] palace,
and gathered unto him the whole
28 [3] band. And they [4] stripped him,
and put on him a scarlet robe.
29 And they plaited a crown of
thorns and put it upon his head,
and a reed in his right hand;
and they kneeled down before
him, and mocked him, saying,
30 Hail, King of the Jews! And
they spat upon him, and took
the reed and smote him on the
31 head. And when they had mocked him, they took off from him
the robe, and put on him his
garments, and led him away to
crucify him.
32 And as they came out, they

[1] Some ancient authorities read *of this blood: see ye &c.*

[2] Gr. *Prætorium.* See Mark xv. 16.

[3] Or, *cohort*

[4] Some ancient authorities read *clothed.*

17 συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλά-
τος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν,
18 ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ᾔδει γὰρ
19 ὅτι διὰ φθόνον παρέδωκαν αὐτόν. καθημέ-
νου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε
πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδέν
σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπα-
20 θον σήμερον κατ' ὄναρ δι' αὐτόν. οἱ δὲ
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς
ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν
21 δὲ Ἰησοῦν ἀπολέσωσιν. ἀποκριθεὶς δὲ ὁ
ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν
δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, Βαραββᾶν.
22 λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰη-
σοῦν τὸν λεγόμενον Χριστόν; λέγουσιν
23 **αὐτῷ**[9] πάντες, Σταυρωθήτω. ὁ δὲ **ἡγεμὼν**[10]
ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισ-
24 σῶς ἔκραζον, λέγοντες, Σταυρωθήτω. ἰδὼν
δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλ-
λον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενί-
ψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων,
Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος **τοῦ δικαίου**[11]
25 τούτου· ὑμεῖς ὄψεσθε. καὶ ἀποκριθεὶς πᾶς
ὁ λαὸς εἶπε, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ
26 ἐπὶ τὰ τέκνα ἡμῶν. τότε ἀπέλυσεν αὐτοῖς
τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας
παρέδωκεν ἵνα σταυρωθῇ.
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παρα-
λαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον,
28 συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν· καὶ
ἐκδύσαντες[12] αὐτόν, περιέθηκαν αὐτῷ χλα-
29 μύδα κοκκίνην. καὶ πλέξαντες στέφανον ἐξ
ἀκανθῶν, ἐπέθηκαν ἐπὶ **τὴν κεφαλὴν**[13] αὐτοῦ,
καὶ κάλαμον **ἐπὶ τὴν δεξιὰν**[14] αὐτοῦ· καὶ
γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον
αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰου-
30 δαίων· καὶ ἐμπτύσαντες εἰς αὐτόν, ἔλαβον
τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν
31 αὐτοῦ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν
αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ
ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ
σταυρῶσαι.
32 Ἐξερχόμενοι δὲ εὗρον ἄνθρω-

9 *om.* (ν) αὐτῷ

10 *om.* ἡγεμὼν

11 *Marg. om.* τοῦ δικαίου

12 *Marg.* ἐνδύσαντες

13 τῆς κεφαλῆς

14 ἐν τῇ δεξιᾷ

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found a man of Cyrene, Simon by name: him they compelled to bear his Cross.

* John 19. 17.

33 *And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, *They parted my garments among them, and upon my vesture did they cast lots.

* Ps. 22. 18.

36 And sitting down, they watched him there:

37 And set up over his head, his accusation written, *THIS IS JESUS THE KING OF THE JEWS.*

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the Temple, and buildest it in three days, save thyself: If thou be the Son of God, come down from the Cross.

41 Likewise also the chief Priests mocking him, with the Scribes and Elders, said,

42 He saved others, himself he cannot save: If he be the King of Israel, let him now come down from the Cross, and we will believe him.

43 *He trusted in God, let him deliver him now if he will have him: for he said, I am the Son of God.

* Ps. 22. 8. Wisd. 2. 15, 16.

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*, that is to say, *My God, my God, why hast thou forsaken me?

* Ps. 22. 1.

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a spunge, *and filled it with vinegar, and put it on a reed, and gave him to drink.

* Ps. 69. 21.

49 The rest said, Let be, let us see whether Elias will come to save him.

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found a man of Cyrene, Simon
by name: him they [1] compelled to go *with them*, that he
33 might bear his cross. And
when they were come unto a
place called Golgotha, that is
to say, The place of a skull,
34 they gave him wine to drink
mingled with gall: and when
he had tasted it, he would
35 not drink. And when they had
crucified him, they parted his
garments among them, casting
36 lots: and they sat and watched
37 him there. And they set up
over his head his accusation
written, THIS IS JESUS THE
38 KING OF THE JEWS. Then are
there crucified with him two
robbers, one on the right hand,
39 and one on the left. And
they that passed by railed on
40 him, wagging their heads, and
saying, Thou that destroyest
the [2] temple, and buildest it
in three days, save thyself:
if thou art the Son of God,
come down from the cross.
41 In like manner also the chief
priests mocking *him*, with the
42 scribes and elders, said, He
saved others; [3] himself he cannot save. He is the King
of Israel; let him now come
down from the cross, and we
43 will believe on him. He trusteth on God; let him deliver
him now, if he desireth him:
for he said, I am the Son
44 of God. And the robbers also
that were crucified with him
cast upon him the same reproach.
45 Now from the sixth hour there
was darkness over all the [4] land
46 until the ninth hour. And about
the ninth hour Jesus cried with
a loud voice, saying, Eli, Eli,
lama sabachthani? that is, My
God, my God, [5] why hast thou
47 forsaken me? And some of
them that stood there, when
they heard it, said, This man
48 calleth Elijah. And straightway one of them ran, and took
a sponge, and filled it with vinegar, and put it on a reed, and
49 gave him to drink. And the rest
said, Let be; let us see whether
Elijah cometh to save him.[6]

[1] Gr. *impressed.*

[2] Or, *sanctuary*

[3] Or, *can he not save himself?*

[4] Or, *earth*

[5] Or, *why didst thou forsake me?*

[6] Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.

πον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον
ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
33 καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ,
34 ὅς ἐστι λεγόμενος κρανίου τόπος, ἔδωκαν
αὐτῷ πιεῖν **ὄξος**[15] μετὰ χολῆς μεμιγμένον·
35 καὶ γευσάμενος οὐκ ἤθελε πιεῖν. σταυρώ-
σαντες δὲ αὐτόν, διεμερίσαντο τὰ ἱμάτια
αὐτοῦ, βάλλοντες κλῆρον· [16]**ἵνα πληρωθῇ τὸ**
ῥηθὲν ὑπὸ τοῦ προφήτου, Διεμερίσαντο τὰ
ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν
36 **μου ἔβαλον κλῆρον.** καὶ καθήμενοι ἐτήρουν
37 αὐτὸν ἐκεῖ. καὶ ἐπέθηκαν ἐπάνω τῆς κεφα-
λῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην,
Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰου-
38 δαίων. τότε σταυροῦνται σὺν αὐτῷ δύο
λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.
39 οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν,
40 κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες,
Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις
οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ
41 Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. ὁμοίως
δὲ[17] καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν
42 γραμματέων καὶ πρεσβυτέρων ἔλεγον, Ἄλ-
λους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.[18]
εἰ[19] βασιλεὺς Ἰσραήλ ἐστι, καταβάτω νῦν
ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν **αὐτῷ**[20].
43 πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτόν,
εἰ θέλει αὐτόν. εἶπε γὰρ ὅτι Θεοῦ εἰμι υἱός.
44 τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες
αὐτῷ ὠνείδιζον αὐτῷ.
45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ
46 πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης· περὶ δὲ τὴν
ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ με-
γάλῃ, λέγων, Ἠλί, Ἠλί, λαμὰ σαβαχθανί;
τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἱνατί με ἐγκα-
47 τέλιπες; τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαν-
48 τες ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος. καὶ εὐ-
θέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγ-
γον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ,
49 ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ ἔλεγον, Ἄφες,
ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.[21]

15 οἶνον

16 *om.* ἵνα πληρωθῇ *to end of ver.* 35

17 *om.* δὲ

18 (*Marg.* σῶσαι;)

19 *om.* εἰ

20 ἐπ' αὐτόν

21 *Marg. adds* ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.

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50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, the veil of the Temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent.

52 And the graves were opened, and many bodies of Saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 *When the Even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

* Mark 15. 42. Luke 23. 50. John 19. 38.

58 He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure, until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.

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50 And Jesus cried again with a
loud voice, and yielded up his
51 spirit. And behold, the veil of
the [1]temple was rent in twain
from the top to the bottom; and
the earth did quake; and the
52 rocks were rent; and the tombs
were opened; and many bodies
of the saints that had fallen a-
53 sleep were raised; and coming
forth out of the tombs after his
resurrection they entered into
the holy city and appeared unto
54 many. Now the centurion, and
they that were with him watch-
ing Jesus, when they saw the
earthquake, and the things that
were done, feared exceedingly,
saying, Truly this was [2]the Son
55 of God. And many women were
there beholding from afar, which
had followed Jesus from Galilee,
56 ministering unto him: among
whom was Mary Magdalene, and
Mary the mother of James and
Joses, and the mother of the
sons of Zebedee.
57 And when even was come, there
came a rich man from Arimathæa,
named Joseph, who also himself
58 was Jesus' disciple: this man
went to Pilate, and asked for the
body of Jesus. Then Pilate com-
59 manded it to be given up. And
Joseph took the body, and wrap-
60 ped it in a clean linen cloth, and
laid it in his own new tomb, which
he had hewn out in the rock: and
he rolled a great stone to the door
61 of the tomb, and departed. And
Mary Magdalene was there, and
the other Mary, sitting over a-
gainst the sepulchre.
62 Now on the morrow, which is
the day after the Preparation,
the chief priests and the Phari-
sees were gathered together un-
63 to Pilate, saying, Sir, we re-
member that that deceiver said,
while he was yet alive, After
64 three days I rise again. Com-
mand therefore that the sepulchre
be made sure until the third day,
lest haply his disciples come and
steal him away, and say unto the
people, He is risen from the dead:
and the last error will be worse
65 than the first. Pilate said unto
them, [3]Ye have a guard: go your
way, [4]make it *as* sure as ye can.

[1] Or, *sanctuary*

[2] Or, *a son of God*

[3] Or, *Take a guard*

[4] Gr. *make it sure, as ye know.*

50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ
51 ἀφῆκε τὸ πνεῦμα. καὶ ἰδού, τὸ καταπέτασ-
μα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν
ἕως κάτω· καὶ ἡ γῆ ἐσείσθη· καὶ αἱ πέτραι
52 ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεῴχθησαν·
καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων
53 ἠγέρθη· καὶ ἐξελθόντες ἐκ τῶν μνημείων
μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν
ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.
54 ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦν-
τες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ
γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες,
55 Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. ἦσαν δὲ ἐκεῖ
γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι,
αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς
56 Γαλιλαίας, διακονοῦσαι αὐτῷ· ἐν αἷς ἦν
Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώ-
βου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν
Ζεβεδαίου.

57 Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος
πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα Ἰωσήφ,
58 ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ· οὗτος
προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα
τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀπο-
59 δοθῆναι **τὸ σῶμα**[22]. καὶ λαβὼν τὸ σῶμα
ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ,
60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ,
ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας
λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.
61 ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλη
Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν Πα-
ρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ
63 Φαρισαῖοι πρὸς Πιλάτον, λέγοντες, Κύριε,
ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν
ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.
64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως
τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μα-
θηταὶ αὐτοῦ **νυκτὸς**[23] κλέψωσιν αὐτόν, καὶ
εἴπωσι τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν·
καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώ-
65 της. ἔφη **δὲ**[24] αὐτοῖς ὁ Πιλάτος, Ἔχετε κου-
στωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.

[22] om. τὸ σῶμα

[23] om. νυκτὸς

[24] om. δὲ

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66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28 In the * end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there ‖ was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him, the keepers did shake, and became as dead men.

5 And the Angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said: Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead. And behold, he goeth before you into Galilee, there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: Go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief Priests all the things that were done.

12 And when they were assembled with the Elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught. And this saying is commonly reported among the Jews until this day.

* Mark 16. 1. John 20. 1.

‖ *Or, had been.*

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66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28 Now late on the sabbath day,
as it began to dawn toward the
first *day* of the week, came Mary
Magdalene and the other Mary
2 to see the sepulchre. And be-
hold, there was a great earth-
quake; for an angel of the Lord
descended from heaven, and
came and rolled away the stone,
3 and sat upon it. His appearance
was as lightning, and his rai-
4 ment white as snow: and for
fear of him the watchers did
quake, and became as dead men.
5 And the angel answered and said
unto the women, Fear not ye:
for I know that ye seek Jesus,
6 which hath been crucified. He
is not here; for he is risen,
even as he said. Come, see the
7 place [1] where the Lord lay. And
go quickly, and tell his disciples,
He is risen from the dead; and
lo, he goeth before you into
Galilee; there shall ye see him:
8 lo, I have told you. And they
departed quickly from the tomb
with fear and great joy, and ran
9 to bring his disciples word. And
behold, Jesus met them, saying,
All hail. And they came and
took hold of his feet, and wor-
10 shipped him. Then saith Jesus
unto them, Fear not: go tell
my brethren that they depart
into Galilee, and there shall they
see me.
11 Now while they were going,
behold, some of the guard came
into the city, and told unto
the chief priests all the things
12 that were come to pass. And
when they were assembled with
the elders, and had taken coun-
sel, they gave large money unto
13 the soldiers, saying, Say ye,
His disciples came by night,
and stole him away while we
14 slept. And if this [2] come to
the governor's ears, we will
persuade him, and rid you of
15 care. So they took the money,
and did as they were taught:
and this saying was spread
abroad among the Jews, *and
continueth* until this day.

[1] Many ancient authorities read *where he lay.*

[2] Or, *come to a hearing before the governor*

66 οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον,
σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστω-
δίας.

28 Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς
μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνή,
καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.
2 καὶ ἰδού, σεισμὸς ἐγένετο μέγας· ἄγγελος
γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, [1]προσελ-
θὼν ἀπεκύλισε τὸν λίθον **ἀπὸ τῆς θύρας**[2],
3 καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ ἰδέα
αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ
4 λευκὸν ὡσεὶ χιών. ἀπὸ δὲ τοῦ φόβου αὐτοῦ
ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ
5 νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς
γυναιξί, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι
6 Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. οὐκ
ἔστιν ὧδε· ἠγέρθη γάρ, καθὼς εἶπε. δεῦτε,
7 ἴδετε τὸν τόπον ὅπου ἔκειτο **ὁ Κύριος**[3]. καὶ
ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐ-
τοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδού,
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν
8 ὄψεσθε· ἰδού, εἶπον ὑμῖν. καὶ **ἐξελθοῦσαι**[4]
ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ
χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς
9 μαθηταῖς αὐτοῦ. **ὡς δὲ ἐπορεύοντο ἀπαγγεῖ-
λαι τοῖς μαθηταῖς αὐτοῦ,**[5] καὶ ἰδού, ὁ Ἰησοῦς
ἀπήντησεν αὐταῖς, λέγων, Χαίρετε. αἱ δὲ
προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας,
10 καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς
ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεί-
λατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς
τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.
11 Πορευομένων δὲ αὐτῶν, ἰδού, τινὲς τῆς
κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγει-
λαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.
12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων,
συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ
13 ἔδωκαν τοῖς στρατιώταις, λέγοντες, Εἴπατε
ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλε-
14 ψαν αὐτὸν ἡμῶν κοιμωμένων. καὶ ἐὰν ἀκου-
σθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν
15 αὐτόν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. οἱ
δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδι-
δάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος
παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

[1] *add* καὶ

[2] *om.* ἀπὸ τῆς θύρας

[3] *Marg. om.* ὁ Κύριος

[4] ἀπελθοῦσαι

[5] *om.* ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ,

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16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ *Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost:

20 Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

* Mark 16. 15.

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16 But the eleven disciples went
into Galilee, unto the mountain
where Jesus had appointed them.
17 And when they saw him, they
worshipped *him*: but some doubt-
18 ed. And Jesus came to them and
spake unto them, saying, All au-
thority hath been given unto me
19 in heaven and on earth. Go ye
therefore, and make disciples of
all the nations, baptizing them
into the name of the Father and
of the Son and of the Holy Ghost:
20 teaching them to observe all
things whatsoever I commanded
you: and lo, I am with you [1] al-
way, even unto [2] the end of the
world.

[1] Gr. *all the days.*

[2] Or, *the consummation of the age*

THE GOSPEL

ACCORDING TO

S. MARK.

1 The beginning of the Gospel of Jesus Christ, the Son of God,

2 As it is written in the Prophets, *Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 *John did baptize in the wilderness, and preach the baptism of repentance, ‖ for the remission of sins.

5 *And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was *clothed with camel's hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey,

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes

* Mal. 3. 1

* Is. 40. 3. Luke 3. 4. John 1. 23.

* Matt. 3. 1.

‖ *Or, unto.*

* Matt. 3. 5.

* Matt. 3. 4.

1 The beginning of the gospel of
Jesus Christ, [1] the Son of God.
2 Even as it is written [2] in Isaiah
the prophet,
Behold, I send my messenger
before thy face,
Who shall prepare thy way;
3 The voice of one crying in the
wilderness,
Make ye ready the way of the
Lord,
Make his paths straight;
4 John came, who baptized in the
wilderness and preached the bap-
tism of repentance unto remission
5 of sins. And there went out unto
him all the country of Judæa, and
all they of Jerusalem; and they
were baptized of him in the river
Jordan, confessing their sins.
6 And John was clothed with
camel's hair, and *had* a leathern
girdle about his loins, and did eat
7 locusts and wild honey. And he
preached, saying, There cometh
after me he that is mightier than
I, the latchet of whose shoes

[1] Some ancient authorities omit *the Son of God.*

[2] Some ancient authorities read *in the prophets.*

16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν
Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς
17 ὁ Ἰησοῦς. καὶ ἰδόντες αὐτὸν προσεκύνησαν
18 **αὐτῷ**[6]· οἱ δὲ ἐδίστασαν. καὶ προσελθὼν
ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη
μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.
19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη,
βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς
20 καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος· δι-
δάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετει-
λάμην ὑμῖν· καὶ ἰδού, ἐγὼ μεθ' ὑμῶν εἰμι
πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ
αἰῶνος. **Ἀμήν.**[7]

[6] *om.* αὐτῷ

[7] *om.* Ἀμήν.

ΕΥΑΓΓΕΛΙΟΝ

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ.

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ,
υἱοῦ τοῦ Θεοῦ[1]·
2 **Ὡς**[2] γέγραπται ἐν **τοῖς προφήταις**[3], Ἰδού,
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσ-
ώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου
3 **ἔμπροσθέν σου**[4]. φωνὴ βοῶντος ἐν τῇ ἐρή-
μῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας
4 ποιεῖτε τὰς τρίβους αὐτοῦ. ἐγένετο Ἰωάννης
[5]βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπ-
5 τισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. καὶ
ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία
χώρα, καὶ οἱ Ἱεροσολυμῖται, **καὶ ἐβαπτί-
ζοντο πάντες**[6] ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ'
αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
6 ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου,
καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,
7 καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. καὶ
ἐκήρυσσε, λέγων, Ἔρχεται ὁ ἰσχυρότερός
μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας

[1] *Marg. om.* , υἱοῦ τοῦ Θεοῦ

[2] Καθὼς

[3] τῷ Ἠσαΐᾳ τῷ προφήτῃ *text, not marg.*

[4] *om.* ἔμπροσθέν σου

[5] *add* ὁ

[6] πάντες· καὶ ἐβαπτίζοντο

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I am not worthy to stoop down, and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the holy Ghost.

* Matt. 3. 13.

9 * And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens ‖ opened, and the Spirit like a dove descending upon him.

‖ *Or, cloven, or rent.*

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

* Matt. 4. 1.

12 * And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the Angels ministered unto him.

* Matt. 4. 12.

14 Now after that John was put in prison, * Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

* Matt. 4. 18.

16 * Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea (for they were fishers.)

17 And Jesus said unto them, Come ye after me; and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

* Matt. 4. 13.

21 *And they went into Capernaum, and straightway on the Sabbath day he entered into the Synagogue, and taught.

* Matt. 7. 28.

22 * And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

* Luke 4. 33.

23 * And there was in their Synagogue a man with an unclean spirit, and he cried out,

24 Saying, Let us alone, what have we to do with thee, thou Jesus of

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I am not [1]worthy to stoop
8 down and unloose. I baptized
you [2]with water; but he shall
baptize you [2]with the [3]Holy
Ghost.
9 And it came to pass in those
days, that Jesus came from
Nazareth of Galilee, and was
baptized of John [4]in the Jordan.
10 And straightway coming up out
of the water, he saw the heavens
rent asunder, and the
Spirit as a dove descending upon
11 him: and a voice came out of
the heavens, Thou art my beloved
Son, in thee I am well pleased.
12 And straightway the Spirit
driveth him forth into the wil-
13 derness. And he was in the
wilderness forty days tempted
of Satan; and he was with the
wild beasts; and the angels ministered
unto him.
14 Now after that John was
delivered up, Jesus came into
Galilee, preaching the gospel of
15 God, and saying, The time is
fulfilled, and the kingdom of God
is at hand: repent ye, and believe
in the gospel.
16 And passing along by the sea
of Galilee, he saw Simon and
Andrew the brother of Simon
casting a net in the sea: for
17 they were fishers. And Jesus
said unto them, Come ye after
me, and I will make you to
18 become fishers of men. And
straightway they left the nets,
19 and followed him. And going
on a little further, he saw James
the *son* of Zebedee, and John his
brother, who also were in the
20 boat mending the nets. And
straightway he called them: and
they left their father Zebedee in
the boat with the hired servants,
and went after him.
21 And they go into Capernaum;
and straightway on the sabbath
day he entered into the synagogue
22 and taught. And they were astonished
at his teaching: for
he taught them as having authority,
and not as the scribes.
23 And straightway there was in
their synagogue a man with an
unclean spirit; and he cried
24 out, saying, What have we to
do with thee, thou Jesus of

[1] Gr. *sufficient.*
[2] Or, *in*
[3] Or, *Holy Spirit*: and so throughout this book.
[4] Gr. *into.*

λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.
8 ἐγὼ **μὲν**[7] ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ
βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ.
9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλ-
θεν Ἰησοῦς ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας, καὶ
ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.
10 καὶ εὐθέως ἀναβαίνων **ἀπὸ**[8] τοῦ ὕδατος, εἶδε
σχιζομένους τοὺς οὐρανούς, καὶ τὸ Πνεῦμα
11 **ὡσεὶ**[9] περιστερὰν καταβαῖνον ἐπ' αὐτόν· καὶ
φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός
μου ὁ ἀγαπητός, ἐν **ᾧ**[10] εὐδόκησα.
12 Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς
13 τὴν ἔρημον. καὶ ἦν **ἐκεῖ**[11] ἐν τῇ ἐρήμῳ ἡμέ-
ρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ
Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ
ἄγγελοι διηκόνουν αὐτῷ.
14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην,
ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσ-
σων τὸ εὐαγγέλιον **τῆς βασιλείας**[12] τοῦ
15 Θεοῦ, καὶ λέγων ὅτι Πεπλήρωται ὁ καιρός,
καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετα-
νοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.
16 **Περιπατῶν δὲ**[13] παρὰ τὴν θάλασσαν τῆς
Γαλιλαίας εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν
ἀδελφὸν **αὐτοῦ**[14], **βάλλοντας**[15] **ἀμφίβλη-
στρον**[16] ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς.
17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω
μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀν-
18 θρώπων. καὶ εὐθέως ἀφέντες τὰ δίκτυα
19 **αὐτῶν**[17], ἠκολούθησαν αὐτῷ. καὶ προβὰς
ἐκεῖθεν[18] ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ
Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ
20 δίκτυα. καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ
ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ
πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω
αὐτοῦ.
21 Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ
εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν*
22 συναγωγήν, ἐδίδασκε. καὶ ἐξεπλήσσοντο
ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐ-
τοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμ-
23 ματεῖς. καὶ[19] ἦν ἐν τῇ συναγωγῇ αὐτῶν
ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέ-
24 κραξε, λέγων, **Ἔα**[20], τί ἡμῖν καὶ σοί, Ἰησοῦ

7 *om.* μὲν
8 ἐκ
9 ὡς
10 σοὶ
11 *om.* ἐκεῖ
12 *om.* τῆς βασιλείας
13 Καὶ παράγων
14 τοῦ Σίμωνος
15 ἀμφιβάλλοντας
16 *om.* ἀμφίβληστρον
17 *om.* αὐτῶν
18 *om.* ἐκεῖθεν
19 *add* εὐθὺς
20 *om.* Ἔα, (Τί)

1611

Nazareth? Art thou come to destroy us? I know thee who thou art, the holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 *And forthwith, when they were come out of the Synagogue, they entered into the house of Simon, and Andrew, with James and John.

* Matt. 8. 14.

30 But Simon's wife's mother lay sick of a fever: and anon they tell him of her.

31 And he came and took her by the hand, and lift her up, and immediately the fever left her, and she ministered unto them.

32 And at even, when the Sun did set, they brought unto him all that were diseased, and them that were possessed with devils:

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils ‖ to speak, because they knew him.

‖ *Or, to say that they knew him.*

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him:

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their Synagogues throughout all Galilee, and cast out devils.

40 * And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

* Matt. 8. 2.

41 And Jesus moved with compassion, put forth his hand, and

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Nazareth? art thou come to de-
stroy us? I know thee who thou
25 art, the Holy One of God. And
Jesus rebuked [1]him, saying,
Hold thy peace, and come out
26 of him. And the unclean spirit,
[2]tearing him and crying with
a loud voice, came out of him.
27 And they were all amazed, inso-
much that they questioned among
themselves, saying, What is this?
a new teaching! with authority he
commandeth even the unclean
28 spirits, and they obey him. And
the report of him went out
straightway everywhere into all
the region of Galilee round about.
29 And straightway, [3]when they
were come out of the synagogue,
they came into the house of Simon
and Andrew, with James and
30 John. Now Simon's wife's mo-
ther lay sick of a fever; and
straightway they tell him of her:
31 and he came and took her by
the hand, and raised her up;
and the fever left her, and she
ministered unto them.
32 And at even, when the sun did
set, they brought unto him all
that were sick, and them that
33 were [4]possessed with devils. And
all the city was gathered together
34 at the door. And he healed many
that were sick with divers dis-
eases, and cast out many [5]devils;
and he suffered not the [5]devils to
speak, because they knew him[6].
35 And in the morning, a great
while before day, he rose up and
went out, and departed into a
desert place, and there prayed.
36 And Simon and they that were
37 with him followed after him; and
they found him, and say unto him,
38 All are seeking thee. And he
saith unto them, Let us go else-
where into the next towns, that
I may preach there also; for to
39 this end came I forth. And he
went into their synagogues
throughout all Galilee, preaching
and casting out [5]devils.
40 And there cometh to him a
leper, beseeching him, [7]and kneel-
ing down to him, and saying
unto him, If thou wilt, thou
41 canst make me clean. And be-
ing moved with compassion, he
stretched forth his hand, and

[1] Or, *it*

[2] Or, *convulsing*

[3] Some ancient authorities read *when he was come out of the synagogue, he came &c.*

[4] Or, *demoniacs*

[5] Gr. *demons.*

[6] Many ancient authorities add *to be Christ.* See Luke iv. 41.

[7] Some ancient authorities omit *and kneeling down to him.*

Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε
25 τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. καὶ ἐπετίμησεν
αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε
26 ἐξ αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα
τὸ ἀκάθαρτον καὶ **κράξαν**[21] φωνῇ μεγάλῃ,
27 ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν πάν-
τες, ὥστε συζητεῖν πρὸς **αὐτούς**[22], λέγοντας,
Τί ἐστι τοῦτο; **τίς ἡ διδαχὴ ἡ καινὴ αὕτη,**
ὅτι[23] κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς
ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐ-
28 τῷ; ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς [24]εἰς
ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς **ἐξελθόντες,**
ἦλθον[25] εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου,
30 μετὰ Ἰακώβου καὶ Ἰωάννου. ἡ δὲ πενθερὰ
Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως
31 λέγουσιν αὐτῷ περὶ αὐτῆς· καὶ προσελθὼν
ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς·
καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς **εὐθέως**[26], καὶ
διηκόνει αὐτοῖς.
32 Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος,
ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς
33 ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ ἡ
πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.
34 καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποι-
κίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλε,
καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν
αὐτόν[27].
35 Καὶ πρωῒ **ἔννυχον**[28] λίαν ἀναστὰς ἐξῆλθε,
καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσ-
36 ηύχετο. καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ
37 οἱ μετ' αὐτοῦ· καὶ **εὑρόντες αὐτόν**[29] λέγουσιν
38 αὐτῷ ὅτι Πάντες ζητοῦσί σε. καὶ λέγει
αὐτοῖς, Ἄγωμεν[30] εἰς τὰς ἐχομένας κωμοπό-
λεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ **ἐξελή-**
39 **λυθα**[31]. καὶ **ἦν**[32] κηρύσσων **ἐν ταῖς συνα-**
γωγαῖς[33] αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ
τὰ δαιμόνια ἐκβάλλων.
40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν
αὐτὸν **καὶ γονυπετῶν αὐτόν**[34], καὶ λέγων αὐ-
41 τῷ ὅτι Ἐὰν θέλῃς, δύνασαί με καθαρίσαι. **ὁ δὲ**
Ἰησοῦς[35] σπλαγχνισθείς, ἐκτείνας τὴν χεῖρα,

[21] φωνῆσαν
[22] ἑαυτούς
[23] διδαχὴ καινή·
[24] add πανταχοῦ
[25] *Marg.* ἐξελθών, ἦλθεν
[26] om. εὐθέως
[27] *Marg.* adds Χριστὸν εἶναι
[28] ἔννυχα
[29] εὗρον αὐτόν, καὶ
[30] add ἀλλαχοῦ
[31] ἐξῆλθον
[32] ἦλθε
[33] εἰς τὰς συναγωγὰς
[34] *Marg.* om. καὶ γονυπετῶν αὐτόν
[35] καὶ

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touched him, and saith unto him, I will, be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away,

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

* Luke 5. 15.

45 * But he went out, and began to publish it much, and to blaze abroad the matter: insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

* Matt. 9. 1.

2 And again * he entered into Capernaum after some days, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the Scribes sitting there, and reasoning in their hearts,

* Job 14. 4. Is. 43. 25.

7 Why doth this man thus speak blasphemies? * Who can forgive sins but God only?

8 And immediately, when Jesus perceived in his Spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

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touched him, and saith unto
him, I will; be thou made clean.
42 And straightway the leprosy
departed from him, and he was
43 made clean. And he [1] strictly 1 Or, *sternly*
charged him, and straightway
44 sent him out, and saith unto him,
See thou say nothing to any man:
but go thy way, shew thyself to
the priest, and offer for thy
cleansing the things which Moses
commanded, for a testimony un-
45 to them. But he went out, and
began to publish it much, and to
spread abroad the [2] matter, in- 2 Gr. *word.*
somuch that [3] Jesus could no 3 Gr. *he.*
more openly enter into [4] a city, 4 Or, *the city*
but was without in desert places:
and they came to him from every
quarter.
2 And when he entered again
into Capernaum after some days,
it was noised that he was [5] in 5 Or, *at home*
2 the house. And many were
gathered together, so that there
was no longer room *for them*,
no, not even about the door:
and he spake the word unto
3 them. And they come, bringing
unto him a man sick of the
4 palsy, borne of four. And when
they could not [6] come nigh unto 6 Many ancient authorities read *bring him unto him.*
him for the crowd, they un-
covered the roof where he was:
and when they had broken it
up, they let down the bed where-
on the sick of the palsy lay.
5 And Jesus seeing their faith
saith unto the sick of the palsy,
[7] Son, thy sins are forgiven. 7 Gr. *Child.*
6 But there were certain of the
scribes sitting there, and reason-
7 ing in their hearts, Why doth
this man thus speak? he blas-
phemeth: who can forgive sins
8 but one, *even* God? And straight-
way Jesus, perceiving in his spirit
that they so reasoned within them-
selves, saith unto them, Why rea-
son ye these things in your hearts?
9 Whether is easier, to say to the
sick of the palsy, Thy sins are
forgiven; or to say, Arise, and
take up thy bed, and walk?
10 But that ye may know that the
Son of man hath [8] power on 8 Or, *authority*
earth to forgive sins (he saith to
11 the sick of the palsy), I say
unto thee, Arise, take up thy
bed, and go unto thy house.

ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθα-
42 ρίσθητι. καὶ **εἰπόντος αὐτοῦ**[36] εὐθέως ἀπῆλ-
θεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.
43 καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν
44 αὐτόν, καὶ λέγει αὐτῷ, Ὅρα, μηδενὶ μηδὲν
εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ,
καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.
45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ
διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν
δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ'
ἔξω ἐν ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς
αὐτὸν **πανταχόθεν**[37].
2 Καὶ **πάλιν εἰσῆλθεν**[1] εἰς Καπερναοὺμ δι'
ἡμερῶν· **καὶ**[2] ἠκούσθη ὅτι εἰς οἶκόν ἐστι.
2 καὶ **εὐθέως**[3] συνήχθησαν πολλοί, ὥστε μη-
κέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ
3 ἐλάλει αὐτοῖς τὸν λόγον. καὶ ἔρχονται **πρὸς**
αὐτόν, παραλυτικὸν φέροντες[4], αἰρόμενον
4 ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι **προσεγ-**
γίσαι[5] αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν
τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι
τὸν κράββατον ἐφ' ᾧ ὁ παραλυτικὸς κατέ-
5 κειτο. **ἰδὼν δὲ**[6] ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί
6 **σοι αἱ ἁμαρτίαι σου**[7]. ἦσαν δέ τινες τῶν
γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζό-
7 μενοι ἐν ταῖς καρδίαις αὐτῶν, Τί οὗτος οὕτω
λαλεῖ **βλασφημίας;**[8] τίς δύναται ἀφιέναι
8 ἁμαρτίας εἰ μὴ εἷς, ὁ Θεός; καὶ εὐθέως
ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι
οὕτως διαλογίζονται ἐν ἑαυτοῖς, **εἶπεν**[9] αὐ-
τοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις
9 ὑμῶν; τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ
παραλυτικῷ, Ἀφέωνταί **σοι**[10] αἱ ἁμαρτίαι,
ἢ εἰπεῖν, Ἔγειραι, καὶ ἆρόν σου τὸν κράβ-
10 βατον, καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι
ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου **ἀφιέναι**
ἐπὶ τῆς γῆς[11] ἁμαρτίας (λέγει τῷ παραλυ-
11 τικῷ), Σοὶ λέγω, ἔγειραι, **καὶ**[12] ἆρον τὸν
κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.

[36] *om.* εἰπόντος αὐτοῦ
[37] πάντοθεν
[1] εἰσελθὼν πάλιν
[2] *om.* καὶ
[3] *om.* εὐθέως
[4] φέροντες πρὸς αὐτὸν παραλυτικόν
[5] *Marg.* προσενέγκαι
[6] καὶ ἰδὼν
[7] σου αἱ ἁμαρτίαι
[8] ; βλασφημεῖ·
[9] λέγει
[10] σου
[11] ἐπὶ τῆς γῆς ἀφιέναι
[12] *om.* καὶ

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12 And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side, and all the multitude resorted unto him, and he taught them.

14 * And as he passed by, he saw Levi the son of Alphæus sitting ‖ at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the Scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole, have no need of the Physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 * And the disciples of John, and of the Pharisees used to fast; and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the Bridegroom is with them? As long as they have the Bridegroom with them, they cannot fast.

20 But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of ‖ new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: But new wine must be put into new bottles.

23 * And it came to pass, that he went through the corn fields on the Sabbath day, and his disciples began as they went, to pluck the ears of corn.

* Matt. 9. 9.

‖ *Or, at the place where the Custom was received.*

* Matt. 9. 14. Luke 5. 33.

‖ *Or, raw, or unwrought.*

* Matt. 12. 1.

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12 And he arose, and straightway
took up the bed, and went forth
before them all; insomuch that
they were all amazed, and glorified God, saying, We never saw
it on this fashion.
13 And he went forth again by the
sea side; and all the multitude
resorted unto him, and he taught
14 them. And as he passed by, he
saw Levi the *son* of Alphæus sitting at the place of toll, and he
saith unto him, Follow me. And
15 he arose and followed him. And it
came to pass, that he was sitting
at meat in his house, and many
[1] publicans and sinners sat down
with Jesus and his disciples: for
there were many, and they fol-
16 lowed him. And the scribes [2] of
the Pharisees, when they saw
that he was eating with the sinners and publicans, said unto his
disciples, [3] He eateth [4] and drinketh with publicans and sinners.
17 And when Jesus heard it, he saith
unto them, They that are [5] whole
have no need of a physician, but
they that are sick: I came not
to call the righteous, but sinners.
18 And John's disciples and the
Pharisees were fasting: and
they come and say unto him,
Why do John's disciples and the
disciples of the Pharisees fast,
19 but thy disciples fast not? And
Jesus said unto them, Can the
sons of the bride-chamber fast,
while the bridegroom is with
them? as long as they have the
bridegroom with them, they can-
20 not fast. But the days will come,
when the bridegroom shall be
taken away from them, and then
21 will they fast in that day. No
man seweth a piece of undressed
cloth on an old garment: else that
which should fill it up taketh from
it, the new from the old, and a
22 worse rent is made. And no man
putteth new wine into old [6] wine-skins: else the wine will burst
the skins, and the wine perisheth,
and the skins: but *they put* new
wine into fresh wine-skins.
23 And it came to pass, that he
was going on the sabbath day
through the cornfields; and
his disciples [7] began, as they
went, to pluck the ears of corn.

[1] See marginal note on Matt. v. 46.

[2] Some ancient authorities read *and the Pharisees.*

[3] Or, How is it *that he eateth ... sinners?*

[4] Some ancient authorities omit *and drinketh.*

[5] Gr. *strong.*

[6] That is, *skins used as bottles.*

[7] Gr. *began to make their way plucking.*

12 καὶ ἠγέρθη **εὐθέως, καὶ**[13] ἄρας τὸν κράββατον,
ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι
πάντας, καὶ δοξάζειν τὸν Θεόν, λέγοντας ὅτι
Οὐδέποτε οὕτως εἴδομεν.
13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν·
καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ
14 ἐδίδασκεν αὐτούς. καὶ παράγων εἶδε Λευῒν
τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώ-
νιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ
15 ἀναστὰς ἠκολούθησεν αὐτῷ. καὶ ἐγένετο **ἐν
τῷ**[14] κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ,
καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέ-
κειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ·
ἦσαν γὰρ πολλοί, καὶ **ἠκολούθησαν**[15] αὐτῷ.
16 καὶ οἱ γραμματεῖς **καὶ οἱ Φαρισαῖοι**[16], ἰδόν-
τες **αὐτὸν ἐσθίοντα**[17] μετὰ τῶν **τελωνῶν καὶ
ἁμαρτωλῶν**[18], ἔλεγον τοῖς μαθηταῖς αὐτοῦ,
Τί[19] ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
17 ἐσθίει **καὶ πίνει**[20]; καὶ ἀκούσας ὁ Ἰησοῦς
λέγει αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύον-
τες ἰατροῦ, ἀλλ᾽ οἱ κακῶς ἔχοντες. οὐκ
ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς
εἰς μετάνοιαν[21].
18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ **τῶν
Φαρισαίων**[22] νηστεύοντες· καὶ ἔρχονται καὶ
λέγουσιν αὐτῷ, Διατί οἱ μαθηταὶ Ἰωάννου
καὶ οἱ[23] τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ
19 σοὶ μαθηταὶ οὐ νηστεύουσι; καὶ εἶπεν αὐ-
τοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμ-
φῶνος, ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστι,
νηστεύειν; ὅσον χρόνον μεθ᾽ ἑαυτῶν ἔχουσι
20 τὸν νυμφίον, οὐ δύνανται νηστεύειν· ἐλεύ-
σονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν
ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν **ἐκείναις
21 ταῖς ἡμέραις**[24]. **καὶ**[25] οὐδεὶς ἐπίβλημα ῥά-
κους ἀγνάφου ἐπιρράπτει ἐπὶ **ἱματίῳ πα-
λαιῷ**[26]· εἰ δὲ μή, αἴρει τὸ πλήρωμα[27] αὐτοῦ
τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα
22 γίνεται. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς
ἀσκοὺς παλαιούς· εἰ δὲ μή, **ῥήσσει**[28] ὁ οἶνος
ὁ νέος[29] τοὺς ἀσκούς, καὶ ὁ οἶνος **ἐκχεῖται
καὶ οἱ ἀσκοὶ ἀπολοῦνται**[30]· ἀλλὰ οἶνον νέον
εἰς ἀσκοὺς καινοὺς **βλητέον**[31].
23 Καὶ ἐγένετο **παραπορεύεσθαι αὐτὸν
ἐν τοῖς σάββασι**[32] διὰ τῶν σπορίμων,
καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ
ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.

[13] , καὶ εὐθὺς
[14] *om.* ἐν τῷ
[15] ἠκολούθουν
[16] τῶν Φαρισαίων *text, not marg.*
[17] ὅτι ἐσθίει
[18] ἁμαρτωλῶν καὶ τελωνῶν
[19] *om.* Τί (*Marg.* Ὅτι)
[20] *Marg. om.* καὶ πίνει
[21] *om.* εἰς μετάνοιαν
[22] Φαρισαῖοι
[23] *add* μαθηταὶ
[24] ἐκείνῃ τῇ ἡμέρᾳ
[25] *om.* καὶ
[26] ἱμάτιον παλαιόν
[27] *add* ἀπ᾽ (αὐτοῦ,)
[28] ῥήξει
[29] *om.* ὁ νέος
[30] ἀπόλλυται, καὶ οἱ ἀσκοί
[31] *om.* βλητέον
[32] αὐτὸν ἐν τοῖς σάββασι διαπορεύεσθαι

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24 And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high Priest, and did eat the Shew-bread, which is not lawful to eat, but for the Priests, and gave also to them which were with him?

27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

28 Therefore the Son of man is Lord also of the Sabbath.

3 And *he entered again into the Synagogue, and there was a man there which had a withered hand:

2 And they watched him, whether he would heal him on the Sabbath day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the ‖hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the Sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they ‖pressed upon him, for to touch him, as many as had plagues.

* Matt. 12. 9.

‖ Or, *blindness.*

‖ Or, *rushed.*

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24 And the Pharisees said unto
him, Behold, why do they on
the sabbath day that which is
25 not lawful? And he said unto
them, Did ye never read what
David did, when he had need,
and was an hungred, he, and
26 they that were with him? How
he entered into the house of
God [1] when Abiathar was high
priest, and did eat the shew-
bread, which it is not lawful to
eat save for the priests, and
gave also to them that were
27 with him? And he said unto
them, The sabbath was made
for man, and not man for the
28 sabbath: so that the Son of man
is lord even of the sabbath.

3 And he entered again into the
synagogue; and there was a
man there which had his hand
2 withered. And they watched
him, whether he would heal
him on the sabbath day; that
3 they might accuse him. And
he saith unto the man that had
his hand withered, [2] Stand forth.
4 And he saith unto them, Is it
lawful on the sabbath day to do
good, or to do harm? to save a
life, or to kill? But they held
5 their peace. And when he had
looked round about on them
with anger, being grieved at the
hardening of their heart, he saith
unto the man, Stretch forth thy
hand. And he stretched it forth:
6 and his hand was restored. And
the Pharisees went out, and
straightway with the Herodians
took counsel against him, how
they might destroy him.
7 And Jesus with his disciples
withdrew to the sea: and a
great multitude from Galilee
8 followed: and from Judæa, and
from Jerusalem, and from Idu-
mæa, and beyond Jordan, and
about Tyre and Sidon, a great
multitude, hearing [3] what great
things he did, came unto him.
9 And he spake to his disciples,
that a little boat should wait
on him because of the crowd,
lest they should throng him:
10 for he had healed many; in-
somuch that as many as had
[4] plagues [5] pressed upon him
that they might touch him.

[1] Some ancient authorities read *in the days of Abiathar the high priest.*

[2] Gr. *Arise into the midst.*

[3] Or, *all the things that he did*

[4] Gr. *scourges.*

[5] Gr. *fell.*

24 *καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί*
ποιοῦσιν ἐν[33] *τοῖς σάββασιν ὃ οὐκ ἔξεστι;*
25 *καὶ* **αὐτὸς**[34] *ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέ-*
γνωτε τί ἐποίησε Δαβίδ, ὅτε χρείαν ἔσχε
26 *καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; πῶς*
εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιά-
θαρ **τοῦ**[35] *ἀρχιερέως, καὶ τοὺς ἄρτους τῆς*
προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν
εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν
27 *αὐτῷ οὖσι; καὶ ἔλεγεν αὐτοῖς, Τὸ σάββα-*
τον διὰ τὸν ἄνθρωπον ἐγένετο, [36]*οὐχ ὁ ἄν-*
28 *θρωπος διὰ τὸ σάββατον· ὥστε Κύριός ἐστιν*
ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

3 Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγήν,
καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν
2 *χεῖρα. καὶ παρετήρουν αὐτὸν εἰ τοῖς σάβ-*
βασι θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν
3 *αὐτοῦ. καὶ λέγει τῷ ἀνθρώπῳ τῷ* **ἐξηραμ-**
μένην ἔχοντι τὴν χεῖρα[1], *Ἔγειραι εἰς τὸ*
4 *μέσον. καὶ λέγει αὐτοῖς, Ἔξεστι τοῖς σάβ-*
βασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυ-
χὴν σῶσαι, ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.
5 *καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,*
συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας
αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν
χεῖρά σου. καὶ ἐξέτεινε, καὶ ἀποκατεστάθη
6 *ἡ χεὶρ αὐτοῦ* **ὑγιὴς ὡς ἡ ἄλλη**[2]. *καὶ ἐξελ-*
θόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρω-
διανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως
αὐτὸν ἀπολέσωσι.

7 Καὶ ὁ Ἰησοῦς **ἀνεχώρησε μετὰ τῶν μαθη-**
τῶν αὐτοῦ[3] *πρὸς τὴν θάλασσαν· καὶ πολὺ*
πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν **αὐ-**
8 **τῷ**[4], *καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱεροσο-*
λύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ
Ἰορδάνου, καὶ **οἱ**[5] *περὶ Τύρον καὶ Σιδῶνα,*
πλῆθος πολύ, **ἀκούσαντες**[6] *ὅσα ἐποίει, ἦλθον*
9 *πρὸς αὐτόν. καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ*
ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν
10 *ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. πολλοὺς*
γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ,
ἵνα αὐτοῦ ἅψωνται, ὅσοι εἶχον μάστιγας.

[33] *om.* ἐν
[34] *om.* αὐτὸς
[35] *om.* τοῦ *text, not marg.*
[36] *add* καὶ
[1] τὴν χεῖρα ἔχοντι ξηράν
[2] *om.* ὑγιὴς ὡς ἡ ἄλλη
[3] μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησε
[4] *om.* αὐτῷ
[5] *om.* οἱ
[6] ἀκούοντες

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11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

* Matt. 10. 1.

13 *And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach:

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter.

17 And James *the son* of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder.)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphæus, and Thaddæus, and Simon the Canaanite,

‖ *Or, home.*

19 And Judas Iscariot, which also betrayed him: and they went ‖into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

‖ *Or, kinsmen.*

21 And when his ‖friends heard *of it*, they went out to lay hold on him, for they said, He is beside himself.

* Matt. 9. 34.

22 ¶ And the Scribes which came down from Jerusalem, said, *He hath Beelzebub, and by the prince of the devils, casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

* Matt. 12. 31.

28 *Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the holy Ghost, hath

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11 And the unclean spirits, whensoever they beheld him, fell down
before him, and cried, saying,
12 Thou art the Son of God. And
he charged them much that they
should not make him known.
13 And he goeth up into the
mountain, and calleth unto him
whom he himself would: and
14 they went unto him. And he
appointed twelve,[1] that they
might be with him, and that he
might send them forth to preach,
15 and to have authority to cast
16 out [2]devils: [3]and Simon he
17 surnamed Peter; and James the
son of Zebedee, and John the
brother of James; and them he
surnamed Boanerges, which is,
18 Sons of thunder: and Andrew,
and Philip, and Bartholomew,
and Matthew, and Thomas, and
James the *son* of Alphæus, and
Thaddæus, and Simon the [4]Ca-
19 nanæan, and Judas Iscariot,
which also betrayed him.
And he cometh [5]into a house.
20 And the multitude cometh together again, so that they could
21 not so much as eat bread. And
when his friends heard it, they
went out to lay hold on him:
for they said, He is beside him-
22 self. And the scribes which
came down from Jerusalem
said, He hath Beelzebub, and,
[6]By the prince of the [2]devils
23 casteth he out the [2]devils. And
he called them unto him, and
said unto them in parables, How
24 can Satan cast out Satan? And
if a kingdom be divided against
itself, that kingdom cannot
25 stand. And if a house be
divided against itself, that house
26 will not be able to stand. And
if Satan hath risen up against
himself, and is divided, he cannot stand, but hath an end.
27 But no one can enter into the
house of the strong *man*, and
spoil his goods, except he first
bind the strong *man*; and then he
28 will spoil his house. Verily I say
unto you, All their sins shall be
forgiven unto the sons of men,
and their blasphemies wherewith soever they shall blaspheme:
29 but whosoever shall blaspheme
against the Holy Spirit hath

1 Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.

2 Gr. *demons.*

3 Some ancient authorities insert *and he appointed twelve.*

4 Or, *Zealot.* See Luke vi. 15; Acts i. 13.

5 Or, *home*

6 Or, *In*

11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν
ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε, λέ-
12 γοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. καὶ πολλὰ
ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιή-
σωσι.
13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖ-
ται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς
14 αὐτόν. καὶ ἐποίησε δώδεκα[7], ἵνα ὦσι μετ'
αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν
15 καὶ ἔχειν ἐξουσίαν **θεραπεύειν τὰς νόσους,**
16 **καὶ**[8] ἐκβάλλειν τὰ δαιμόνια· [9]καὶ ἐπέθηκε τῷ
17 Σίμωνι ὄνομα Πέτρον· καὶ Ἰάκωβον τὸν τοῦ
Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα
18 Βοανεργές, ὅ ἐστιν, Υἱοὶ βροντῆς· καὶ Ἀν-
δρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ
Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ
Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν
19 **Κανανίτην**[10], καὶ Ἰούδαν Ἰσκαριώτην, ὃς
καὶ παρέδωκεν αὐτόν.
20 Καὶ **ἔρχονται**[11] εἰς οἶκον· καὶ συνέρχεται
πάλιν [12]ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς
21 **μήτε**[13] ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ
παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον
22 γὰρ ὅτι Ἐξέστη. καὶ οἱ γραμματεῖς οἱ
ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι
Βεελζεβοὺλ ἔχει, καὶ ὅτι Ἐν τῷ ἄρχοντι
23 τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. καὶ
προσκαλεσάμενος αὐτούς, ἐν παραβολαῖς
ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατα-
24 νᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν
μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία
25 ἐκείνη. καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ,
26 οὐ **δύναται**[14] σταθῆναι ἡ οἰκία ἐκείνη. καὶ εἰ
ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ **μεμέρισ-**
ται[15], οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.
27 [16]οὐ δύναται οὐδεὶς **τὰ σκεύη τοῦ ἰσχυροῦ,**
εἰσελθὼν εἰς τὴν οἰκίαν[17] αὐτοῦ, διαρπάσαι,
ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν
28 οἰκίαν αὐτοῦ διαρπάσει. ἀμὴν λέγω ὑμῖν, ὅτι
πάντα ἀφεθήσεται **τὰ ἁμαρτήματα τοῖς υἱοῖς**
τῶν ἀνθρώπων[18], καὶ [19]βλασφημίαι **ὅσας**[20]
29 ἂν βλασφημήσωσιν· ὃς δ' ἂν βλασφη-
μήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει

[7] *Marg. adds* οὓς καὶ ἀποστόλους ὠνόμασεν

[8] *om.* θεραπεύειν τὰς νόσους, καὶ

[9] *Marg. adds* καὶ ἐποίησε τοὺς δώδεκα·

[10] Καναναῖον

[11] ἔρχεται

[12] *add* ὁ

[13] μηδὲ

[14] δυνήσεται

[15] ἐμερίσθη

[16] *add* ἀλλ'

[17] εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθών, τὰ σκεύη

[18] τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα

[19] *add* αἱ

[20] ὅσα

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never forgiveness, but is in danger of eternal damnation.

30 Because they said, He hath an unclean spirit.

* Matt. 12. 46.

31 ¶ *There came then his brethren, and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

* Matt. 13. 1.

4 And *he began again to teach by the Sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the Sea: and the whole multitude was by the Sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken, Behold, there went out a sower to sow:

4 And it came to pass as he sowed, some fell by the way side, and the fowls of the air came, and devoured it up.

5 And some fell on stony ground, where it had not much earth: and immediately it sprang up, because it had no depth of earth.

6 But when the Sun was up, it was scorched, and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

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never forgiveness, but is guilty
30 of an eternal sin: because they
said, He hath an unclean spi-
rit.
31 And there come his mother
and his brethren; and, standing
without, they sent unto him,
32 calling him. And a multitude
was sitting about him; and they
say unto him, Behold, thy mo-
ther and thy brethren without
33 seek for thee. And he answereth
them, and saith, Who is my
34 mother and my brethren? And
looking round on them which
sat round about him, he saith,
Behold, my mother and my
35 brethren! For whosoever shall
do the will of God, the same is
my brother, and sister, and
mother.
4 And again he began to teach
by the sea side. And there is
gathered unto him a very great
multitude, so that he entered
into a boat, and sat in the sea;
and all the multitude were by
2 the sea on the land. And he
taught them many things in pa-
rables, and said unto them in his
3 teaching, Hearken: Behold, the
4 sower went forth to sow: and it
came to pass, as he sowed, some
seed fell by the way side, and
the birds came and devoured it.
5 And other fell on the rocky
ground, where it had not much
earth; and straightway it sprang
up, because it had no deepness
6 of earth: and when the sun was
risen, it was scorched; and be-
cause it had no root, it withered
7 away. And other fell among the
thorns, and the thorns grew up,
and choked it, and it yielded no
8 fruit. And others fell into the
good ground, and yielded fruit,
growing up and increasing; and
brought forth, thirtyfold, and
sixtyfold, and a hundredfold.
9 And he said, Who hath ears to
hear, let him hear.
10 And when he was alone, they
that were about him with the
twelve asked of him the para-
11 bles. And he said unto them,
Unto you is given the mystery
of the kingdom of God: but
unto them that are without,
all things are done in parables:

ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν
30 αἰωνίου **κρίσεως**[21]. ὅτι ἔλεγον, Πνεῦμα
ἀκάθαρτον ἔχει.
31 **Ἔρχονται οὖν**[22] **οἱ ἀδελφοὶ καὶ ἡ μήτηρ**
αὐτοῦ[23], καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς
32 αὐτόν, φωνοῦντες αὐτόν. καὶ ἐκάθητο ὄχλος
περὶ αὐτόν· **εἶπον δὲ**[24] αὐτῷ, Ἰδού, ἡ μήτηρ
σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.
33 καὶ **ἀπεκρίθη αὐτοῖς λέγων**[25], Τίς ἐστιν ἡ
34 μήτηρ μου **ἢ**[26] οἱ ἀδελφοί μου; καὶ περι-
βλεψάμενος **κύκλῳ τοὺς περὶ αὐτὸν**[27] καθη-
μένους, λέγει, Ἴδε, ἡ μήτηρ μου καὶ οἱ
35 ἀδελφοί μου. ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα
τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή
μου[28] καὶ μήτηρ ἐστί.
4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν
θάλασσαν. καὶ **συνήχθη**[1] πρὸς αὐτὸν ὄχλος
πολύς[2], ὥστε αὐτὸν **ἐμβάντα εἰς τὸ πλοῖον**[3]
καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος
2 πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς **ἦν**[4]. καὶ
ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ
3 ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Ἀκούετε·
4 ἰδού, ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· καὶ
ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ
τὴν ὁδόν, καὶ ἦλθε τὰ πετεινὰ **τοῦ οὐρανοῦ**[5]
5 καὶ κατέφαγεν αὐτό. **ἄλλο δὲ**[6] ἔπεσεν ἐπὶ
τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ
εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος
6 γῆς· **ἡλίου δὲ ἀνατείλαντος**[7] ἐκαυματίσθη,
7 καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. καὶ
ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν
αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν
8 οὐκ ἔδωκε. καὶ **ἄλλο**[8] ἔπεσεν εἰς τὴν γῆν
τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα
καὶ **αὐξάνοντα**[9], καὶ ἔφερεν **ἓν**[10] τριάκοντα,
9 καὶ **ἓν**[10] ἑξήκοντα, καὶ **ἓν**[10] ἑκατόν. καὶ ἔλε-
γεν **αὐτοῖς**[11], **Ὁ ἔχων**[12] ὦτα ἀκούειν ἀκου-
έτω.
10 **Ὅτε δὲ**[13] ἐγένετο καταμόνας, **ἠρώτη-**
σαν[14] αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώ-
11 δεκα **τὴν παραβολήν**[15]. καὶ ἔλεγεν αὐτοῖς,
Ὑμῖν **δέδοται γνῶναι τὸ μυστήριον**[16] τῆς
βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς
ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται·

21 ἁμαρτήματος
22 Καὶ ἔρχονται
23 ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ
24 καὶ λέγουσιν
25 ἀποκριθεὶς αὐτοῖς λέγει
26 καὶ
27 τοὺς περὶ αὐτὸν κύκλῳ
28 om. μου

1 συνάγεται
2 πλεῖστος
3 εἰς πλοῖον ἐμβάντα
4 ἦσαν
5 om. τοῦ οὐρανοῦ
6 καὶ ἄλλο
7 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος
8 ἄλλα
9 αὐξανόμενα
10 εἰς
11 om. αὐτοῖς
12 Ὃς ἔχει
13 Καὶ ὅτε
14 ἠρώτων
15 τὰς παραβολάς
16 τὸ μυστήριον δέδοται

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* Matt. 13. 14.

12 * That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? And how then will you know all parables?

14 ¶ The Sower soweth the word.

15 And these are they by the way side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground, who when they have heard the word, immediately receive it with gladness:

17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns: such as hear the word,

19 And the cares of this world, * and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

* 1 Tim. 6. 17.

20 And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ * And he said unto them, Is a candle brought to be put under a ‖ bushel, or under a bed? and not to be set on a candlestick?

* Matt. 5. 15.

‖ *The word, in the original, signifieth a less measure as Matt.* 5. 15.

22 * For there is nothing hid, which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

* Matt. 10. 26.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what you hear: * With what measure ye mete, it shall be measured to you: And unto you that hear, shall more be given.

* Matt. 7. 2.

25 * For he that hath, to him shall be given: and he that hath not, from him shall be taken, even that which he hath.

* Matt. 13. 12.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep and rise night

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12 that seeing they may see, and
not perceive; and hearing they
may hear, and not understand;
lest haply they should turn again,
and it should be forgiven them.
13 And he saith unto them, Know
ye not this parable? and how
shall ye know all the para-
14 bles? The sower soweth the
15 word. And these are they by
the way side, where the word is
sown; and when they have heard,
straightway cometh Satan, and
taketh away the word which
16 hath been sown in them. And
these in like manner are they
that are sown upon the rocky
places, who, when they have heard
the word, straightway receive it
17 with joy; and they have no root
in themselves, but endure for a
while; then, when tribulation or
persecution ariseth because of
the word, straightway they stum-
18 ble. And others are they that
are sown among the thorns;
these are they that have heard
19 the word, and the cares of the
[1] world, and the deceitfulness of
riches, and the lusts of other
things entering in, choke the
word, and it becometh unfruit-
20 ful. And those are they that
were sown upon the good ground;
such as hear the word, and ac-
cept it, and bear fruit, thirtyfold,
and sixtyfold, and a hundred-
fold.
21 And he said unto them, Is the
lamp brought to be put under the
bushel, or under the bed, *and*
22 not to be put on the stand? For
there is nothing hid, save that it
should be manifested; neither
was *anything* made secret, but
23 that it should come to light. If
any man hath ears to hear, let
24 him hear. And he said unto them,
Take heed what ye hear: with
what measure ye mete it shall
be measured unto you: and more
25 shall be given unto you. For he
that hath, to him shall be given:
and he that hath not, from him
shall be taken away even that
which he hath.
26 And he said, So is the king-
dom of God, as if a man should
27 cast seed upon the earth; and
should sleep and rise night

[1] Or, *age*

12 *ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ*
ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε
ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς **τὰ ἁμαρτή-**
13 **ματα**[17]. *καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν*
παραβολὴν ταύτην; καὶ πῶς πάσας τὰς πα-
14 *ραβολὰς γνώσεσθε; ὁ σπείρων τὸν λόγον*
15 *σπείρει. οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδόν,*
ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσω-
σιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν
λόγον τὸν ἐσπαρμένον **ἐν ταῖς καρδίαις αὐ-**
16 **τῶν**[18]. *καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ*
πετρώδη σπειρόμενοι, οἵ, ὅταν ἀκούσωσι τὸν
λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐ-
17 *τόν, καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ*
πρόσκαιροί εἰσιν· εἶτα γενομένης θλίψεως
ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλί-
18 *ζονται. καὶ* **οὗτοί**[19] *εἰσιν οἱ εἰς τὰς ἀκάνθας*
*σπειρόμενοι**, [20]*οἱ τὸν λόγον* **ἀκούοντες**[21],
19 *καὶ αἱ μέριμναι τοῦ αἰῶνος* **τούτου**[22], *καὶ ἡ*
ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ
ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν
20 *λόγον, καὶ ἄκαρπος γίνεται. καὶ* **οὗτοί**[23]
εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες,
οἵτινες ἀκούουσι τὸν λόγον, καὶ παραδέχον-
ται, καὶ καρποφοροῦσιν, **ἓν**[24] *τριάκοντα, καὶ*
ἓν[24] *ἑξήκοντα, καὶ* **ἓν**[24] *ἑκατόν.*
21 *Καὶ ἔλεγεν αὐτοῖς, Μήτι ὁ λύχνος ἔρχεται*
ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην;
22 *οὐχ ἵνα ἐπὶ τὴν λυχνίαν* **ἐπιτεθῇ**[25]; *οὐ γάρ*
ἐστί τι κρυπτόν, **ὃ**[26] *ἐὰν μὴ*[27] *φανερωθῇ·*
οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανε-
23 *ρὸν ἔλθῃ. εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.*
24 *καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν*
ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ
25 *προστεθήσεται ὑμῖν* **τοῖς ἀκούουσιν**[28]. *ὃς*
γὰρ **ἂν ἔχῃ**[29], *δοθήσεται αὐτῷ· καὶ ὃς οὐκ*
ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
26 *Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ*
Θεοῦ, ὡς **ἐὰν**[30] *ἄνθρωπος βάλῃ τὸν σπόρον*
27 *ἐπὶ τῆς γῆς, καὶ καθεύδῃ καὶ ἐγείρηται νύκτα*

17 *om.* τὰ ἁμαρτήματα
18 εἰς αὐτούς
19 ἄλλοι
20 *add* οὗτοί εἰσιν
21 ἀκούσαντες
22 *om.* τούτου
23 ἐκεῖνοί
24 ἐν
25 τεθῇ
26 *om.* ὃ
27 *add* ἵνα
28 *om.* τοῖς ἀκούουσιν
29 ἔχει
30 *om.* ἐὰν

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and day, and the seed should spring, and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is ‖ brought forth, immediately he putteth in the sickle, because the harvest is come.

‖ Or, *ripe.*

30 ¶ And he said, * Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it?

* Matt. 13. 31.

31 It is like a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 * And with many such parables spake he the word unto them, as they were able to hear it.

* Matt. 13. 34.

34 But without a parable spake he not unto them, and when they were alone, he expounded all things to his disciples.

35 * And the same day, when the Even was come, he saith unto them, Let us pass over unto the other side.

* Matt. 8. 23.

36 And when they had sent away the multitude, they took him, even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? How is it that you have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

5 And * they came over unto the other side of the sea, into the country of the Gadarenes.

* Matt. 8. 28.

2 And when he was come out of the

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and day, and the seed should
spring up and grow, he knoweth
28 not how. The earth [1] beareth fruit
of herself; first the blade, then
the ear, then the full corn in the
29 ear. But when the fruit [2] is ripe,
straightway he [3] putteth forth
the sickle, because the harvest is
come.
30 And he said, How shall we
liken the kingdom of God? or
in what parable shall we set it
31 forth? [4] It is like a grain of
mustard seed, which, when it is
sown upon the earth, though it
be less than all the seeds that
32 are upon the earth, yet when it
is sown, groweth up, and becometh greater than all the herbs,
and putteth out great branches;
so that the birds of the heaven
can lodge under the shadow
thereof.
33 And with many such parables
spake he the word unto them,
as they were able to hear it:
34 and without a parable spake he
not unto them: but privately to
his own disciples he expounded
all things.
35 And on that day, when even
was come, he saith unto them,
Let us go over unto the other
36 side. And leaving the multitude,
they take him with them, even
as he was, in the boat. And
37 other boats were with him. And
there ariseth a great storm of
wind, and the waves beat into
the boat, insomuch that the boat
38 was now filling. And he himself was in the stern, asleep on
the cushion: and they awake
him, and say unto him, [5] Master,
carest thou not that we perish?
39 And he awoke, and rebuked the
wind, and said unto the sea,
Peace, be still. And the wind
ceased, and there was a great
40 calm. And he said unto them,
Why are ye fearful? have ye
41 not yet faith? And they feared
exceedingly, and said one to
another, Who then is this, that
even the wind and the sea obey
him?
5 And they came to the other
side of the sea, into the country of the Gerasenes. And
2 when he was come out of the

[1] Or, *yieldeth*
[2] Or, *alloweth*
[3] Or, *sendeth forth*
[4] Gr. *As unto.*
[5] Or, *Teacher*

καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μη-
28 κύνηται ὡς οὐκ οἶδεν αὐτός. αὐτομάτη **γὰρ**[31]
ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στά-
29 χυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. ὅταν
δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ
δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
30 Καὶ ἔλεγε, **Τίνι**[32] ὁμοιώσωμεν τὴν βασι-
λείαν τοῦ Θεοῦ; ἢ ἐν **ποίᾳ παραβολῇ παρα-**
31 **βάλωμεν αὐτήν**[33]; ὡς κόκκῳ σινάπεως, ὅς,
ὅταν σπαρῇ ἐπὶ τῆς γῆς, **μικρότερος**[34] πάν-
των τῶν σπερμάτων **ἐστὶ**[35] τῶν ἐπὶ τῆς γῆς·
32 καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται **πάν-**
των τῶν λαχάνων μείζων[36], καὶ ποιεῖ κλάδους
μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν
αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκη-
νοῦν.
33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει
αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν·
34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ᾽
ἰδίαν δὲ τοῖς **μαθηταῖς αὐτοῦ**[37] ἐπέλυε
πάντα.
35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ,
ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν.
36 καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν
αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ. καὶ ἄλλα **δὲ**[38]
37 **πλοιάρια**[39] ἦν μετ᾽ αὐτοῦ. καὶ γίνεται λαῖ-
λαψ ἀνέμου μεγάλη· **τὰ δὲ**[40] κύματα ἐπέ-
βαλλεν εἰς τὸ πλοῖον, ὥστε **αὐτὸ ἤδη γεμί-**
38 **ζεσθαι**[41]. καὶ ἦν **αὐτὸς**[42] **ἐπὶ**[43] τῇ πρύμνῃ
ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ **διε-**
γείρουσιν[44] αὐτόν, καὶ λέγουσιν αὐτῷ, Δι-
δάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;
39 καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε
τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. καὶ ἐκόπα-
σεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.
40 καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε **οὕτω**; **πῶς**
41 **οὐκ**[45] ἔχετε πίστιν; καὶ ἐφοβήθησαν φό-
βον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς
ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ
θάλασσα ὑπακούουσιν αὐτῷ;
5 Καὶ ἦλθον εἰς τὸ πέραν τῆς θα-
λάσσης, εἰς τὴν χώραν τῶν **Γαδαρη-**
2 **νῶν**[1]. καὶ **ἐξελθόντι αὐτῷ**[2] ἐκ τοῦ

[31] om. γὰρ
[32] Πῶς
[33] τίνι αὐτὴν παραβολῇ θῶμεν
[34] μικρότερον ὂν
[35] om. ἐστὶ (...γῆς.)
[36] μεῖζον πάντων τῶν λαχάνων
[37] ἰδίοις μαθηταῖς
[38] om. δὲ
[39] πλοῖα
[40] καὶ τὰ
[41] ἤδη γεμίζεσθαι τὸ πλοῖον
[42] αὐτὸς ἦν
[43] ἐν
[44] ἐγείρουσιν
[45] ; οὔπω

[1] Γερασηνῶν
[2] ἐξελθόντος αὐτοῦ

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ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs, and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he came and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine, feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the Legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

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boat, straightway there met him
out of the tombs a man with an
3 unclean spirit, who had his dwell-
ing in the tombs: and no man
could any more bind him, no,
4 not with a chain; because that
he had been often bound with
fetters and chains, and the chains
had been rent asunder by him,
and the fetters broken in pieces:
and no man had strength to
5 tame him. And always, night
and day, in the tombs and in the
mountains, he was crying out,
and cutting himself with stones.
6 And when he saw Jesus from
afar, he ran and worshipped
7 him; and crying out with a loud
voice, he saith, What have I to
do with thee, Jesus, thou Son of
the Most High God? I adjure
thee by God, torment me not.
8 For he said unto him, Come forth,
thou unclean spirit, out of the
9 man. And he asked him, What
is thy name? And he saith unto
him, My name is Legion; for we
10 are many. And he besought him
much that he would not send
them away out of the country.
11 Now there was there on the
mountain side a great herd of
12 swine feeding. And they be-
sought him, saying, Send us into
the swine, that we may enter
13 into them. And he gave them
leave. And the unclean spirits
came out, and entered into the
swine: and the herd rushed down
the steep into the sea, *in number*
about two thousand; and they
14 were choked in the sea. And
they that fed them fled, and told
it in the city, and in the coun-
try. And they came to see what
it was that had come to pass.
15 And they come to Jesus, and
behold [1] him that was possessed
with devils sitting, clothed and in
his right mind, *even* him that had
the legion: and they were afraid.
16 And they that saw it declared unto
them how it befell [1] him that was
possessed with devils, and con-
17 cerning the swine. And they be-
gan to beseech him to depart from
18 their borders. And as he was enter-
ing into the boat, he that had been
possessed with [2] devils besought
him that he might be with him.

[1] Or, *the demoniac*

[2] Gr. *demons.*

πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν
μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,
3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς **μνημείοις**[3]·
καὶ **οὔτε**[4] **ἁλύσεσιν**[5][6] οὐδεὶς ἠδύνατο αὐτὸν
4 δῆσαι, διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ
ἁλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ
τὰς ἁλύσεις, καὶ τὰς πέδας συντετρίφθαι·
5 καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι· καὶ διὰ
παντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς **ὄρεσι καὶ**
ἐν τοῖς μνήμασιν[7] ἦν κράζων καὶ κατακόπτων
6 ἑαυτὸν λίθοις. **ἰδὼν δὲ**[8] τὸν Ἰησοῦν ἀπὸ
μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ,
7 καὶ κράξας φωνῇ μεγάλῃ **εἶπε**[9], Τί ἐμοὶ καὶ
σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου;
ὁρκίζω σε τὸν Θεόν, μή με βασανίσῃς.
8 ἔλεγε γὰρ αὐτῷ, Ἔξελθε, τὸ πνεῦμα τὸ
9 ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. καὶ ἐπηρώτα
αὐτόν, Τί σοι ὄνομα; καὶ **ἀπεκρίθη, λέγων**[10],
10 Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. καὶ
παρεκάλει αὐτὸν πολλά, ἵνα μὴ αὐτοὺς ἀπο-
11 στείλῃ ἔξω τῆς χώρας. ἦν δὲ ἐκεῖ πρὸς **τὰ**
12 **ὄρη**[11] ἀγέλη χοίρων μεγάλη βοσκομένη· καὶ
παρεκάλεσαν αὐτὸν **πάντες οἱ δαίμονες**[12],
λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους,
13 ἵνα εἰς αὐτοὺς εἰσέλθωμεν. καὶ ἐπέτρεψεν
αὐτοῖς **εὐθέως ὁ Ἰησοῦς**[13]. καὶ ἐξελθόντα
τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς
χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ
κρημνοῦ εἰς τὴν θάλασσαν· **ἦσαν δὲ**[14] ὡς
δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.
14 **οἱ δὲ**[15] βόσκοντες **τοὺς χοίρους**[16] ἔφυγον,
καὶ **ἀνήγγειλαν**[17] εἰς τὴν πόλιν καὶ εἰς
τοὺς ἀγρούς. καὶ **ἐξῆλθον**[18] ἰδεῖν τί ἐστι
15 τὸ γεγονός· καὶ ἔρχονται πρὸς τὸν Ἰησοῦν,
καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμε-
νον **καὶ**[19] ἱματισμένον καὶ σωφρονοῦντα,
τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθη-
16 σαν. καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες
πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ
17 τῶν χοίρων. καὶ ἤρξαντο παρακαλεῖν
18 αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. καὶ
ἐμβάντος[20] αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει
αὐτὸν ὁ δαιμονισθείς, ἵνα ᾖ μετ' αὐτοῦ.

3 *μνήμασι*
4 *οὐδὲ* 5 *ἁλύσει*
6 *add οὐκέτι*
7 *μνήμασι καὶ ἐν τοῖς ὄρεσιν,*
8 *καὶ ἰδὼν*
9 *λέγει*
10 *λέγει αὐτῷ*
11 *τῷ ὄρει*
12 *om. πάντες οἱ δαίμονες*
13 *om. εὐθέως ὁ Ἰησοῦς*
14 (,) *om. ἦσαν δὲ*
15 *καὶ οἱ* 16 *αὐτοὺς*
17 *ἀπήγγειλαν*
18 *ἦλθον*
19 *om. καὶ*
20 *ἐμβαίνοντος*

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19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the Sea.

* Matt. 9. 18.

22 *And behold, there cometh one of the Rulers of the Synagogue, Jairus by name, and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her, that she may be healed, and she shall live.

24 And Jesus went with him, and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

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19 And he suffered him not, but
saith unto him, Go to thy house
unto thy friends, and tell them
how great things the Lord hath
done for thee, and *how* he had
20 mercy on thee. And he went
his way, and began to publish in
Decapolis how great things Jesus had done for him: and all
men did marvel.
21 And when Jesus had crossed
over again in the boat unto the
other side, a great multitude was
gathered unto him: and he was
22 by the sea. And there cometh
one of the rulers of the synagogue, Jaïrus by name; and seeing him, he falleth at his feet,
23 and beseecheth him much, saying, My little daughter is at the
point of death: *I pray thee*, that
thou come and lay thy hands on
her, that she may be [1]made whole, [1] Or, saved
24 and live. And he went with him;
and a great multitude followed
him, and they thronged him.
25 And a woman, which had an
26 issue of blood twelve years, and
had suffered many things of
many physicians, and had spent
all that she had, and was nothing bettered, but rather grew
27 worse, having heard the things
concerning Jesus, came in the
crowd behind, and touched his
28 garment. For she said, If I
touch but his garments, I shall
29 be [1]made whole. And straightway the fountain of her blood was
dried up; and she felt in her
body that she was healed of her
30 [2]plague. And straightway Jesus, [2] Gr. scourge.
perceiving in himself that the
power *proceeding* from him had
gone forth, turned him about in
the crowd, and said, Who touched my garments? And his disciples said unto him, Thou seest
31 ed my garments? And his disciples said unto him, Thou seest
the multitude thronging thee, and
sayest thou, Who touched me?
32 And he looked round about to
see her that had done this thing.
33 But the woman fearing and
trembling, knowing what had
been done to her, came and fell
down before him, and told him
34 all the truth. And he said unto
her, Daughter, thy faith hath
[3]made thee whole; go in peace, [3] Or, saved thee
and be whole of thy [2]plague.

19 ὁ **δὲ**[21] **Ἰησοῦς**[22] οὐκ ἀφῆκεν αὐτόν, ἀλλὰ
λέγει αὐτῷ, Ὕπαγε εἰς τὸν οἶκόν σου πρὸς
τοὺς σούς, καὶ **ἀνάγγειλον**[23] αὐτοῖς ὅσα σοι
20 ὁ Κύριος **ἐποίησε**[24], καὶ ἠλέησέ σε. καὶ
ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπό-
λει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες
ἐθαύμαζον.
21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ
πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος
πολὺς ἐπ᾽ αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.
22 καὶ **ἰδού**[25], ἔρχεται εἷς τῶν ἀρχισυναγώγων,
ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν, πίπτει πρὸς
23 τοὺς πόδας αὐτοῦ, καὶ **παρεκάλει**[26] αὐτὸν
πολλά, λέγων ὅτι Τὸ θυγάτριόν μου ἐσχά-
τως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας,
24 **ὅπως**[27] σωθῇ καὶ **ζήσεται**[28]. καὶ ἀπῆλθε
μετ᾽ αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πο-
λύς, καὶ συνέθλιβον αὐτόν.
25 Καὶ γυνή **τις**[29] οὖσα ἐν ῥύσει αἵματος ἔτη
26 δώδεκα, καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν
ἰατρῶν, καὶ δαπανήσασα τὰ παρ᾽ ἑαυτῆς
πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον
27 εἰς τὸ χεῖρον ἐλθοῦσα, ἀκούσασα[30] περὶ τοῦ
Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν, ἥψατο
28 τοῦ ἱματίου αὐτοῦ· ἔλεγε γὰρ ὅτι **Κἂν τῶν**
29 **ἱματίων αὐτοῦ ἅψωμαι**[31], σωθήσομαι. καὶ
εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς
30 μάστιγος. καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς
ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν,
ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, Τίς μου
31 ἥψατο τῶν ἱματίων; καὶ ἔλεγον αὐτῷ οἱ
μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλί-
32 βοντά σε, καὶ λέγεις, Τίς μου ἥψατο; καὶ
περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.
33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα
ὃ γέγονεν **ἐπ᾽**[32] αὐτῇ, ἦλθε καὶ προσέπεσεν
αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.
34 ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου
σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι
ὑγιὴς ἀπὸ τῆς μάστιγός σου.

[21] καὶ
[22] *om.* Ἰησοῦς
[23] ἀπάγγειλον
[24] πεποίηκε
[25] *om.* ἰδού
[26] παρακαλεῖ
[27] ἵνα
[28] ζήσῃ
[29] (-νὴ) *om.* τις
[30] *add* τὰ
[31] Ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ
[32] *om.* ἐπ᾽

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35 While he yet spake, there came from the Ruler of the Synagogue's *house*, certain which said, Thy daughter is dead, why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the Ruler of the Synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the Ruler of the Synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, *Talitha cumi*, which is, being interpreted, Damsel (I say unto thee) Arise.

42 And straightway the damsel arose, and walked, for she was of the age of twelve years: and they were astonished with a great astonishment.

43 And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

6 And *he went out from thence, and came into his own country, and his disciples follow him.

2 And when the Sabbath day was come, he began to teach in the Synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, *A Prophet is not without honour, but in his own country, and among his own kin, and in his own house.

* Matt. 13. 54.

* John 4. 44.

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35 While he yet spake, they come
from the ruler of the synagogue's
house, saying, Thy daughter is
dead: why troublest thou the
36 [1] Master any further? But Jesus,
[2] not heeding the word spoken,
saith unto the ruler of the synagogue, Fear not, only believe.
37 And he suffered no man to follow
with him, save Peter, and James,
and John the brother of James.
38 And they come to the house of
the ruler of the synagogue; and
he beholdeth a tumult, and *many*
weeping and wailing greatly.
39 And when he was entered in, he
saith unto them, Why make ye
a tumult, and weep? the child
40 is not dead, but sleepeth. And
they laughed him to scorn. But
he, having put them all forth,
taketh the father of the child
and her mother and them that
were with him, and goeth in
41 where the child was. And taking
the child by the hand, he saith
unto her, Talitha cumi; which is,
being interpreted, Damsel, I say
42 unto thee, Arise. And straightway the damsel rose up, and
walked; for she was twelve
years old. And they were amazed straightway with a great
43 amazement. And he charged
them much that no man should
know this: and he commanded
that *something* should be given
her to eat.
6 And he went out from thence;
and he cometh into his own
country; and his disciples follow
2 him. And when the sabbath was
come, he began to teach in the
synagogue: and [3] many hearing
him were astonished, saying,
Whence hath this man these
things? and, What is the wisdom
that is given unto this man, and
what mean such [4] mighty works
3 wrought by his hands? Is not
this the carpenter, the son of
Mary, and brother of James,
and Joses, and Judas, and
Simon? and are not his sisters
here with us? And they were
4 [5] offended in him. And Jesus
said unto them, A prophet is
not without honour, save in his
own country, and among his
own kin, and in his own house.

[1] Or, *Teacher*

[2] Or, *overhearing*

[3] Some ancient authorities insert *the*.

[4] Gr. *powers*.

[5] Gr. *caused to stumble*.

35 Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ
ἀρχισυναγώγου, λέγοντες ὅτι Ἡ θυγάτηρ
σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκα-
36 λον; ὁ δὲ Ἰησοῦς **εὐθέως**[33] **ἀκούσας**[34] τὸν
λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ,
37 Μὴ φοβοῦ, μόνον πίστευε. καὶ οὐκ ἀφῆκεν
οὐδένα **αὐτῷ**[35] συνακολουθῆσαι, εἰ μὴ Πέ-
τρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν
38 Ἰακώβου. καὶ **ἔρχεται**[36] εἰς τὸν οἶκον τοῦ
ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, καὶ*
39 κλαίοντας καὶ ἀλαλάζοντας πολλά. καὶ εἰσ-
ελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ
κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ
40 καθεύδει. καὶ κατεγέλων αὐτοῦ. **ὁ δέ**[37],
ἐκβαλὼν **ἅπαντας**[38], παραλαμβάνει τὸν πα-
τέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς
μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ
41 παιδίον **ἀνακείμενον**[39]. καὶ κρατήσας τῆς
χειρὸς τοῦ παιδίου, λέγει αὐτῇ, Ταλιθά,
κοῦμι· ὅ ἐστι μεθερμηνευόμενον, Τὸ κορά-
42 σιον, σοὶ λέγω, ἔγειραι. καὶ εὐθέως ἀνέστη
τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν
δώδεκα· καὶ ἐξέστησαν[40] ἐκστάσει μεγάλῃ.
43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς
γνῷ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.
6 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ **ἦλθεν**[1] εἰς τὴν
πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ
2 μαθηταὶ αὐτοῦ. καὶ γενομένου σαββάτου,
ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ [2]πολ-
λοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πό-
θεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα
αὐτῷ[3], **ὅτι**[4] καὶ[5] δυνάμεις τοιαῦται διὰ τῶν
3 χειρῶν αὐτοῦ **γίνονται**[6]; οὐχ οὗτός ἐστιν
ὁ τέκτων, ὁ υἱὸς Μαρίας, **ἀδελφὸς δὲ**[7] Ἰα-
κώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος;
καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς
4 ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. **ἔλεγε
δὲ**[8] αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστι προφή-
της ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ
ἐν τοῖς συγγενέσι[9] καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

33 *om.* εὐθέως
34 παρακούσας
35 μετ' αὐτοῦ
36 ἔρχονται
37 αὐτὸς δέ
38 πάντας
39 *om.* ἀνακείμενον
40 *add* εὐθὺς

1 ἔρχεται
2 *Marg. adds* οἱ
3 τούτῳ
4 *om.* ὅτι
5 *add* αἱ
6 γινόμεναι
7 καὶ ἀδελφὸς
8 καὶ ἔλεγεν
9 *add* (ν) αὐτοῦ

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5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. * And he went round about the villages, teaching.

7 ¶ * And he calleth unto him the twelve, and began to send them forth, by two and two, and gave them power over unclean spirits,

8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no ‖ money in their purse:

9 But be shod with sandals: and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 * And whosoever shall not receive you, nor hear you, when ye depart thence, * shake off the dust under your feet, for a testimony against them: Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, * and anointed with oil many, that were sick, and healed them.

14 * And king Herod heard *of him* (for his name was spread abroad:) and he said that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a Prophet, or as one of the Prophets.

16 * But when Herod heard *thereof*, he said, It is John, whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her.

18 For John had said unto Herod, * It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had ‖ a quarrel against him, and would have killed him, but she could not.

20 For Herod feared John, knowing that he was a just man, and an

* Matt. 9. 35. Luke 13. 22.
* Matt. 10. 1.
‖ *The word signifieth a piece of brass money, in value somewhat less than a farthing, Matt. 10. 9. but here it is taken in general for money.*
* Matt. 10. 14.
* Acts 13. 51.
* James 5. 14.
* Matt. 14. 1.
* Luke 3. 19.
* Lev. 18. 16.
‖ *Or, an inward grudge.*

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5 And he could there do no [1] mighty
work, save that he laid his hands
upon a few sick folk, and healed
6 them. And he marvelled because of their unbelief.
And he went round about the
villages teaching.
7 And he called unto him the
twelve, and began to send them
forth by two and two; and he
gave them authority over the
8 unclean spirits; and he charged
them that they should take nothing for *their* journey, save a
staff only; no bread, no wallet,
9 no [2] money in their [3] purse; but
to go shod with sandals: and,
said he, put not on two coats.
10 And he said unto them, Wheresoever ye enter into a house,
there abide till ye depart thence.
11 And whatsoever place shall not
receive you, and they hear you
not, as ye go forth thence, shake
off the dust that is under your
feet for a testimony unto them.
12 And they went out, and preached
13 that *men* should repent. And
they cast out many [4] devils, and
anointed with oil many that were
sick, and healed them.
14 And king Herod heard *thereof*;
for his name had become known:
and [5] he said, John [6] the Baptist
is risen from the dead, and therefore do these powers work in him.
15 But others said, It is Elijah. And
others said, *It is* a prophet, *even*
16 as one of the prophets. But Herod,
when he heard *thereof*, said, John,
whom I beheaded, he is risen.
17 For Herod himself had sent forth
and laid hold upon John, and
bound him in prison for the sake
of Herodias, his brother Philip's
18 wife: for he had married her. For
John said unto Herod, It is not
lawful for thee to have thy bro-
19 ther's wife. And Herodias set
herself against him, and desired
to kill him; and she could not;
20 for Herod feared John, knowing
that he was a righteous man and a

[1] Gr. *power.*
[2] Gr. *brass.*
[3] Gr. *girdle.*
[4] Gr. *demons.*
[5] Some ancient authorities read *they.*
[6] Gr. *the Baptizer.*

5 καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆ-
σαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς
6 χεῖρας, ἐθεράπευσε. καὶ ἐθαύμαζε διὰ τὴν
ἀπιστίαν αὐτῶν.
Καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων.
7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο
αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου
αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρ-
8 των. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν
αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ
πήραν, μὴ ἄρτον[10], μὴ εἰς τὴν ζώνην χαλ-
9 κόν· ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ
10 **ἐνδύσασθαι**[11] δύο χιτῶνας. καὶ ἔλεγεν αὐ-
τοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ
11 μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. καὶ ὅσοι
ἂν μὴ δέξωνται[12] ὑμᾶς, μηδὲ ἀκούσωσιν
ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν
χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρ-
τύριον αὐτοῖς. **ἀμὴν λέγω ὑμῖν, ἀνεκτότε-
ρον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ**
12 **κρίσεως, ἢ τῇ πόλει ἐκείνῃ**[13]. καὶ ἐξελθόν-
13 τες **ἐκήρυσσον**[14] ἵνα μετανοήσωσι· καὶ δαι-
μόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ
πολλοὺς ἀρρώστους καὶ ἐθεράπευον.
14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανε-
ρὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ **ἔλεγεν**[15]
ὅτι Ἰωάννης ὁ βαπτίζων **ἐκ νεκρῶν ἠγέρθη**[16],
καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν
15 αὐτῷ. ἄλλοι[17] ἔλεγον ὅτι Ἠλίας ἐστίν·
ἄλλοι δὲ ἔλεγον ὅτι Προφήτης **ἐστίν**[18],
16 **ἢ**[19] ὡς εἷς τῶν προφητῶν. ἀκούσας δὲ ὁ
Ἡρώδης **εἶπεν**[20] **ὅτι**[21] Ὃν ἐγὼ ἀπεκεφάλισα
Ἰωάννην, οὗτός **ἐστιν· αὐτὸς**[22] ἠγέρθη **ἐκ**
17 **νεκρῶν**[23]. αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας
ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν
τῇ[24] φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα
Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν
18 ἐγάμησεν. ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ
ὅτι Οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα
19 τοῦ ἀδελφοῦ σου. ἡ δὲ Ἡρωδιὰς ἐνεῖχεν
αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ
20 ἠδύνατο· ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν
Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ

[10] *ἄρτον, μὴ πήραν*
[11] *ἐνδύσησθε*
[12] *ὃς ἂν τόπος μὴ δέξηται*
[13] *om. ἀμὴν λέγω to end of ver.* 11
[14] *ἐκήρυξαν*
[15] *Marg. ἔλεγον*
[16] *ἐγήγερται ἐκ νεκρῶν*
[17] *add δὲ*
[18] *om. ἐστίν*
[19] *om. ἤ*
[20] *ἔλεγεν*
[21] *om. ὅτι*
[22] *om. ἐστιν· αὐτὸς*
[23] *om. ἐκ νεκρῶν*
[24] *om. τῇ*

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holy, and ‖ observed him: and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee:

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste, unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry, *yet* for his oaths' sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent ‖ an executioner, and commanded his head to be brought, and he went, and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 * And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32 * And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 * And Jesus when he came out, saw much people, and was moved with compassion toward them, be-

‖ Or, *kept him or saved him.*

‖ Or, *one of his guard.*

* Luke 9. 10.

* Matt. 14. 13.

* Matt. 9. 36.

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holy, and kept him safe. And when
he heard him, he [1] was much per-
plexed; and he heard him gladly.
21 And when a convenient day was
come, that Herod on his birth-
day made a supper to his lords,
and the [2] high captains, and the
22 chief men of Galilee; and when
[3] the daughter of Herodias her-
self came in and danced, [4] she
pleased Herod and them that sat
at meat with him; and the king
said unto the damsel, Ask of me
whatsoever thou wilt, and I will
23 give it thee. And he sware unto
her, Whatsoever thou shalt ask
of me, I will give it thee, unto
24 the half of my kingdom. And
she went out, and said unto her
mother, What shall I ask? And
she said, The head of John
25 [5] the Baptist. And she came in
straightway with haste unto the
king, and asked, saying, I will
that thou forthwith give me in
a charger the head of John [5] the
26 Baptist. And the king was ex-
ceeding sorry; but for the sake
of his oaths, and of them that
sat at meat, he would not reject
27 her. And straightway the king
sent forth a soldier of his guard,
and commanded to bring his
head: and he went and be-
28 headed him in the prison, and
brought his head in a charger,
and gave it to the damsel; and
the damsel gave it to her mother.
29 And when his disciples heard
thereof, they came and took up
his corpse, and laid it in a tomb.
30 And the apostles gather them-
selves together unto Jesus; and
they told him all things, what-
soever they had done, and what-
31 soever they had taught. And
he saith unto them, Come ye
yourselves apart into a desert
place, and rest a while. For
there were many coming and
going, and they had no leisure
32 so much as to eat. And they
went away in the boat to a desert
33 place apart. And *the people* saw
them going, and many knew *them*,
and they ran there together [6] on
foot from all the cities, and out-
34 went them. And he came forth
and saw a great multitude, and
he had compassion on them, be-

[1] Many ancient authorities read *did many things.*

[2] Or, *military tribunes* Gr. *chiliarchs.*

[3] Some ancient authorities read *his daughter Herodias.*

[4] Or, *it*

[5] Gr. *the Baptizer.*

[6] Or, *by land*

ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐ-
τοῦ, πολλὰ **ἐποίει**[25], *καὶ ἡδέως αὐτοῦ ἤκουε.*
21 *καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης*
τοῖς γενεσίοις αὐτοῦ δεῖπνον **ἐποίει**[26] *τοῖς*
μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ
22 *τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης*
τῆς θυγατρὸς **αὐτῆς τῆς**[27] *Ἡρωδιάδος καὶ*
ὀρχησαμένης, **καὶ ἀρεσάσης**[28] *τῷ Ἡρώδῃ*
καὶ τοῖς συνανακειμένοις, **εἶπεν ὁ βασιλεὺς**[29]
τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ
23 *δώσω σοί· καὶ ὤμοσεν αὐτῇ ὅτι Ὃ ἐάν με*
αἰτήσῃς, δώσω σοί, ἕως ἡμίσους τῆς βασι-
24 *λείας μου.* **ἡ δὲ**[30] *ἐξελθοῦσα εἶπε τῇ μητρὶ*
αὐτῆς, Τί **αἰτήσομαι**[31]; *ἡ δὲ εἶπε, Τὴν κεφα-*
25 *λὴν Ἰωάννου τοῦ* **Βαπτιστοῦ**[32]. *καὶ εἰσελ-*
θοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασι-
λέα, ᾐτήσατο, λέγουσα, Θέλω ἵνα **μοι δῷς**
ἐξαυτῆς[33] *ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου*
26 *τοῦ Βαπτιστοῦ. καὶ περίλυπος γενόμενος ὁ*
βασιλεύς, διὰ τοὺς ὅρκους καὶ τοὺς **συνανα-**
κειμένους[34] *οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.*
27 *καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκου-*
λάτωρα ἐπέταξεν **ἐνεχθῆναι**[35] *τὴν κεφαλὴν*
αὐτοῦ. **ὁ δὲ**[36] *ἀπελθὼν ἀπεκεφάλισεν αὐτὸν*
28 *ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ*
ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ·
καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐ-
29 *τῆς. καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον,*
καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν
μνημείῳ.
30 *Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν*
Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, **καὶ**[37]
31 *ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. καὶ* **εἶ-**
πεν[38] *αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν*
εἰς ἔρημον τόπον, καὶ **ἀναπαύεσθε**[39] *ὀλίγον.*
ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες
32 *πολλοί, καὶ οὐδὲ φαγεῖν ηὐκαίρουν. καὶ*
ἀπῆλθον **εἰς ἔρημον τόπον τῷ πλοίῳ**[40] *κατ'*
33 *ἰδίαν. καὶ εἶδον αὐτοὺς ὑπάγοντας* **οἱ ὄχλοι**[41],
καὶ ἐπέγνωσαν **αὐτὸν**[42] *πολλοί, καὶ πεζῇ*
ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ,
καὶ προῆλθον αὐτούς, **καὶ συνῆλθον πρὸς αὐ-**
34 **τόν**[43]. *καὶ ἐξελθὼν εἶδεν* **ὁ Ἰησοῦς**[44] *πολὺν*
ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' **αὐτοῖς**[45], *ὅτι*

[25] *ἠπόρει* text, not marg.
[26] *ἐποίησε*
[27] Marg. *αὐτοῦ*
[28] *ἤρεσε*
[29] · *ὁ δὲ βασιλεὺς εἶπε*
[30] *καὶ*
[31] *αἰτήσωμαι*
[32] *βαπτίζοντος*
[33] *ἐξαυτῆς δῷς μοι*
[34] *ἀνακειμένους*
[35] *ἐνέγκαι*
[36] *καὶ*
[37] om. *καὶ*
[38] *λέγει*
[39] *ἀναπαύσασθε*
[40] *ἐν τῷ πλοίῳ εἰς ἔρημον τόπον*
[41] om. *οἱ ὄχλοι*
[42] om. *αὐτὸν*
[43] om. , *καὶ συνῆλθον πρὸς αὐτόν*
[44] om. (ν) ὁ Ἰησοῦς
[45] *αὐτούς*

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cause they were as sheep not having a shepherd: and he began to teach them many things.

35 * And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed.

* Matt. 14. 15.

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ‖ pennyworth of bread, and give them to eat?

‖ *The Roman penny is seven pence half-penny as Matt.* 18. 28.

38 He saith unto them, How many loaves have ye? go, and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before ‖ unto Bethsaida, while he sent away the people.

‖ *Or, over against Bethsaida.*

46 And when he had sent them away, he departed into a mountain to pray.

47 *And when Even was come, the ship was in the midst of the Sea, and he alone on the land.

* Matt. 14. 23.

48 And he saw them toiling in rowing (for the wind was contrary unto them:) and about the fourth watch of the night, he cometh unto them, walking upon the Sea, and would have passed by them.

49 But when they saw him walking upon the Sea, they supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer, It is I, be not afraid.

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cause they were as sheep not hav-
ing a shepherd: and he began to
35 teach them many things. And
when the day was now far spent,
his disciples came unto him, and
said, The place is desert, and the
36 day is now far spent: send them
away, that they may go into the
country and villages round about,
and buy themselves somewhat to
37 eat. But he answered and said
unto them, Give ye them to eat.
And they say unto him, Shall we
go and buy two hundred [1] penny-
worth of bread, and give them
38 to eat? And he saith unto them,
How many loaves have ye? go
and see. And when they knew,
they say, Five, and two fishes.
39 And he commanded them that
all should [2] sit down by com-
panies upon the green grass.
40 And they sat down in ranks,
by hundreds, and by fifties.
41 And he took the five loaves
and the two fishes, and looking
up to heaven, he blessed, and
brake the loaves; and he gave
to the disciples to set before
them; and the two fishes divi-
42 ded he among them all. And
they did all eat, and were filled.
43 And they took up broken pieces,
twelve basketfuls, and also of
44 the fishes. And they that ate the
loaves were five thousand men.
45 And straightway he constrained
his disciples to enter into the
boat, and to go before *him* unto
the other side to Bethsaida, while
he himself sendeth the multitude
46 away. And after he had taken
leave of them, he departed into
47 the mountain to pray. And when
even was come, the boat was in
the midst of the sea, and he alone
48 on the land. And seeing them
distressed in rowing, for the wind
was contrary unto them, about
the fourth watch of the night he
cometh unto them, walking on the
sea; and he would have passed by
49 them: but they, when they saw
him walking on the sea, supposed
that it was an apparition, and
50 cried out: for they all saw him,
and were troubled. But he
straightway spake with them,
and saith unto them, Be of good
cheer: it is I; be not afraid.

[1] See marginal note on Matt. xviii. 28.

[2] Gr. *recline.*

ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ
35 ἤρξατο διδάσκειν αὐτοὺς πολλά. καὶ ἤδη
ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ
οἱ μαθηταὶ αὐτοῦ **λέγουσιν**[46] ὅτι Ἔρημός
36 ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· ἀπό-
λυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ
ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς **ἄρ-
τους.**[47] τί **γὰρ**[48] φάγωσιν **οὐκ ἔχουσιν**[49].
37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς
ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ, Ἀπελ-
θόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρ-
38 τους, καὶ **δῶμεν**[50] αὐτοῖς φαγεῖν; ὁ δὲ λέγει
αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε **καὶ**[51]
ἴδετε. καὶ γνόντες λέγουσι, Πέντε, καὶ δύο
39 ἰχθύας. καὶ ἐπέταξεν αὐτοῖς **ἀνακλῖναι**[52]
πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ
40 χόρτῳ. καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ
41 ἑκατὸν καὶ ἀνὰ πεντήκοντα. καὶ λαβὼν τοὺς
πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
εἰς τὸν οὐρανόν, εὐλόγησε, καὶ κατέκλασε
τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς **αὐ-
τοῦ**[53] ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο
42 ἰχθύας ἐμέρισε πᾶσι. καὶ ἔφαγον πάντες,
43 καὶ ἐχορτάσθησαν· καὶ ἦραν **κλασμάτων**[54]
δώδεκα **κοφίνους**[55] **πλήρεις**[56], καὶ ἀπὸ τῶν
44 ἰχθύων. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους
ὡσεὶ[57] πεντακισχίλιοι ἄνδρες.
45 Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ
ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ
πέραν πρὸς Βηθσαϊδά*, ἕως αὐτὸς **ἀπο-
46 λύσῃ**[58] τὸν ὄχλον. καὶ ἀποταξάμενος αὐ-
τοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.
47 καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ
τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.
48 καὶ **εἶδεν**[59] αὐτοὺς βασανιζομένους ἐν τῷ
ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς,
καὶ[60] περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρ-
χεται πρὸς αὐτούς, περιπατῶν ἐπὶ τῆς θαλάσ-
49 σης· καὶ ἤθελε παρελθεῖν αὐτούς. οἱ δέ, ἰδόν-
τες αὐτὸν **περιπατοῦντα ἐπὶ τῆς θαλάσσης**[61],
ἔδοξαν **φάντασμα εἶναι**[62], καὶ ἀνέκραξαν·
50 πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν.
καὶ εὐθέως[63] ἐλάλησε μετ' αὐτῶν, καὶ λέγει
αὐτοῖς, Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε.

[46] ἔλεγον
[47] *om.* ἄρτους.
[48] *om.* γὰρ
[49] *om.* οὐκ ἔχουσιν
[50] δώσομεν
[51] *om.* καὶ
[52] ἀνακλιθῆναι
[53] *om.* αὐτοῦ
[54] κλάσματα
[55] κοφίνων
[56] πληρώματα
[57] *om.* ὡσεὶ
[58] ἀπολύει
[59] ἰδὼν
[60] *om.* καὶ
[61] ἐπὶ τῆς θαλάσσης περιπατοῦντα
[62] ὅτι φάντασμά ἐστι
[63] ὁ δὲ εὐθὺς

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51 And he went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves, for their heart was hardened.

* Matt. 14. 34.

53 * And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched ‖ him, were made whole.

‖ *Or, it.*

* Matt. 15. 1.

7 Then * came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with ‖ defiled (that is to say, with unwashen) hands, they found fault.

‖ *Or, common.*

3 For the Pharisees and all the Jews, except they wash their hands ‖ oft, eat not, holding the tradition of the elders.

‖ *Or, diligently: in the Original, with the fist: Theophylact, up to the elbow.*

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and ‖ pots, brasen vessels, and of ‖ tables.

‖ *Sextarius, is about a pint and an half.*

‖ *Or, beds.*

5 Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the Elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you Hypocrites, as it is written, * This people honoureth me with their lips, but their heart is far from me.

* Is. 29. 13. Matt. 15. 8.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the Commandment of God, ye hold the tradition of men, as the washing of pots, and cups: and many other such like things ye do.

9 And he said unto them, Full well ye

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51 And he went up unto them into
the boat; and the wind ceased:
and they were sore amazed in
52 themselves; for they understood
not concerning the loaves, but
their heart was hardened.
53 And when they had [1] crossed
over, they came to the land unto
Gennesaret, and moored to the
54 shore. And when they were
come out of the boat, straight-
55 way *the people* knew him, and
ran round about that whole re-
gion, and began to carry about
on their beds those that were
sick, where they heard he was.
56 And wheresoever he entered,
into villages, or into cities, or
into the country, they laid the
sick in the marketplaces, and be-
sought him that they might touch
if it were but the border of his
garment: and as many as touched
[2] him were made whole.

7 And there are gathered together unto him the Pharisees,
and certain of the scribes, which
2 had come from Jerusalem, and
had seen that some of his dis-
ciples ate their bread with [3] de-
filed, that is, unwashen, hands.
3 For the Pharisees, and all the
Jews, except they wash their
hands [4] diligently, eat not, hold-
ing the tradition of the elders:
4 and *when they come* from the
marketplace, except they [5] wash
themselves, they eat not: and
many other things there be,
which they have received to
hold, [6] washings of cups, and
5 pots, and brasen vessels[7]. And
the Pharisees and the scribes
ask him, Why walk not thy
disciples according to the tra-
dition of the elders, but eat their
6 bread with [3] defiled hands? And
he said unto them, Well did
Isaiah prophesy of you hypo-
crites, as it is written,

This people honoureth me with
their lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching *as their* doctrines the
precepts of men.

8 Ye leave the commandment
of God, and hold fast the tra-
9 dition of men. And he said
unto them, Full well do ye

[1] Or, *crossed over to the land, they came unto Gennesaret*

[2] Or, *it*

[3] Or, *common*

[4] Or, *up to the elbow* Gr. *with the fist.*

[5] Gr. *baptize.* Some ancient authorities read *sprinkle themselves.*

[6] Gr. *baptizings.*

[7] Many ancient authorities add *and couches.*

51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ
ἐκόπασεν ὁ ἄνεμος· καὶ λίαν **ἐκ περισσοῦ**[64]
52 ἐν ἑαυτοῖς ἐξίσταντο, **καὶ ἐθαύμαζον**[65]. οὐ
γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· **ἦν γὰρ**[66] ἡ
καρδία αὐτῶν πεπωρωμένη.
53 Καὶ διαπεράσαντες **ἦλθον ἐπὶ τὴν γῆν**[67]
54 Γεννησαρέτ *, καὶ προσωρμίσθησαν. καὶ
ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως
55 ἐπιγνόντες αὐτόν, **περιδραμόντες**[68] ὅλην τὴν
περίχωρον[69] ἐκείνην,[70] ἤρξαντο ἐπὶ τοῖς
κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν,
56 ὅπου ἤκουον ὅτι **ἐκεῖ**[71] ἐστι. καὶ ὅπου ἂν εἰσ-
επορεύετο εἰς κώμας ἢ[72] πόλεις ἢ[72] ἀγρούς,
ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας,
καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν
ἥπτοντο[73] αὐτοῦ ἐσώζοντο.
7 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι,
καί τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱε-
2 ροσολύμων· καὶ ἰδόντες τινὰς τῶν μαθητῶν
αὐτοῦ[1] κοιναῖς χερσί, τοῦτ᾽ ἔστιν ἀνίπτοις,
3 **ἐσθίοντας**[2] [3]ἄρτους **ἐμέμψαντο**[4]. οἱ γὰρ Φα-
ρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ
νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες
4 τὴν παράδοσιν τῶν πρεσβυτέρων· καὶ ἀπὸ
ἀγορᾶς, ἐὰν μὴ **βαπτίσωνται**[5], οὐκ ἐσθίουσι·
καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν,
βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων
5 **καὶ κλινῶν**[6]. **ἔπειτα**[7] ἐπερωτῶσιν αὐτὸν οἱ
Φαρισαῖοι καὶ οἱ γραμματεῖς, Διατί οἱ μαθη-
ταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν
τῶν πρεσβυτέρων, ἀλλὰ **ἀνίπτοις**[8] χερσὶν
6 ἐσθίουσι τὸν ἄρτον; ὁ δὲ **ἀποκριθεὶς**[9] εἶπεν
αὐτοῖς ὅτι Καλῶς προεφήτευσεν Ἡσαΐας
περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται,
Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ
δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ.
7 μάτην δὲ σέβονταί με, διδάσκοντες διδασ-
8 καλίας ἐντάλματα ἀνθρώπων. ἀφέντες **γὰρ**[10]
τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παρά-
δοσιν τῶν ἀνθρώπων, **βαπτισμοὺς ξεστῶν
καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα**
9 **πολλὰ ποιεῖτε**[11]. καὶ ἔλεγεν αὐτοῖς, Καλῶς

64 *om.* ἐκ περισσοῦ
65 *om.* καὶ ἐθαύμαζον
66 ἀλλ᾽ ἦν
67 ἐπὶ τὴν γῆν ἦλθον εἰς
68 περιέδραμον
69 χώραν 70 *add* καὶ
71 *om.* ἐκεῖ
72 *add* εἰς
73 ἥψαντο

1 *add* ὅτι
2 ἐσθίουσι 3 *add* τοὺς
4 *om.* ἐμέμψαντο (*with* , *for* · *at end of ver.* 1).
5 *Marg.* ῥαντίσωνται
6 *om.* καὶ κλινῶν *text. not marg.*
7 καὶ
8 κοιναῖς
9 *om.* ἀποκριθεὶς
10 *om.* γὰρ
11 *om.* βαπτισμοὺς ξεστῶν *to end of ver.* 8

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‖ Or, frustrate.

‖reject the Commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and whoso curseth father or mother, let him die the death.

* Matt. 15. 5.

11 But ye say, If a man shall say to his father or mother, It is *Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: *he shall be free.*

12 And ye suffer him no more to do ought for his father, or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: And many such like things do ye.

* Matt. 15. 10.

14 ¶ *And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man that entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive that whatsoever thing from without entereth into the man, it cannot defile him,

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

* Gen. 6. 5. & 8. 21. Matt. 15. 19.

21 *For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

* Matt. 15. 21.

24 ¶ *And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it, but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

‖ Or, Gentile.

26 (The woman was a ‖Greek, a Syrophenician by nation:) and she besought him that he would cast forth the devil out of her daughter.

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reject the commandment of God,
that ye may keep your tradi-
10 tion. For Moses said, Honour thy
father and thy mother; and, He
that speaketh evil of father or
mother, let him [1] die the death:
11 but ye say, If a man shall say to
his father or his mother, That
wherewith thou mightest have
been profited by me is Corban,
12 that is to say, Given *to God*; ye no
longer suffer him to do aught for
13 his father or his mother; making
void the word of God by your tra-
dition, which ye have delivered:
and many such like things ye do.
14 And he called to him the multi-
tude again, and said unto them,
Hear me all of you, and under-
15 stand: there is nothing from with-
out the man, that going into him
can defile him: but the things
which proceed out of the man are
17 those that defile the man.[2] And
when he was entered into the
house from the multitude, his dis-
ciples asked of him the parable.
18 And he saith unto them, Are ye
so without understanding also?
Perceive ye not, that whatso-
ever from without goeth into the
19 man, *it* cannot defile him; be-
cause it goeth not into his heart,
but into his belly, and goeth out
into the draught? *This he said*,
20 making all meats clean. And
he said, That which proceedeth
out of the man, that defileth the
21 man. For from within, out of the
heart of men, [3] evil thoughts pro-
22 ceed, fornications, thefts, mur-
ders, adulteries, covetings, wick-
ednesses, deceit, lasciviousness,
an evil eye, railing, pride, foolish-
23 ness: all these evil things proceed
from within, and defile the man.
24 And from thence he arose, and
went away into the borders of
Tyre [4] and Sidon. And he en-
tered into a house, and would
have no man know it: and he
25 could not be hid. But straight-
way a woman, whose little
daughter had an unclean spirit,
having heard of him, came and
26 fell down at his feet. Now the
woman was a [5] Greek, a Syrophœ-
nician by race. And she besought
him that he would cast forth
the [6] devil out of her daughter.

[1] Or, *surely die*

[2] Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.*

[3] Gr. *thoughts that are evil.*

[4] Some ancient authorities omit *and Sidon.*

[5] Or, *Gentile*

[6] Gr. *demon.*

ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν πα-
10 ράδοσιν ὑμῶν τηρήσητε. Μωσῆς γὰρ εἶπε,
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου·
καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ
11 τελευτάτω· ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄν-
θρωπος τῷ πατρὶ ἢ τῇ μητρί, Κορβᾶν, ὅ
12 ἐστι, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· **καὶ**[12]
οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ
13 αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, ἀκυροῦντες τὸν
λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρε-
δώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποι-
14 εῖτε. καὶ προσκαλεσάμενος **πάντα**[13] τὸν
ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετέ μου πάντες,
15 καὶ συνίετε. οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώ-
που εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται αὐ-
τὸν κοινῶσαι· ἀλλὰ τὰ **ἐκπορευόμενα ἀπ'
αὐτοῦ**[14], **ἐκεῖνά**[15] ἐστι τὰ κοινοῦντα τὸν ἄν-
16 θρωπον. [16]**εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.**
17 καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου,
ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ **περὶ τῆς
18 παραβολῆς**[17]. καὶ λέγει αὐτοῖς, Οὕτω καὶ
ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ
ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ
19 δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπορεύεται
αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν·
καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, **καθα-
20 ρίζον**[18] πάντα τὰ βρώματα. ἔλεγε δὲ ὅτι
Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο
21 κοινοῖ τὸν ἄνθρωπον. ἔσωθεν γάρ, ἐκ τῆς
καρδίας τῶν ἀνθρώπων, οἱ διαλογισμοὶ οἱ
κακοὶ ἐκπορεύονται, **μοιχεῖαι, πορνεῖαι, φό-
22 νοι, κλοπαί**[19], πλεονεξίαι, πονηρίαι, δόλος,
ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία,
23 ὑπερηφανία, ἀφροσύνη· πάντα ταῦτα τὰ
πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν
ἄνθρωπον.
24 **Καὶ ἐκεῖθεν**[20] ἀναστὰς ἀπῆλθεν εἰς τὰ
μεθόρια Τύρου **καὶ Σιδῶνος**[21]. καὶ εἰσελθὼν
εἰς **τὴν**[22] οἰκίαν, οὐδένα ἤθελε γνῶναι, καὶ
25 οὐκ ἠδυνήθη λαθεῖν. **ἀκούσασα γὰρ**[23] γυνὴ
περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦ-
μα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς
26 πόδας αὐτοῦ· ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συρο-
φοίνισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ
δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

[12] (, *for* ·) *om.* καὶ

[13] πάλιν

[14] ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα

[15] *om.* ἐκεῖνά

[16] *om. ver.* 16 *text, not marg.*

[17] τὴν παραβολὴν

[18] (;) καθαρίζων

[19] πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι

[20] Ἐκεῖθεν δὲ

[21] *Marg. om.* καὶ Σιδῶνος

[22] *om.* τὴν

[23] ἀλλ' εὐθὺς ἀκούσασα

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27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes Lord, yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue,

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it,

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

8 In those days *the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

* Matt. 15. 32.

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

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27 And he said unto her, Let the
children first be filled: for it is
not meet to take the children's
[1]bread and cast it to the dogs.
28 But she answered and saith unto
him, Yea, Lord: even the dogs
under the table eat of the chil-
29 dren's crumbs. And he said
unto her, For this saying go thy
way; the [2]devil is gone out of
30 thy daughter. And she went
away unto her house, and found
the child laid upon the bed, and
the [2]devil gone out.
31 And again he went out from
the borders of Tyre, and came
through Sidon unto the sea of
Galilee, through the midst of the
32 borders of Decapolis. And they
bring unto him one that was
deaf, and had an impediment in
his speech; and they beseech
him to lay his hand upon him.
33 And he took him aside from the
multitude privately, and put his
fingers into his ears, and he
spat, and touched his tongue;
34 and looking up to heaven, he
sighed, and saith unto him, Eph-
35 phatha, that is, Be opened. And
his ears were opened, and the
bond of his tongue was loosed,
36 and he spake plain. And he
charged them that they should
tell no man: but the more he
charged them, so much the more
a great deal they published it.
37 And they were beyond measure
astonished, saying, He hath done
all things well: he maketh even
the deaf to hear, and the dumb
to speak.
8 In those days, when there was
again a great multitude, and
they had nothing to eat, he
called unto him his disciples,
2 and saith unto them, I have
compassion on the multitude,
because they continue with me
now three days, and have no-
3 thing to eat: and if I send them
away fasting to their home, they
will faint in the way; and some
of them are come from far.
4 And his disciples answered him,
Whence shall one be able to
fill these men with [3]bread here
5 in a desert place? And he
asked them, How many loaves
have ye? And they said, Seven.

[1] Or, *loaf*

[2] Gr. *demon.*

[3] Gr. *loaves.*

27 **ὁ δὲ Ἰησοῦς εἶπεν**[24] αὐτῇ, Ἄφες πρῶτον
χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλόν ἐστι
λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς
28 κυναρίοις. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ,
Ναί, Κύριε· καὶ **γὰρ**[25] τὰ κυνάρια ὑποκάτω
τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν
29 παιδίων. καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν
λόγον ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς
30 θυγατρός σου. καὶ ἀπελθοῦσα εἰς τὸν οἶκον
αὐτῆς, εὗρε **τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν
θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης**[26].
31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου
καὶ Σιδῶνος, ἦλθε πρὸς[27] τὴν θάλασσαν τῆς
Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.
32 καὶ φέρουσιν αὐτῷ κωφὸν[28] μογιλάλον, καὶ
παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν
33 χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ
ὄχλου κατ᾽ ἰδίαν, ἔβαλε τοὺς δακτύλους αὐ-
τοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψατο
34 τῆς γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν
οὐρανόν, ἐστέναξε, καὶ λέγει αὐτῷ, Ἐφφαθά,
35 ὅ ἐστι, Διανοίχθητι. καὶ **εὐθέως**[29] διηνοίχθη-
σαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς
36 γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. καὶ διε-
στείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ
αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισ-
37 σότερον ἐκήρυσσον. καὶ ὑπερπερισσῶς ἐξε-
πλήσσοντο, λέγοντες, Καλῶς πάντα πεποίηκε·
καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ **τοὺς**[30]
ἀλάλους λαλεῖν.
8 Ἐν ἐκείναις ταῖς ἡμέραις, **παμπόλλου**[1]
ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι,
προσκαλεσάμενος **ὁ Ἰησοῦς**[2] τοὺς μαθητὰς
2 αὐτοῦ λέγει αὐτοῖς, Σπλαγχνίζομαι ἐπὶ τὸν
ὄχλον· ὅτι ἤδη **ἡμέρας**[3] τρεῖς προσμένουσί
3 μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἐὰν ἀπο-
λύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθή-
σονται ἐν τῇ ὁδῷ· **τινὲς γὰρ**[4] αὐτῶν[5] μακρόθεν
4 ἥκασι. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐ-
τοῦ, Πόθεν τούτους δυνήσεταί τις ὧδε χορτά-
5 σαι ἄρτων ἐπ᾽ ἐρημίας; καὶ ἐπηρώτα αὐτούς,
Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον, Ἑπτά.

[24] *καὶ ἔλεγεν*
[25] *om.* γὰρ
[26] τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην, καὶ τὸ δαιμόνιον ἐξεληλυθός
[27] ἦλθε διὰ Σιδῶνος εἰς
[28] *add* καὶ
[29] *om.* εὐθέως
[30] *om.* τοὺς
[1] πάλιν πολλοῦ
[2] *om.* ὁ Ἰησοῦς
[3] ἡμέραι
[4] καί τινες
[5] *add* ἀπὸ

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6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up, of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand, and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

* Matt. 16. 1.

11 * And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again, departed to the other side.

* Matt. 16. 5.

14 ¶ * Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

* Matt. 16. 7.

16 And they reasoned among themselves, saying, *It is* * because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears hear ye not? And do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand: how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida,

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6 And he commandeth the multitude to sit down on the ground:
and he took the seven loaves, and
having given thanks, he brake,
and gave to his disciples, to set
before them; and they set them
7 before the multitude. And they
had a few small fishes: and having blessed them, he commanded
to set these also before them.
8 And they did eat, and were filled:
and they took up, of broken pieces
that remained over, seven bas-
9 kets. And they were about four
thousand: and he sent them away.
10 And straightway he entered into
the boat with his disciples, and
came into the parts of Dalmanutha.
11 And the Pharisees came forth,
and began to question with him,
seeking of him a sign from hea-
12 ven, tempting him. And he
sighed deeply in his spirit, and
saith, Why doth this generation
seek a sign? verily I say unto
you, There shall no sign be given
13 unto this generation. And he
left them, and again entering into *the boat* departed to the other
side.
14 And they forgot to take
bread; and they had not in the
boat with them more than one
15 loaf. And he charged them,
saying, Take heed, beware of
the leaven of the Pharisees
16 and the leaven of Herod. And
they reasoned one with another,
[1] saying, [2] We have no bread.
17 And Jesus perceiving it saith
unto them, Why reason ye, because ye have no bread? do ye
not yet perceive, neither understand? have ye your heart
18 hardened? Having eyes, see ye
not? and having ears, hear ye
not? and do ye not remember?
19 When I brake the five loaves
among the five thousand, how
many [3] baskets full of broken
pieces took ye up? They say
20 unto him, Twelve. And when
the seven among the four thousand, how many [3] basketfuls of
broken pieces took ye up? And
21 they say unto him, Seven. And
he said unto them, Do ye not
yet understand?
22 And they come unto Bethsaida.

[1] Some ancient authorities read *because they had no bread.*

[2] Or, It is *because we have no bread.*

[3] *Basket* in ver. 19 and 20 represents different Greek words.

6 καὶ **παρήγγειλε**[6] τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς
γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαρι-
στήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐ-
τοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ.
7 καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας[7]
8 εἶπε **παραθεῖναι καὶ αὐτά**[8]. **ἔφαγον δέ**[9], καὶ
ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλα-
9 σμάτων ἑπτὰ σπυρίδας. ἦσαν δὲ **οἱ φα-
γόντες**[10] ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν
10 αὐτούς. καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον
μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη
Δαλμανουθά.
11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο
συζητεῖν αὐτῷ, ζητοῦντες παρ᾿ αὐτοῦ ση-
μεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.
12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει,
Τί ἡ γενεὰ αὕτη **σημεῖον ἐπιζητεῖ**[11]; ἀμὴν
λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ
13 σημεῖον. καὶ ἀφεὶς αὐτούς, **ἐμβὰς πάλιν**[12]
εἰς τὸ πλοῖον[13], ἀπῆλθεν εἰς τὸ πέραν.
14 Καὶ ἐπελάθοντο **οἱ μαθηταὶ**[14] λαβεῖν ἄρ-
τους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ᾿
15 ἑαυτῶν ἐν τῷ πλοίῳ. καὶ διεστέλλετο αὐ-
τοῖς, λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης
16 τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. καὶ
διελογίζοντο πρὸς ἀλλήλους, λέγοντες ὅτι
17 **Ἄρτους οὐκ ἔχομεν**[15]. καὶ γνοὺς ὁ Ἰησοῦς
λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους
οὐκ ἔχετε; οὔπω νοεῖτε, οὐδὲ συνίετε; **ἔτι**[16]
18 πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφ-
θαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχον-
19 τες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; ὅτε
τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντα-
κισχιλίους, πόσους κοφίνους πλήρεις κλα-
σμάτων ἤρατε; λέγουσιν αὐτῷ, Δώδεκα.
20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους,
πόσων σπυρίδων πληρώματα κλασμάτων
21 ἤρατε; **οἱ δὲ εἶπον**[17], Ἑπτά. καὶ ἔλεγεν
αὐτοῖς, **Πῶς**[18] **οὐ**[19] συνίετε;
22 Καὶ **ἔρχεται**[20] εἰς Βηθσαϊδά *.

[6] παραγγέλλει
[7] *add* αὐτὰ
[8] καὶ ταῦτα παρατιθέναι
[9] καὶ ἔφαγον
[10] *om.* οἱ φαγόντες
[11] ζητεῖ σημεῖον
[12] πάλιν ἐμβὰς
[13] *om.* εἰς τὸ πλοῖον
[14] *om.* οἱ μαθηταὶ
[15] *Marg.* ἔχουσι
[16] *om.* ἔτι
[17] καὶ λέγουσιν αὐτῷ
[18] *om.* Πῶς [19] Οὔπω
[20] ἔρχονται

1611

and they bring a blind man unto him, and besought him to touch him:

23 And he took the blind man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hands upon him, he asked him, if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

* Matt. 16. 13.

27 ¶ *And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias: and others, one of the Prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the Elders, and of the chief Priests, and Scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

* Matt. 10. 38.

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, *Whosoever will come after me, let him deny himself, and take up his cross and follow me.

35 For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

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And they bring to him a blind
man, and beseech him to touch
23 him. And he took hold of the
blind man by the hand, and
brought him out of the village;
and when he had spit on his
eyes, and laid his hands upon
him, he asked him, Seest thou
24 aught? And he looked up, and
said, I see men; for I behold
25 *them* as trees, walking. Then
again he laid his hands upon
his eyes; and he looked stedfastly, and was restored, and
26 saw all things clearly. And he
sent him away to his home, saying, Do not even enter into the
village.
27 And Jesus went forth, and
his disciples, into the villages of
Cæsarea Philippi: and in the
way he asked his disciples, saying unto them, Who do men
28 say that I am? And they told
him, saying, John the Baptist:
and others, Elijah; but others,
29 One of the prophets. And he
asked them, But who say ye
that I am? Peter answereth
and saith unto him, Thou art
30 the Christ. And he charged
them that they should tell no
31 man of him. And he began to
teach them, that the Son of man
must suffer many things, and be
rejected by the elders, and the
chief priests, and the scribes,
and be killed, and after three
32 days rise again. And he spake
the saying openly. And Peter
took him, and began to rebuke
33 him. But he turning about,
and seeing his disciples, rebuked Peter, and saith, Get thee
behind me, Satan: for thou
mindest not the things of God,
34 but the things of men. And
he called unto him the multitude with his disciples, and
said unto them, If any man
would come after me, let him
deny himself, and take up his
35 cross, and follow me. For whosoever would save his [1]life [1] Or, soul
shall lose it; and whosoever
shall lose his [1]life for my sake
and the gospel's shall save
36 it. For what doth it profit a man, to gain the whole
world, and forfeit his [1]life?

καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦ-
23 σιν αὐτὸν ἵνα αὐτοῦ ἅψηται. καὶ ἐπιλα-
βόμενος τῆς χειρὸς τοῦ τυφλοῦ, **ἐξήγαγεν**[21]
αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ
ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπη-
24 ρώτα αὐτὸν εἴ τι **βλέπει.**[22] καὶ ἀναβλέψας
ἔλεγε, Βλέπω τοὺς ἀνθρώπους[23] ὡς δένδρα[24]
25 περιπατοῦντας. εἶτα πάλιν ἐπέθηκε τὰς χεῖ-
ρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ **ἐποίησεν**
αὐτὸν ἀναβλέψαι.[25] καὶ ἀποκατεστάθη, καὶ
26 **ἐνέβλεψε**[26] τηλαυγῶς **ἅπαντας**[27]. καὶ ἀπέ-
στειλεν αὐτὸν εἰς **τὸν**[28] οἶκον αὐτοῦ, λέγων,
Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, **μηδὲ εἴπῃς**
τινὶ ἐν τῇ κώμῃ[29].
27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ
αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίπ-
που· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς
αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ
28 ἄνθρωποι εἶναι; οἱ δὲ **ἀπεκρίθησαν**[30], Ἰω-
άννην τὸν Βαπτιστήν· καὶ ἄλλοι Ἠλίαν, ἄλ-
29 λοι δὲ **ἕνα**[31] τῶν προφητῶν. καὶ αὐτὸς **λέγει**
αὐτοῖς[32], Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
ἀποκριθεὶς **δὲ**[33] ὁ Πέτρος λέγει αὐτῷ, Σὺ
30 εἶ ὁ Χριστός. καὶ ἐπετίμησεν αὐτοῖς, ἵνα
31 μηδενὶ λέγωσι περὶ αὐτοῦ. καὶ ἤρξατο δι-
δάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώ-
που πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
ἀπὸ[34] τῶν πρεσβυτέρων καὶ[35] ἀρχιερέων
καὶ[35] γραμματέων, καὶ ἀποκτανθῆναι, καὶ
32 μετὰ τρεῖς ἡμέρας ἀναστῆναι· καὶ παρρησίᾳ
τὸν λόγον ἐλάλει. καὶ προσλαβόμενος αὐ-
33 τὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾷν αὐτῷ. ὁ δὲ
ἐπιστραφείς, καὶ ἰδὼν τοὺς μαθητὰς αὐ-
τοῦ, ἐπετίμησε τῷ Πέτρῳ, **λέγων**[36], Ὕπαγε
ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ
34 τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. καὶ
προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μα-
θηταῖς αὐτοῦ, εἶπεν αὐτοῖς, **Ὅστις**[37] θέλει
ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτόν,
καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολου-
35 θείτω μοι. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν
αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ
36 τοῦ εὐαγγελίου, **οὗτος**[38] σώσει αὐτήν. τί
γὰρ **ὠφελήσει**[39] ἄνθρωπον, **ἐὰν κερδήσῃ**[40] τὸν
κόσμον ὅλον, καὶ **ζημιωθῇ**[41] τὴν ψυχὴν αὐτοῦ;

[21] ἐξήνεγκεν
[22] βλέπεις;
[23] *add* , ὅτι
[24] *add* ὁρῶ
[25] διέβλεψε,
[26] ἐνέβλεπε
[27] ἅπαντα
[28] *om.* τὸν
[29] *om.* , μηδὲ εἴπῃς *to end of verse*
[30] εἶπον αὐτῷ λέγοντες
[31] ὅτι Εἷς
[32] ἐπηρώτα αὐτούς
[33] *om.* δὲ
[34] ὑπὸ [35] *add* τῶν
[36] καὶ λέγει
[37] Εἴ τις
[38] *om.* οὗτος
[39] ὠφελεῖ [40] κερδῆσαι
[41] ζημιωθῆναι

1611

37 Or what shall a man give in exchange for his soul?

* Matt. 10. 33. 38 *Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy Angels.

* Matt. 16. 28. 9 And he said unto them, *Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

* Matt. 17. 1. 2 ¶ *And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow: so as no Fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered, and said to Jesus, Master, it is good for us to be here, and let us make three Tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man, what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the Scribes that Elias must first come?

12 And he answered, and told them, Elias verily cometh first, and restoreth all things, and *how it is written of the Son of man, that he must suffer many things, and be set at nought. * Is. 53. 2, &c.

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37 For what should a man give in
38 exchange for his [1]life? For [1] Or, *soul*
whosoever shall be ashamed of
me and of my words in this
adulterous and sinful generation, the Son of man also shall
be ashamed of him, when he
cometh in the glory of his
Father with the holy angels.
9 And he said unto them, Verily I
say unto you, There be some
here of them that stand *by*,
which shall in no wise taste of
death, till they see the kingdom
of God come with power.
2 And after six days Jesus
taketh with him Peter, and
James, and John, and bringeth
them up into a high mountain
apart by themselves: and he
was transfigured before them:
3 and his garments became glistering, exceeding white; so as
no fuller on earth can whiten
4 them. And there appeared unto
them Elijah with Moses: and
they were talking with Jesus.
5 And Peter answereth and saith
to Jesus, Rabbi, it is good for
us to be here: and let us make
three [2]tabernacles; one for thee, [2] Or, *booths*
and one for Moses, and one for
6 Elijah. For he wist not what to
answer; for they became sore
7 afraid. And there came a cloud
overshadowing them: and there
came a voice out of the cloud,
This is my beloved Son: hear
8 ye him. And suddenly looking
round about, they saw no one
any more, save Jesus only with
themselves.
9 And as they were coming down
from the mountain, he charged
them that they should tell no man
what things they had seen, save
when the Son of man should have
10 risen again from the dead. And
they kept the saying, questioning among themselves what the
rising again from the dead
11 should mean. And they asked
him, saying, [3]The scribes say [3] Or, How is it *that the scribes say... come?*
that Elijah must first come.
12 And he said unto them, Elijah
indeed cometh first, and restoreth all things: and how is
it written of the Son of man,
that he should suffer many
things and be set at nought?

37 ἢ **τί δώσει**[42] ἄνθρωπος ἀντάλλαγμα τῆς
38 ψυχῆς αὐτοῦ; ὃς γὰρ ἂν ἐπαισχυνθῇ με
καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ
τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ
ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ
ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγ-
9 γέλων τῶν ἁγίων. καὶ ἔλεγεν αὐτοῖς, Ἀ-
μὴν λέγω ὑμῖν, ὅτι εἰσί τινες **τῶν ὧδε**[1]
ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου,
ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυ-
θυῖαν ἐν δυνάμει.
2 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰη-
σοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν
Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψη-
λὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμ-
3 προσθεν αὐτῶν· καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο
στίλβοντα, λευκὰ λίαν **ὡς χιών**[2], οἷα γναφεὺς
4 ἐπὶ τῆς γῆς οὐ δύναται[3] λευκᾶναι. καὶ ὤφθη
αὐτοῖς Ἡλίας σὺν Μωσεῖ, καὶ ἦσαν συλλα-
5 λοῦντες τῷ Ἰησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος
λέγει τῷ Ἰησοῦ, Ῥαββί, καλόν ἐστιν ἡμᾶς
ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ
6 μίαν, καὶ Μωσεῖ μίαν, καὶ Ἡλίᾳ μίαν. οὐ
γὰρ ᾔδει τί **λαλήσῃ**[4]· **ἦσαν γὰρ ἔκφοβοι**[5].
7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ
ἦλθε[6] φωνὴ ἐκ τῆς νεφέλης, **λέγουσα**[7], Οὗ-
τός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ
8 ἀκούετε. καὶ ἐξάπινα περιβλεψάμενοι, οὐ-
κέτι οὐδένα εἶδον, **ἀλλὰ**[8] τὸν Ἰησοῦν μόνον
μεθ' ἑαυτῶν.
9 **Καταβαινόντων δὲ**[9] αὐτῶν ἀπὸ τοῦ ὄρους,
διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται
ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ
10 νεκρῶν ἀναστῇ. καὶ τὸν λόγον ἐκράτησαν πρὸς
ἑαυτούς, συζητοῦντες τί ἐστι τὸ ἐκ νεκρῶν
11 ἀναστῆναι. καὶ ἐπηρώτων αὐτόν, λέγοντες
ὅτι Λέγουσιν[10] οἱ γραμματεῖς ὅτι Ἡλίαν δεῖ
12 ἐλθεῖν πρῶτον; ὁ δὲ **ἀποκριθείς, εἶπεν**[11] αὐ-
τοῖς, Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ
πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ
ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ.†

[42] τί γὰρ δοῖ
[1] ὧδε τῶν
[2] *om.* ὡς χιὼν
[3] *add* οὕτω
[4] ἀποκριθῇ
[5] ἔκφοβοι γὰρ ἐγένοντο
[6] ἐγένετο
[7] *om.* λέγουσα
[8] εἰ μὴ
[9] Καὶ καταβαινόντων
[10] (*Marg.* , Ὅτι λέγουσιν)
[11] ἔφη
† (;)

1611

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ *And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

* Matt. 17. 14.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the Scribes, What question ye ‖ with them?

‖ *Or, among yourselves.*

17 And one of the multitude answered, and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he ‖ teareth him, and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

‖ *Or, dasheth him.*

19 He answereth him, and saith, O faithless generation, how long shall I be with you, how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out and said with tears, Lord, I believe, help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

26 And the *spirit* cried, and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

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13 But I say unto you, that Elijah
is come, and they have also done
unto him whatsoever they listed,
even as it is written of him.
14 And when they came to the dis-
ciples, they saw a great multitude
about them, and scribes question-
15 ing with them. And straightway
all the multitude, when they saw
him, were greatly amazed, and
16 running to him saluted him. And
he asked them, What question
17 ye with them? And one of the
multitude answered him, [1]Mas- [1] Or, *Teacher*
ter, I brought unto thee my
son, which hath a dumb spirit;
18 and wheresoever it taketh him,
it [2]dasheth him down: and he [2] Or, *rendeth him*
foameth, and grindeth his teeth,
and pineth away: and I spake
to thy disciples that they should
cast it out; and they were not
19 able. And he answereth them
and saith, O faithless genera-
tion, how long shall I be with
you? how long shall I bear
with you? bring him unto me.
20 And they brought him unto
him: and when he saw him,
straightway the spirit [3]tare him [3] Or, *convulsed*
grievously; and he fell on the
ground, and wallowed foaming.
21 And he asked his father, How
long time is it since this hath
come unto him? And he said,
22 From a child. And oft-times it
hath cast him both into the fire
and into the waters, to destroy
him: but if thou canst do any-
thing, have compassion on us,
23 and help us. And Jesus said
unto him, If thou canst! All
things are possible to him that
24 believeth. Straightway the fa-
ther of the child cried out, and
said[4], I believe; help thou mine [4] Many ancient authorities add *with tears.*
25 unbelief. And when Jesus saw
that a multitude came running
together, he rebuked the unclean
spirit, saying unto him, Thou
dumb and deaf spirit, I com-
mand thee, come out of him,
and enter no more into him.
26 And having cried out, and [3]torn
him much, he came out: and
the child became as one dead;
insomuch that the more part
27 said, He is dead. But Jesus
took him by the hand, and
raised him up; and he arose.

13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθε,
καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς
γέγραπται ἐπ' αὐτόν.
14 Καὶ **ἐλθὼν**[12] πρὸς τοὺς μαθητάς, **εἶδεν**[12]
ὄχλον πολὺν περὶ αὐτούς, καὶ γραμματεῖς
15 συζητοῦντας **αὐτοῖς**[13]. καὶ εὐθέως πᾶς ὁ
ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέ-
16 χοντες ἠσπάζοντο αὐτόν. καὶ ἐπηρώτησε
τοὺς γραμματεῖς[14], Τί συζητεῖτε πρὸς αὐ-
17 τούς; καὶ **ἀποκριθεὶς**[15] εἷς ἐκ τοῦ ὄχλου
εἶπε[16], Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός
18 σε, ἔχοντα πνεῦμα ἄλαλον. καὶ ὅπου ἂν
αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει,
καὶ τρίζει τοὺς ὀδόντας **αὐτοῦ**[17], καὶ ξηραί-
νεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ
19 ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. ὁ δὲ ἀποκρι-
θεὶς **αὐτῷ**[18] λέγει, Ὦ γενεὰ ἄπιστος, ἕως
πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι
20 ὑμῶν; φέρετε αὐτὸν πρός με. καὶ ἤνεγκαν
αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, **εὐθέως τὸ
πνεῦμα ἐσπάραξεν**[19] αὐτόν· καὶ πεσὼν ἐπὶ
21 τῆς γῆς, ἐκυλίετο ἀφρίζων. καὶ ἐπηρώτησε
τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστίν, ὡς
τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε, [20]Παι-
22 διόθεν. καὶ πολλάκις **αὐτὸν καὶ εἰς πῦρ**[21]
ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ'
εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς
23 ἐφ' ἡμᾶς. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τό, Εἰ
δύνασαι **πιστεῦσαι**[22], πάντα δυνατὰ τῷ πι-
24 στεύοντι. **καὶ**[23] εὐθέως κράξας ὁ πατὴρ τοῦ
παιδίου, **μετὰ δακρύων**[24] ἔλεγε, Πιστεύω,
25 **Κύριε**[25], βοήθει μου τῇ ἀπιστίᾳ. ἰδὼν δὲ
ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετί-
μησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων
αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν,
ἐγώ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ
26 μηκέτι εἰσέλθῃς εἰς αὐτόν. καὶ **κράξαν**[26],
καὶ πολλὰ **σπαράξαν αὐτόν**[27], ἐξῆλθε· καὶ
ἐγένετο ὡσεὶ νεκρός, ὥστε[28] πολλοὺς λέγειν
27 ὅτι ἀπέθανεν. ὁ δὲ Ἰησοῦς κρατήσας **αὐ-
τὸν τῆς χειρός**[29], ἤγειρεν αὐτόν· καὶ ἀνέστη.

[12] ἐλθόντες...εἶδον
[13] πρὸς αὐτούς
[14] (ν) αὐτούς
[15] ἀπεκρίθη αὐτῷ
[16] *om.* εἶπε
[17] *om.* αὐτοῦ
[18] αὐτοῖς
[19] τὸ πνεῦμα εὐθὺς συνεσπάραξεν
[20] *add* Ἐκ (παιδ-)
[21] καὶ εἰς πῦρ αὐτὸν
[22] *om.* πιστεῦσαι
[23] *om.* καὶ
[24] *om.* μετὰ δακρύων *text, not marg.*
[25] *om.* Κύριε
[26] κράξας
[27] σπαράξας (*om.* αὐτόν)
[28] *add* τοὺς
[29] τῆς χειρὸς αὐτοῦ

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28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer, and fasting.

* Matt. 17. 22.

30 ¶ *And they departed thence, and passed through Galilee, and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

* Matt. 18. 1.

33 ¶ *And he came to Capernaum; and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: For by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my Name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

* Luke 9. 49.

38 ¶ *And John answered him, saying, Master, we saw one casting out devils in thy Name, and he followeth not us, and we forbade him, because he followeth not us.

* 1 Cor. 12. 3.

39 But Jesus said, Forbid him not, *for there is no man, which shall do a miracle in my Name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

* Matt. 10. 42.

41 *For whosoever shall give you a cup of water to drink in my Name, because ye belong to Christ: Verily I say unto you, he shall not lose his reward.

* Matt. 18. 6.

42 *And whosoever shall offend one of these little ones that believe in me, it is better for him, that a millstone were hanged about his neck, and he were cast into the Sea.

* Matt. 5. 29. & 18. 8.

‖ *Or, cause thee to offend.*

43 *And if thy hand ‖offend thee,

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28 And when he was come into the
house, his disciples asked him
privately, [1]*saying*, We could not
29 cast it out. And he said unto
them, This kind can come out by
nothing, save by prayer[2].
30 And they went forth from
thence, and passed through Galilee; and he would not that any
31 man should know it. For he
taught his disciples, and said
unto them, The Son of man is
delivered up into the hands of
men, and they shall kill him;
and when he is killed, after
three days he shall rise again.
32 But they understood not the
saying, and were afraid to ask
him.
33 And they came to Capernaum:
and when he was in the house
he asked them, What were ye
34 reasoning in the way? But they
held their peace: for they had
disputed one with another in the
35 way, who *was* the [3]greatest. And
he sat down, and called the
twelve; and he saith unto them,
If any man would be first, he
shall be last of all, and minis-
36 ter of all. And he took a little
child, and set him in the midst
of them: and taking him in his
37 arms, he said unto them, Who-
soever shall receive one of such
little children in my name, re-
ceiveth me: and whosoever re-
ceiveth me, receiveth not me, but
him that sent me.
38 John said unto him, [4]Master,
we saw one casting out [5]devils
in thy name: and we forbade
him, because he followed not us.
39 But Jesus said, Forbid him not:
for there is no man which shall
do a [6]mighty work in my name,
and be able quickly to speak
40 evil of me. For he that is not
41 against us is for us. For who-
soever shall give you a cup of
water to drink, [7]because ye are
Christ's, verily I say unto you, he
shall in no wise lose his reward.
42 And whosoever shall cause one of
these little ones that believe [8]on
me to stumble, it were better for
him if [9]a great millstone were
hanged about his neck, and he
43 were cast into the sea. And if
thy hand cause thee to stumble,

[1] Or, *How is it that we could not cast it out?*

[2] Many ancient authorities add *and fasting.*

[3] Gr. *greater.*

[4] Or, *Teacher*

[5] Gr. *demons.*

[6] Gr. *power.*

[7] Gr. *in name that ye are.*

[8] Many ancient authorities omit *on me.*

[9] Gr. *a millstone turned by an ass.*

28 καὶ **εἰσελθόντα αὐτὸν**[30] εἰς οἶκον, οἱ μαθηταὶ
αὐτοῦ **ἐπηρώτων αὐτὸν κατ᾽ ἰδίαν**[31] ὅτι
Ἡμεῖς[32] οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;
29 καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ
δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ **καὶ**
νηστείᾳ[33].
30 Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ
τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν ἵνα τις γνῷ.
31 ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλε-
γεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παρα-
δίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦ-
σιν αὐτόν· καὶ ἀποκτανθείς, **τῇ τρίτῃ ἡμέ-**
32 **ρᾳ**[34] ἀναστήσεται. οἱ δὲ ἠγνόουν τὸ ῥῆμα,
καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.
33 Καὶ **ἦλθεν**[35] εἰς Καπερναούμ· καὶ ἐν τῇ
οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς, Τί ἐν τῇ
34 ὁδῷ **πρὸς ἑαυτοὺς**[36] διελογίζεσθε; οἱ δὲ
ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν
35 ἐν τῇ ὁδῷ, τίς μείζων. καὶ καθίσας ἐφώ-
νησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις
θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος,
36 καὶ πάντων διάκονος. καὶ λαβὼν παιδίον,
ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλι-
37 σάμενος αὐτό, εἶπεν αὐτοῖς· Ὃς ἐὰν ἓν τῶν
τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί
μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ **δέξηται**[37],
οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.
38 **Ἀπεκρίθη δὲ**[38] αὐτῷ ὁ Ἰωάννης, **λέγων**[39],
Διδάσκαλε, εἴδομέν τινα ἐν* τῷ ὀνόματί σου
ἐκβάλλοντα δαιμόνια, **ὃς οὐκ ἀκολουθεῖ ἡ-**
μῖν[40]· καὶ **ἐκωλύσαμεν**[41] αὐτόν, ὅτι οὐκ **ἀκο-**
39 **λουθεῖ**[42] ἡμῖν. ὁ δὲ Ἰησοῦς εἶπε, Μὴ κω-
λύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει
δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται
40 ταχὺ κακολογῆσαί με. ὃς γὰρ οὐκ ἔστι καθ᾽
41 ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. ὃς γὰρ ἂν ποτίσῃ
ὑμᾶς ποτήριον ὕδατος ἐν τῷ[43] ὀνόματί **μου**[44],
ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, [45]οὐ μὴ
42 ἀπολέσῃ τὸν μισθὸν αὐτοῦ. καὶ ὃς ἂν σκαν-
δαλίσῃ ἕνα τῶν μικρῶν τούτων* τῶν πι-
στευόντων **εἰς ἐμέ**[46], καλόν ἐστιν αὐτῷ μᾶλ-
λον εἰ περίκειται **λίθος μυλικὸς**[47] περὶ τὸν
τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασ-
43 σαν. καὶ ἐὰν **σκανδαλίζῃ**[48] σε ἡ χείρ σου,

[30] εἰσελθόντος αὐτοῦ
[31] κατ᾽ ἰδίαν ἐπηρώτων αὐτόν
[32] (*Marg.* , Ὅτι ἡμεῖς)
[33] *om.* καὶ νηστείᾳ *text, not marg.*
[34] μετὰ τρεῖς ἡμέρας
[35] ἦλθον
[36] *om.* πρὸς ἑαυτοὺς
[37] δέχηται
[38] Ἔφη
[39] *om.* , λέγων
[40] *om.* , ὃς οὐκ ἀκολουθεῖ ἡμῖν
[41] ἐκωλύομεν
[42] ἠκολούθει
[43] *om.* τῷ [44] *om.* μου
[45] *add* ὅτι
[46] *Marg. om.* εἰς ἐμέ
[47] μύλος ὀνικὸς
[48] σκανδαλίσῃ

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cut it off: It is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched:

* Is. 66. 24.

44 *Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

‖ *Or, cause thee to offend.*

47 And if thine eye ‖offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

* Lev. 2. 13.

49 For every one shall be salted with fire, *and every sacrifice shall be salted with salt.

* Matt. 5. 13.

50 *Salt is good: but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

* Matt. 19. 1.

10 And *he rose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again, and as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered, and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered, and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation, God made them male, and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife,

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

* Matt. 5. 32. & 19. 9.

11 And he saith unto them, *Whosoever shall put away his wife, and marry another, committeth adultery against her.

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cut it off: it is good for thee to en-
ter into life maimed, rather than
having thy two hands to go into
[1]hell, into the unquenchable fire.[2]
45 And if thy foot cause thee to stum-
ble, cut it off: it is good for thee
to enter into life halt, rather than
having thy two feet to be cast into
47 [1]hell. And if thine eye cause thee
to stumble, cast it out: it is good
for thee to enter into the king-
dom of God with one eye, rather
than having two eyes to be cast
48 into [1]hell; where their worm
dieth not, and the fire is not
49 quenched. For every one shall
50 be salted with fire[3]. Salt is good:
but if the salt have lost its salt-
ness, wherewith will ye season
it? Have salt in yourselves, and
be at peace one with another.
10 And he arose from thence, and
cometh into the borders of Judæa
and beyond Jordan: and multi-
tudes come together unto him
again; and, as he was wont, he
2 taught them again. And there
came unto him Pharisees, and
asked him, Is it lawful for a man
to put away *his* wife? tempting
3 him. And he answered and said
unto them, What did Moses com-
4 mand you? And they said, Moses
suffered to write a bill of divorce-
5 ment, and to put her away. But
Jesus said unto them, For your
hardness of heart he wrote you
6 this commandment. But from
the beginning of the creation,
Male and female made he them.
7 For this cause shall a man leave
his father and mother, [4]and shall
8 cleave to his wife; and the twain
shall become one flesh: so that
they are no more twain, but
9 one flesh. What therefore God
hath joined together, let not man
10 put asunder. And in the house
the disciples asked him again of
11 this matter. And he saith unto
them, Whosoever shall put away
his wife, and marry another,
committeth adultery against her:

[1] Gr. *Gehenna.*

[2] Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

[3] Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. ii. 13.

[4] Some ancient authorities omit *and shall cleave to his wife.*

ἀπόκοψον αὐτήν· καλόν **σοι ἐστὶ**[49] κυλλὸν
εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας
ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ
44 τὸ ἄσβεστον, [50]**ὅπου ὁ σκώληξ αὐτῶν οὐ**
45 **τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.** καὶ ἐὰν
ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν·
καλόν ἐστί **σοι**[51] εἰσελθεῖν εἰς τὴν ζωὴν
χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι
εἰς τὴν γέενναν, **εἰς τὸ πῦρ τὸ ἄσβεστον**[52],
46 [50]**ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ**
47 **πῦρ οὐ σβέννυται.** καὶ ἐὰν ὁ ὀφθαλμός σου
σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν **σοι**[53]
ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασι-
λείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα
48 βληθῆναι εἰς τὴν γέενναν **τοῦ πυρός**[54], ὅπου
ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
49 σβέννυται. πᾶς γὰρ πυρὶ ἁλισθήσεται, **καὶ**
50 **πᾶσα θυσία ἁλὶ ἁλισθήσεται**[55]. καλὸν τὸ
ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι
αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ
εἰρηνεύετε ἐν ἀλλήλοις.

10 Κἀκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς
Ἰουδαίας **διὰ τοῦ**[1] πέραν τοῦ Ἰορδάνου· καὶ
συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· καί,
2 ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. καὶ
προσελθόντες **οἱ**[2] Φαρισαῖοι **ἐπηρώτησαν**[3]
αὐτόν, Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι,
3 πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν
4 αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωσῆς; οἱ δὲ
εἶπον, Μωσῆς ἐπέτρεψε βιβλίον ἀποστα-
5 σίου γράψαι, καὶ ἀπολῦσαι. **καὶ ἀποκρι-**
θεὶς ὁ[4] Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν
σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν
6 ἐντολὴν ταύτην· ἀπὸ δὲ ἀρχῆς κτίσεως,
ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς **ὁ Θεός**[5].
7 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν
πατέρα αὐτοῦ καὶ τὴν μητέρα· **καὶ προσ-**
κολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ[6],
8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε
9 οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ. ὃ οὖν ὁ
Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.
10 καὶ **ἐν τῇ οἰκίᾳ**[7] πάλιν οἱ μαθηταὶ **αὐτοῦ**[8]
11 περὶ **τοῦ αὐτοῦ**[9] **ἐπηρώτησαν**[10] αὐτόν. καὶ
λέγει αὐτοῖς, Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα
αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν·

[49] ἐστί σε

[50] *om.* verses 44 and 46 in both text and marg.

[51] σε

[52] *om.* εἰς τὸ πῦρ τὸ ἄσβεστον,

[53] σε

[54] *om.* τοῦ πυρός

[55] *om.*, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται text, not marg.

[1] καὶ

[2] *om.* οἱ [3] ἐπηρώτων

[4] ὁ δὲ

[5] *om.* ὁ Θεός

[6] Marg. *om.* καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,

[7] εἰς τὴν οἰκίαν

[8] *om.* αὐτοῦ

[9] τούτου

[10] ἐπηρώτων

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12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

* Matt. 19. 13.

13 ¶ *And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

* Matt. 19. 16.

17 ¶ *And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? There is no man good, but one, *that is* God.

19 Thou knowest the Commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father, and mother.

20 And he answered, and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest; Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

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12 and if she herself shall put
away her husband, and marry
another, she committeth adul-
tery.
13 And they brought unto him
little children, that he should
touch them: and the disciples
14 rebuked them. But when Jesus
saw it, he was moved with in-
dignation, and said unto them,
Suffer the little children to
come unto me; forbid them
not: for of such is the king-
15 dom of God. Verily I say un-
to you, Whosoever shall not
receive the kingdom of God as
a little child, he shall in no
16 wise enter therein. And he
took them in his arms, and
blessed them, laying his hands
upon them.
17 And as he was going forth [1] in-
to the way, there ran one to him,
and kneeled to him, and asked
him, Good [2] Master, what shall
I do that I may inherit eternal
18 life? And Jesus said unto him,
Why callest thou me good? none
is good save one, *even* God.
19 Thou knowest the command-
ments, Do not kill, Do not com-
mit adultery, Do not steal, Do
not bear false witness, Do not
defraud, Honour thy father and
20 mother. And he said unto him,
[2] Master, all these things have I
21 observed from my youth. And
Jesus looking upon him loved
him, and said unto him, One
thing thou lackest: go, sell what-
soever thou hast, and give to the
poor, and thou shalt have treasure
in heaven: and come, follow me.
22 But his countenance fell at the
saying, and he went away sorrow-
ful: for he was one that had
great possessions.
23 And Jesus looked round about,
and saith unto his disciples, How
hardly shall they that have riches
enter into the kingdom of God!
24 And the disciples were amazed
at his words. But Jesus answer-
eth again, and saith unto them,
Children, how hard is it [3] for them
that trust in riches to enter into
25 the kingdom of God! It is easier
for a camel to go through a
needle's eye, than for a rich man
to enter into the kingdom of God.

[1] Or, *on his way*

[2] Or, *Teacher*

[3] Some ancient authorities omit *for them that trust in riches.*

12 καὶ ἐὰν **γυνὴ ἀπολύσῃ**[11] τὸν ἄνδρα αὐτῆς
καὶ[12] **γαμηθῇ ἄλλῳ**[13], μοιχᾶται.
13 Καὶ προσέφερον αὐτῷ παιδία ἵνα ἅψηται
αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων **τοῖς προσ-**
14 **φέρουσιν**[14]. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε,
καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι
πρός με, **καὶ**[15] μὴ κωλύετε αὐτά· τῶν γὰρ
15 τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ἀμὴν
λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν
τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
16 αὐτήν. καὶ ἐναγκαλισάμενος αὐτά, **τιθεὶς τὰς**
χεῖρας ἐπ' αὐτά, ηὐλόγει αὐτά[16].
17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσ-
δραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα
αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν
18 αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς εἶπεν
αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός,
19 εἰ μὴ εἷς, ὁ Θεός. τὰς ἐντολὰς οἶδας, **Μὴ**
μοιχεύσῃς, μὴ φονεύσῃς[17], μὴ κλέψῃς, μὴ
ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα
20 τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ **ἀπο-**
κριθεὶς[18] **εἶπεν**[19] αὐτῷ, Διδάσκαλε, ταῦτα
21 πάντα ἐφυλαξάμην ἐκ νεότητός μου. ὁ δὲ
Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ
εἶπεν αὐτῷ, Ἕν **σοι**[20] ὑστερεῖ· ὕπαγε, ὅσα
ἔχεις πώλησον, καὶ δὸς **τοῖς**[21] πτωχοῖς, καὶ
ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκο-
22 λούθει μοι, **ἄρας τὸν σταυρόν**[22]. ὁ δὲ
στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος·
ἦν γὰρ ἔχων κτήματα πολλά.
23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς
μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρή-
ματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ
24 εἰσελεύσονται. οἱ δὲ μαθηταὶ ἐθαμβοῦντο
ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πά-
λιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς
δύσκολόν ἐστι **τοὺς πεποιθότας ἐπὶ τοῖς**[23]
χρήμασιν[24] εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσ-
25 ελθεῖν. εὐκοπώτερόν ἐστι κάμηλον διὰ **τῆς**[25]
τρυμαλιᾶς **τῆς**[25] ῥαφίδος διελθεῖν, ἢ πλού-
σιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

[11] αὐτὴ ἀπολύσασα
[12] *om.* καὶ
[13] γαμήσῃ ἄλλον
[14] αὐτοῖς
[15] *om.* καὶ
[16] κατηυλόγει, τιθεὶς τὰς χεῖρας ἐπ' αὐτά
[17] Μὴ φονεύσῃς, μὴ μοιχεύσῃς
[18] *om.* ἀποκριθεὶς
[19] ἔφη
[20] σε
[21] *om.* τοῖς
[22] *om.* , ἄρας τὸν σταυρόν
[23] *om.* τοῖς
[24] *Marg. om.* τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν
[25] *om.* τῆς

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26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

* Matt. 19. 27.
28 ¶ * Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered, and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life:

* Matt. 19. 30.
31 * But many *that* are first, shall be last: and the last, first.

* Matt. 20. 17.
32 ¶ * And they were in the way going up to Jerusalem: and Jesus went before them, and they were amazed, and as they followed, they were afraid: and he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief Priests, and unto the Scribes: and they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

* Matt. 20. 20.
35 ¶ * And James, and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can.

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26 And they were astonished exceedingly, saying [1]unto him,
27 Then who can be saved? Jesus
looking upon them saith, With
men it is impossible, but not
with God: for all things are pos-
28 sible with God. Peter began to
say unto him, Lo, we have left
all, and have followed thee.
29 Jesus said, Verily I say unto
you, There is no man that hath
left house, or brethren, or sisters,
or mother, or father, or children,
or lands, for my sake, and for
30 the gospel's sake, but he shall
receive a hundredfold now in
this time, houses, and brethren,
and sisters, and mothers, and
children, and lands, with per-
secutions; and in the [2]world
31 to come eternal life. But many
that are first shall be last; and
the last first.
32 And they were in the way,
going up to Jerusalem; and Jesus
was going before them: and they
were amazed; [3]and they that
followed were afraid. And he
took again the twelve, and began
to tell them the things that were
33 to happen unto him, *saying*, Be-
hold, we go up to Jerusalem;
and the Son of man shall be
delivered unto the chief priests
and the scribes; and they shall
condemn him to death, and shall
deliver him unto the Gentiles:
34 and they shall mock him, and
shall spit upon him, and shall
scourge him, and shall kill him;
and after three days he shall rise
again.
35 And there come near unto him
James and John, the sons of
Zebedee, saying unto him, [4]Mas-
ter, we would that thou should-
est do for us whatsoever we
36 shall ask of thee. And he said
unto them, What would ye
37 that I should do for you? And
they said unto him, Grant unto
us that we may sit, one on thy
right hand, and one on *thy* left
38 hand, in thy glory. But Jesus
said unto them, Ye know not
what ye ask. Are ye able to
drink the cup that I drink? or
to be baptized with the baptism
39 that I am baptized with? And
they said unto him, We are able.

[1] Many ancient authorities read *among themselves.*

[2] Or, *age*

[3] Or, *but some as they followed were afraid*

[4] Or, *Teacher*

26 οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς
27 **ἑαυτούς**[26], Καὶ τίς δύναται σωθῆναι; ἐμβλέ-
ψας **δὲ**[27] αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀν-
θρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ·
28 πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ. **καὶ**[28]
ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἰδού, ἡμεῖς
ἀφήκαμεν πάντα, καὶ **ἠκολουθήσαμέν**[29] σοι.
29 **ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν**[30], Ἀμὴν λέγω
ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελ-
φούς, ἢ ἀδελφάς, **ἢ πατέρα, ἢ μητέρα**[31],
ἢ γυναῖκα[32], ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ
30 καὶ[33] τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατοντα-
πλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ
ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα
καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι
31 τῷ ἐρχομένῳ ζωὴν αἰώνιον. πολλοὶ δὲ
ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι
πρῶτοι.
32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς
Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰη-
σοῦς, καὶ ἐθαμβοῦντο, **καὶ**[34] ἀκολουθοῦντες
ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώ-
δεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα
33 αὐτῷ συμβαίνειν ὅτι Ἰδού, ἀναβαίνομεν εἰς
Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παρα-
δοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμμα-
τεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ
34 παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, καὶ ἐμπαί-
ξουσιν αὐτῷ, **καὶ μαστιγώσουσιν αὐτόν, καὶ
ἐμπτύσουσιν αὐτῷ**[35], καὶ ἀποκτενοῦσιν **αὐ-
τόν**[36]· καὶ **τῇ τρίτῃ ἡμέρᾳ**[37] ἀναστήσεται.
35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ
Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες[38], Δι-
δάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν[39],
36 ποιήσῃς ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε
37 ποιῆσαί με ὑμῖν; οἱ δὲ εἶπον αὐτῷ, Δὸς
ἡμῖν, ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ
εὐωνύμων **σου**[40] καθίσωμεν ἐν τῇ δόξῃ σου.
38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί
αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ
πίνω, **καὶ**[41] τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι
39 βαπτισθῆναι; οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα.

[26] αὐτόν *text, not marg.*
[27] *om.* δὲ
[28] *om.* καὶ
[29] ἠκολουθήκαμέν
[30] ἔφη ὁ Ἰησοῦς
[31] ἢ μητέρα, ἢ πατέρα
[32] *om.* ἢ γυναῖκα
[33] *add* ἕνεκεν
[34] οἱ δὲ
[35] καὶ ἐμπτύσουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν
[36] *om.* αὐτόν
[37] μετὰ τρεῖς ἡμέρας
[38] *add* αὐτῷ
[39] (-μέν) *add* σε
[40] *om.* σου
[41] ἢ

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And Jesus said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal, shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, * Ye know that they which ‖ are accounted to rule over the Gentiles, exercise Lordship over them: and their great ones exercise authority upon them.

* Luke 22. 25.

‖ *Or, think good.*

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ * And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people; blind Bartimæus, the son of Timæus, sat by the highway side, begging.

* Matt. 20. 29.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou Son of David, have mercy on me.

48 And many charged him, that he should hold his peace: But he cried the more a great deal, Thou Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way, thy faith hath ‖ made thee whole: And immediately he received his sight, and followed Jesus in the way.

‖ *Or, saved thee.*

11 And * when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

* Matt. 21. 1.

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And Jesus said unto them, The
cup that I drink ye shall drink;
and with the baptism that I am
baptized withal shall ye be bap-
40 tized: but to sit on my right
hand or on *my* left hand is not
mine to give: but *it is for them*
for whom it hath been prepared.
41 And when the ten heard it, they
began to be moved with indig-
nation concerning James and
42 John. And Jesus called them
to him, and saith unto them, Ye
know that they which are ac-
counted to rule over the Gentiles
lord it over them; and their
great ones exercise authority
43 over them. But it is not so
among you: but whosoever would
become great among you, shall be
44 your [1] minister: and whosoever
would be first among you, shall be
45 [2] servant of all. For verily the Son
of man came not to be ministered
unto, but to minister, and to give
his life a ransom for many.
46 And they come to Jericho: and
as he went out from Jericho,
with his disciples and a great
multitude, the son of Timæus,
Bartimæus, a blind beggar, was
47 sitting by the way side. And
when he heard that it was Jesus
of Nazareth, he began to cry
out, and say, Jesus, thou son of
48 David, have mercy on me. And
many rebuked him, that he
should hold his peace: but he
cried out the more a great deal,
Thou son of David, have mercy
49 on me. And Jesus stood still,
and said, Call ye him. And they
call the blind man, saying unto
him, Be of good cheer: rise, he
50 calleth thee. And he, casting
away his garment, sprang up,
51 and came to Jesus. And Jesus
answered him, and said, What
wilt thou that I should do unto
thee? And the blind man said
unto him, [3] Rabboni, that I may
52 receive my sight. And Jesus said
unto him, Go thy way; thy faith
hath [4] made thee whole. And
straightway he received his sight,
and followed him in the way.

[1] Or, *servant*

[2] Gr. *bond-servant.*

[3] See John xx. 16.

[4] Or, *saved thee*

11 And when they draw nigh unto
Jerusalem, unto Bethphage and
Bethany, at the mount of Olives,
he sendeth two of his disciples,

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ **μὲν**[42] ποτήριον
ὃ ἐγὼ πίνω πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ
40 βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσαι
ἐκ δεξιῶν μου **καὶ**[43] ἐξ εὐωνύμων **μου**[44] οὐκ
41 ἔστιν ἐμὸν δοῦναι, ἀλλ᾽ οἷς ἡτοίμασται. καὶ
ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ
42 Ἰακώβου καὶ Ἰωάννου. **ὁ δὲ Ἰησοῦς προσ-**
καλεσάμενος αὐτοὺς[45] λέγει αὐτοῖς, Οἴδατε
ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυ-
ριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατ-
43 εξουσιάζουσιν αὐτῶν. οὐχ οὕτω δὲ **ἔσται**[46]
ἐν ὑμῖν· ἀλλ᾽ ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν
44 ὑμῖν, ἔσται διάκονος ὑμῶν· καὶ ὃς ἂν θέλῃ
ὑμῶν[47] **γενέσθαι**[48] πρῶτος, ἔσται πάντων
45 δοῦλος. καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ
ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ
δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολ-
λῶν.
46 Καὶ ἔρχονται εἰς Ἰεριχώ*· καὶ ἐκπορευο-
μένου αὐτοῦ ἀπὸ Ἰεριχώ*, καὶ τῶν μαθητῶν
αὐτοῦ, καὶ ὄχλου ἱκανοῦ, [49]υἱὸς Τιμαίου
Βαρτίμαιος **ὁ**[50] τυφλὸς[51] ἐκάθητο παρὰ τὴν
47 ὁδὸν **προσαιτῶν**[52]. καὶ ἀκούσας ὅτι Ἰησοῦς
ὁ **Ναζωραῖός**[53] ἐστιν, ἤρξατο κράζειν καὶ
λέγειν, Ὁ υἱὸς Δαβίδ, Ἰησοῦ, ἐλέησόν με.
48 καὶ ἐπετίμων αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὁ
δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαβίδ, ἐλέη-
49 σόν με. καὶ στὰς ὁ Ἰησοῦς εἶπεν **αὐτὸν**
φωνηθῆναι[54]· καὶ φωνοῦσι τὸν τυφλόν, λέ-
γοντες αὐτῷ, Θάρσει· ἔγειραι, φωνεῖ σε.
50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ **ἀναστὰς**[55]
51 ἦλθε πρὸς τὸν Ἰησοῦν. καὶ ἀποκριθεὶς **λέγει**
αὐτῷ ὁ Ἰησοῦς[56], Τί θέλεις ποιήσω σοί;
ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββονί, ἵνα ἀνα-
52 βλέψω. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὕπαγε·
ἡ πίστις σου σέσωκέ σε. καὶ εὐθέως ἀνέ-
βλεψε, καὶ ἠκολούθει **τῷ Ἰησοῦ**[57] ἐν τῇ
ὁδῷ.
11 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς
Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν
ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,

[42] *om.* μὲν
[43] ἢ
[44] *om.* μου
[45] καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς
[46] (δέ) ἐστιν
[47] ἐν ὑμῖν
[48] εἶναι
[49] *add* ὁ
[50] *om.* ὁ
[51] *add* προσαίτης
[52] *om.* προσαιτῶν
[53] Ναζαρηνός
[54] Φωνήσατε αὐτόν.
[55] ἀναπηδήσας
[56] αὐτῷ ὁ Ἰησοῦς εἶπε
[57] αὐτῷ

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2 And saith unto them, Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat, loose him, and bring him.

3 And if any man say unto you, Why do ye this? Say ye, that the Lord hath need of him: and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.

8 And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, *Hosanna*, blessed is he that cometh in the Name of the Lord.

10 Blessed be the kingdom of our father David, that cometh in the Name of the Lord, *Hosanna* in the highest.

11 And Jesus entered into Jerusalem, and into the Temple, and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

* Matt. 21. 19.

13 *And seeing a fig tree afar off, having leaves, he came, if haply he might find any thing thereon, and when he came to it, he found nothing but leaves: for the time of figs was not *yet*.

14 And Jesus answered, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

* Matt. 21. 12.

15 ¶ *And they come to Jerusalem, and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

16 And would not suffer that any man should carry any vessel through the Temple.

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2 and saith unto them, Go your
way into the village that is over
against you: and straightway as
ye enter into it, ye shall find a
colt tied, whereon no man ever
yet sat; loose him, and bring
3 him. And if any one say unto
you, Why do ye this? say ye,
The Lord hath need of him; and
straightway he [1] will send him
4 [2] back hither. And they went
away, and found a colt tied at
the door without in the open
5 street; and they loose him. And
certain of them that stood there
said unto them, What do ye,
6 loosing the colt? And they said
unto them even as Jesus had
7 said: and they let them go. And
they bring the colt unto Jesus,
and cast on him their garments;
8 and he sat upon him. And many
spread their garments upon the
way; and others [3] branches, which
they had cut from the fields.
9 And they that went before, and
they that followed, cried, Hosanna; Blessed *is* he that cometh
10 in the name of the Lord: Blessed
is the kingdom that cometh, *the kingdom* of our father David:
Hosanna in the highest.
11 And he entered into Jerusalem, into the temple; and when
he had looked round about upon
all things, it being now eventide,
he went out unto Bethany with
the twelve.
12 And on the morrow, when they
were come out from Bethany, he
13 hungered. And seeing a fig tree
afar off having leaves, he came,
if haply he might find anything
thereon: and when he came to
it, he found nothing but leaves;
for it was not the season of figs.
14 And he answered and said unto
it, No man eat fruit from thee
henceforward for ever. And his
disciples heard it.
15 And they come to Jerusalem:
and he entered into the temple,
and began to cast out them that
sold and them that bought in
the temple, and overthrew the
tables of the money-changers,
and the seats of them that sold
16 the doves; and he would not
suffer that any man should carry
a vessel through the temple.

[1] Gr. *sendeth.*
[2] Or, *again*
[3] Gr. *layers of leaves.*

2 *καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην*
τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευό-
μενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον,
ἐφ' ὃν οὐδεὶς[1] *ἀνθρώπων* **κεκάθικε**[2] **λύσαν-**
3 **τες αὐτὸν**[3] **ἀγάγετε**[4]. *καὶ ἐάν τις ὑμῖν εἴπῃ,*
Τί ποιεῖτε τοῦτο; εἴπατε **ὅτι**[5] *Ὁ Κύριος*
αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν **ἀπο-**
4 **στελεῖ**[6] *ὧδε.* **ἀπῆλθον δὲ**[7] *καὶ εὗρον* **τὸν**[8]
πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ
5 *τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. καί τινες*
τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς, Τί ποι-
6 *εῖτε λύοντες τὸν πῶλον; οἱ δὲ εἶπον αὐτοῖς*
καθὼς **ἐνετείλατο**[9] *ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐ-*
7 *τούς. καὶ* **ἤγαγον**[10] *τὸν πῶλον πρὸς τὸν*
Ἰησοῦν, καὶ **ἐπέβαλον**[11] *αὐτῷ τὰ ἱμάτια αὐ-*
8 *τῶν, καὶ ἐκάθισεν ἐπ'* **αὐτῷ**[12]. *πολλοὶ δὲ*
τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν·
ἄλλοι δὲ **στοιβάδας**[13] **ἔκοπτον**[14] *ἐκ τῶν*
δένδρων[15], **καὶ ἐστρώννυον εἰς τὴν ὁδόν**[16].
9 *καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες*
ἔκραζον, **λέγοντες**[17], *Ὡσαννά· εὐλογημένος*
10 *ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· εὐλογημένη*
ἡ ἐρχομένη βασιλεία **ἐν ὀνόματι Κυρίου**[18]
τοῦ πατρὸς ἡμῶν Δαβίδ· Ὡσαννὰ ἐν τοῖς
ὑψίστοις.
11 *Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα* **ὁ Ἰησοῦς,**
καὶ[19] *εἰς τὸ ἱερόν· καὶ περιβλεψάμενος*
πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν
εἰς Βηθανίαν μετὰ τῶν δώδεκα.
12 *Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ*
13 *Βηθανίας, ἐπείνασε. καὶ ἰδὼν συκῆν*[20] *μακρό-*
θεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὑρήσει τι
ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ
14 *μὴ φύλλα·* **οὐ γὰρ ἦν καιρὸς**[21] *σύκων. καὶ*
ἀποκριθεὶς **ὁ Ἰησοῦς**[22] *εἶπεν αὐτῇ, Μηκέτι*
ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι.
καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.
15 *Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσ-*
ελθὼν **ὁ Ἰησοῦς**[23] *εἰς τὸ ἱερὸν ἤρξατο*
ἐκβάλλειν τοὺς πωλοῦντας καὶ[24] *ἀγοράζον-*
τας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολ-
λυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούν-
16 *των τὰς περιστερὰς κατέστρεψε· καὶ οὐκ*
ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

[1] *add* οὔπω [2] ἐκάθισε
[3] λύσατε αὐτὸν καὶ
[4] φέρετε [5] *om.* ὅτι
[6] ἀποστέλλει πάλιν
[7] καὶ ἀπῆλθον
[8] *om.* τὸν
[9] εἶπεν
[10] φέρουσι
[11] ἐπιβάλλουσιν
[12] αὐτόν
[13] στιβάδας
[14] κόψαντες
[15] ἀγρῶν
[16] *om.* , καὶ ἐστρώννυον εἰς τὴν ὁδόν
[17] *om.* λέγοντες
[18] *om.* ἐν ὀνόματι Κυρίου
[19] *om.* ὁ Ἰησοῦς, καὶ
[20] *add* ἀπὸ
[21] ὁ γὰρ καιρὸς οὐκ ἦν
[22] *om.* ὁ Ἰησοῦς
[23] *om.* ὁ Ἰησοῦς
[24] *add* τοὺς

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17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the Scribes and chief Priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when Even was come, He went out of the city.

* Matt. 21. 19.

20 ¶ * And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst, is withered away.

‖ *Or, have the faith of God.*

22 And Jesus answering, saith unto them, ‖ Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass: he shall have whatsoever he saith.

* Matt. 7. 7.

24 Therefore I say unto you, * What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

* Matt. 6. 14.

25 And when ye stand, praying, * forgive, if ye have ought against any: that your Father also which is in heaven, may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

* Matt. 21. 23.

27 ¶ And they come again to Jerusalem, * and as he was walking in the Temple, there come to him the chief Priests, and the Scribes, and the Elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

‖ *Or, thing.*

29 And Jesus answered, and said unto them, I will also ask of you one ‖ question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

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17 And he taught, and said unto
them, Is it not written, My
house shall be called a house
of prayer for all the nations?
but ye have made it a den
18 of robbers. And the chief
priests and the scribes heard it,
and sought how they might
destroy him: for they feared
him, for all the multitude
was astonished at his teaching.
19 And [1] every evening [2] he went
forth out of the city.
20 And as they passed by in the
morning, they saw the fig tree
withered away from the roots.
21 And Peter calling to remembrance
saith unto him, Rabbi,
behold, the fig tree which thou
22 cursedst is withered away. And
Jesus answering saith unto them,
23 Have faith in God. Verily I say
unto you, Whosoever shall say
unto this mountain, Be thou
taken up and cast into the sea;
and shall not doubt in his
heart, but shall believe that
what he saith cometh to pass;
24 he shall have it. Therefore I
say unto you, All things whatsoever
ye pray and ask for,
believe that ye have received
them, and ye shall have them.
25 And whensoever ye stand praying,
forgive, if ye have aught
against any one; that your
Father also which is in heaven
may forgive you your trespasses.[3]
27 And they come again to Jerusalem:
and as he was walking
in the temple, there come to
him the chief priests, and the
28 scribes, and the elders; and
they said unto him, By what
authority doest thou these
things? or who gave thee this
authority to do these things?
29 And Jesus said unto them, I
will ask of you one [4] question,
and answer me, and I will tell
you by what authority I do
30 these things. The baptism of
John, was it from heaven, or
31 from men? answer me. And
they reasoned with themselves,
saying, If we shall say, From
heaven; he will say, Why
then did ye not believe him?

[1] Gr. *whenever evening came.*

[2] Some ancient authorities read *they.*

[3] Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

[4] Gr. *word.*

17 καὶ ἐδίδασκε, **λέγων**[25] αὐτοῖς, Οὐ γέγραπται
ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται
πᾶσι **τοῖς** ἔθνεσιν; ὑμεῖς δὲ **ἐποιήσατε**[26]
18 αὐτὸν σπήλαιον λῃστῶν. καὶ ἤκουσαν οἱ
γραμματεῖς καὶ οἱ ἀρχιερεῖς[27], καὶ ἐζήτουν
πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐ-
τόν, **ὅτι πᾶς**[28] ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ
διδαχῇ αὐτοῦ.
19 Καὶ **ὅτε**[29] ὀψὲ ἐγένετο, **ἐξεπορεύετο**[30] ἔξω
τῆς πόλεως.
20 Καὶ **πρωῒ παραπορευόμενοι**[31], εἶδον τὴν συ-
21 κῆν ἐξηραμμένην ἐκ ῥιζῶν. καὶ ἀναμνησθεὶς
ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε, ἡ συκῆ ἣν
22 κατηράσω ἐξήρανται. καὶ ἀποκριθεὶς Ἰησοῦς
23 λέγει αὐτοῖς, Ἔχετε πίστιν Θεοῦ. ἀμὴν **γὰρ**[32]
λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ,
Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ
μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ **πι-
στεύσῃ**[33] ὅτι **ἃ λέγει**[34] γίνεται· ἔσται αὐτῷ
24 **ὃ ἐὰν εἴπῃ**[35]. διὰ τοῦτο λέγω ὑμῖν, Πάντα
ὅσα **ἂν προσευχόμενοι**[36] αἰτεῖσθε, πιστεύετε
25 ὅτι **λαμβάνετε**[37], καὶ ἔσται ὑμῖν. καὶ ὅταν
στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε
κατά τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.
26 [38]**εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν
ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα
ὑμῶν.**
27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν
τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς
αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ
28 πρεσβύτεροι, καὶ **λέγουσιν**[39] αὐτῷ, Ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς; **καὶ**[40] τίς σοι τὴν ἐξου-
29 σίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; ὁ δὲ
Ἰησοῦς **ἀποκριθεὶς**[41] εἶπεν αὐτοῖς, Ἐπερω-
τήσω ὑμᾶς **κἀγὼ**[42] ἕνα λόγον, καὶ ἀποκρίθητέ
μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
30 τὸ βάπτισμα[43] Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ
31 ἀνθρώπων; ἀποκρίθητέ μοι. καὶ **ἐλογίζοντο**[44]
πρὸς ἑαυτούς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐ-
ρανοῦ, ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

[25] καὶ ἔλεγεν
[26] πεποιήκατε
[27] ἀρχιερεῖς καὶ οἱ γραμματεῖς
[28] πᾶς γὰρ
[29] ὅταν
[30] *Marg.* ἐξεπορεύοντο
[31] παραπορευόμενοι πρωῒ
[32] *om.* γὰρ
[33] πιστεύῃ
[34] ὃ λαλεῖ
[35] *om.* ὃ ἐὰν εἴπῃ
[36] προσεύχεσθε καὶ
[37] ἐλάβετε
[38] *om. ver.* 26 *text, not marg.*
[39] ἔλεγον
[40] ἢ
[41] *om.* ἀποκριθεὶς
[42] *om.* κἀγὼ
[43] *add* τὸ
[44] διελογίζοντο

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32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a Prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

* Matt. 21. 33.

12 And *he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again, he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again, he sent another, and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir, come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

* Ps. 118. 22.

10 *And have ye not read this Scripture? The stone which the builders rejected, is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes.

12 And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

* Matt. 22. 15.

13 ¶ *And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they

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32 [1]But should we say, From men
—they feared the people: [2]for
all verily held John to be a pro-
33 phet. And they answered Jesus
and say, We know not. And
Jesus saith unto them, Neither
tell I you by what authority I
do these things.
12 And he began to speak unto
them in parables. A man plant-
ed a vineyard, and set a hedge
about it, and digged a pit for
the winepress, and built a tower,
and let it out to husbandmen,
and went into another country.
2 And at the season he sent to
the husbandmen a [3]servant, that
he might receive from the hus-
bandmen of the fruits of the
3 vineyard. And they took him,
and beat him, and sent him
4 away empty. And again he sent
unto them another [3]servant; and
him they wounded in the head,
5 and handled shamefully. And
he sent another; and him they
killed: and many others; beating
6 some, and killing some. He had
yet one, a beloved son: he sent
him last unto them, saying, They
7 will reverence my son. But
those husbandmen said among
themselves, This is the heir;
come, let us kill him, and the
8 inheritance shall be ours. And
they took him, and killed him,
and cast him forth out of the
9 vineyard. What therefore will
the lord of the vineyard do? he
will come and destroy the hus-
bandmen, and will give the vine-
10 yard unto others. Have ye not
read even this scripture;
The stone which the builders
rejected,
The same was made the head
of the corner:
11 This was from the Lord,
And it is marvellous in our eyes?
12 And they sought to lay hold on
him; and they feared the mul-
titude; for they perceived that he
spake the parable against them:
and they left him, and went
away.
13 And they send unto him
certain of the Pharisees and
of the Herodians, that they
14 might catch him in talk. And
when they were come, they

[1] Or, *But shall we say, From men?*

[2] Or, *for all held John to be a prophet indeed.*

[3] Gr. *bond-servant.*

32 **ἀλλ' ἐὰν**[45] εἴπωμεν, Ἐξ ἀνθρώπων,[46] ἐφο-
βοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν
33 Ἰωάννην, **ὅτι ὄντως**[47] προφήτης ἦν. καὶ
ἀποκριθέντες **λέγουσι τῷ Ἰησοῦ**[48], Οὐκ οἴ-
δαμεν. καὶ ὁ Ἰησοῦς **ἀποκριθεὶς**[49] λέγει αὐ-
τοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιῶ.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς **λέγειν**[1],
Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέ-
θηκε φραγμόν, καὶ ὤρυξεν ὑπολήνιον, καὶ
ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωρ-
2 γοῖς, καὶ ἀπεδήμησε. καὶ ἀπέστειλε πρὸς
τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ
τῶν γεωργῶν λάβῃ ἀπὸ **τοῦ καρποῦ**[2] τοῦ
3 ἀμπελῶνος. **οἱ δὲ**[3] λαβόντες αὐτὸν ἔδειραν,
4 καὶ ἀπέστειλαν κενόν. καὶ πάλιν ἀπέστειλε
πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον **λιθοβο-
λήσαντες**[4] **ἐκεφαλαίωσαν**[5], καὶ **ἀπέστειλαν
5 ἠτιμωμένον**[6]. καὶ **πάλιν**[7] ἄλλον ἀπέστειλε·
κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους,
τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.
6 ἔτι **οὖν**[8] ἕνα **υἱὸν ἔχων**[9] ἀγαπητὸν **αὐτοῦ**[10],
ἀπέστειλε **καὶ**[11] αὐτὸν **πρὸς αὐτοὺς ἔσχα-
τον**[12], λέγων ὅτι Ἐντραπήσονται τὸν υἱόν
7 μου. ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυ-
τοὺς ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε,
ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κλη-
8 ρονομία. καὶ λαβόντες **αὐτὸν ἀπέκτειναν**[13],
9 καὶ ἐξέβαλον[14] ἔξω τοῦ ἀμπελῶνος. τί οὖν
ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται
καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν
10 ἀμπελῶνα ἄλλοις. οὐδὲ τὴν γραφὴν ταύτην
ἀνέγνωτε, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδο-
μοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
11 παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυ-
12 μαστὴ ἐν ὀφθαλμοῖς ἡμῶν; καὶ ἐζήτουν
αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον·
ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν
εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

13 Καὶ ἀποστέλλουσι πρὸς αὐτόν τινας τῶν
Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν
14 ἀγρεύσωσι λόγῳ. **οἱ δὲ**[15] ἐλθόντες λέ-

45 ἀλλὰ
46 (*Marg.* ἀνθρώπων;)
47 ὄντως ὅτι
48 τῷ Ἰησοῦ λέγουσιν
49 *om.* ἀποκριθεὶς

1 λαλεῖν
2 τῶν καρπῶν
3 καὶ
4 *om.* λιθοβολήσαντες
5 ἐκεφαλίωσαν
6 ἠτίμησαν
7 *om.* πάλιν
8 *om.* οὖν
9 εἶχεν, υἱὸν
10 *om.* αὐτοῦ
11 (ν) *om.* καὶ
12 ἔσχατον πρὸς αὐτούς
13 ἀπέκτειναν αὐτόν
14 *add* αὐτὸν
15 καὶ

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say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a ‖penny that I may see it.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's: and to God the things that are God's. And they marvelled at him.

18 ¶ *Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed, and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the Angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ *And one of the Scribes came,

‖ *Valuing of our money seven pence halfpenny, as Matt.* 18. 28.

* Matt. 22. 23.

* Matt. 22. 35.

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say unto him, [1]Master, we know
that thou art true, and carest not
for any one: for thou regardest
not the person of men, but of a
truth teachest the way of God:
Is it lawful to give tribute unto
15 Cæsar, or not? Shall we give,
or shall we not give? But he,
knowing their hypocrisy, said
unto them, Why tempt ye me?
bring me a [2]penny, that I may
16 see it. And they brought it.
And he saith unto them, Whose
is this image and superscription? And they said unto him,
17 Cæsar's. And Jesus said unto
them, Render unto Cæsar the
things that are Cæsar's, and unto
God the things that are God's.
And they marvelled greatly at
him.
18 And there come unto him Sadducees, which say that there is
no resurrection; and they asked
19 him, saying, [1]Master, Moses
wrote unto us, If a man's brother die, and leave a wife behind
him, and leave no child, that
his brother should take his wife,
and raise up seed unto his bro-
20 ther. There were seven brethren: and the first took a wife,
21 and dying left no seed; and the
second took her, and died, leaving no seed behind him; and the
22 third likewise: and the seven
left no seed. Last of all the
23 woman also died. In the resurrection whose wife shall she be
of them? for the seven had her
24 to wife. Jesus said unto them,
Is it not for this cause that ye
err, that ye know not the scriptures, nor the power of God?
25 For when they shall rise from
the dead, they neither marry,
nor are given in marriage;
but are as angels in heaven.
26 But as touching the dead, that
they are raised; have ye not
read in the book of Moses,
in *the place concerning* the
Bush, how God spake unto
him, saying, I *am* the God
of Abraham, and the God of
Isaac, and the God of Jacob?
27 He is not the God of the dead,
but of the living: ye do greatly
err.
28 And one of the scribes came,

[1] Or, *Teacher*

[2] See marginal note on Matt. xviii. 28.

γουσιν αὐτῷ, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς
εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ
βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ'
ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἔξεστι
15 *κῆνσον Καίσαρι δοῦναι ἢ οὔ; δῶμεν, ἢ μὴ*
δῶμεν; ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν
εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι
16 *δηνάριον, ἵνα ἴδω. οἱ δὲ ἤνεγκαν. καὶ λέγει*
αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;
17 *οἱ δὲ εἶπον αὐτῷ, Καίσαρος.* **καὶ ἀποκρι-**
θεὶς ὁ[16] *Ἰησοῦς εἶπεν αὐτοῖς,* **Ἀπόδοτε τὰ**
Καίσαρος[17] *Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ*
Θεῷ. **καὶ ἐθαύμασαν**[18] *ἐπ' αὐτῷ.*
18 *Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵ-*
τινες λέγουσιν ἀνάστασιν μὴ εἶναι· **καὶ ἐπηρώ-**
19 **τησαν**[19] *αὐτόν, λέγοντες, Διδάσκαλε, Μωσῆς*
ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀπο-
θάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ **τέκνα μὴ**
ἀφῇ[20], *ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυ-*
ναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ
20 *ἀδελφῷ αὐτοῦ· ἑπτὰ* **οὖν**[21] *ἀδελφοὶ ἦσαν·*
καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνή-
21 *σκων οὐκ ἀφῆκε σπέρμα· καὶ ὁ δεύτερος*
ἔλαβεν αὐτήν, καὶ ἀπέθανε, **καὶ οὐδὲ αὐτὸς**
22 **ἀφῆκε**[22] *σπέρμα· καὶ ὁ τρίτος ὡσαύτως. καὶ*
ἔλαβον αὐτὴν[23] *οἱ ἑπτά,* **καὶ**[24] *οὐκ ἀφῆκαν*
σπέρμα. **ἐσχάτη**[25] *πάντων* **ἀπέθανε καὶ ἡ**
23 **γυνή**[26]. *ἐν τῇ* **οὖν**[21] *ἀναστάσει,* **ὅταν ἀνα-**
στῶσι[27], *τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ*
24 *ἑπτὰ ἔσχον αὐτὴν γυναῖκα.* **καὶ ἀποκριθεὶς**
ὁ Ἰησοῦς εἶπεν αὐτοῖς[28], *Οὐ διὰ τοῦτο*
πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν
25 *δύναμιν τοῦ Θεοῦ; ὅταν γὰρ ἐκ νεκρῶν*
ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκον-
ται, ἀλλ' εἰσὶν ὡς ἄγγελοι **οἱ**[29] *ἐν τοῖς οὐ-*
26 *ρανοῖς. περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται,*
οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς
βάτου[30], **ὡς**[31] *εἶπεν αὐτῷ ὁ Θεός, λέγων,*
Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ **ὁ**[32] *Θεὸς Ἰσαάκ,*
27 *καὶ* **ὁ**[32] *Θεὸς Ἰακώβ; οὐκ ἔστιν* **ὁ**[32] *Θεὸς*
νεκρῶν, ἀλλὰ Θεὸς[33] *ζώντων·* **ὑμεῖς οὖν**[34]
πολὺ πλανᾶσθε.
28 *Καὶ προσελθὼν εἷς τῶν γραμματέων,*

[16] *ὁ δὲ*
[17] *Τὰ Καίσαρος ἀπόδοτε*
[18] *ἐξεθαύμαζον*
[19] *ἐπηρώτων*
[20] *μὴ ἀφῇ τέκνον*
[21] *om. οὖν*
[22] *μὴ καταλιπὼν*
[23] *om. ἔλαβον αὐτὴν*
[24] *om. , καὶ*
[25] *ἔσχατον*
[26] *καὶ ἡ γυνὴ ἀπέθανεν*
[27] *om. , ὅταν ἀναστῶσι,*
[28] *ἔφη αὐτοῖς ὁ Ἰησοῦς*
[29] *om. οἱ*
[30] (*Βάτου*) [31] *πῶς*
[32] *om. ὁ*
[33] *om. Θεὸς*
[34] *om. ὑμεῖς οὖν*

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and having heard them reasoning together, and perceiving that he had answered them well, asked him which is the first commandment of all.

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel, the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

32 And the Scribe said unto him, Well master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

* Matt. 22. 41.

35 ¶ *And Jesus answered, and said, while he taught in the Temple, How say the Scribes that Christ is the son of David?

36 For David himself said by the holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he then his son? And the common people heard him gladly.

* Matt. 23. 5.

38 ¶ And he said unto them in his doctrine, *Beware of the Scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the Synagogues, and the uppermost rooms at feasts:

* Matt. 23. 14.

40 *Which devour widows' houses, and for a pretence make long prayers: These shall receive greater damnation.

* Luke 21. 1.

‖ *A piece of brass money, See Matt.* 10. 9.

41 ¶ *And Jesus sat over against the treasury, and beheld how the people cast ‖ money into the treasury: and many that were rich cast in much.

42 And there came a certain

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and heard them questioning together, and knowing that he had
answered them well, asked him,
What commandment is the first
29 of all? Jesus answered, The
first is, Hear, O Israel; [1]The
Lord our God, the Lord is one:
30 and thou shalt love the Lord thy
God [2]with all thy heart, and
[2]with all thy soul, and [2]with all
thy mind, and [2]with all thy
31 strength. The second is this,
Thou shalt love thy neighbour as thyself. There is none
other commandment greater
32 than these. And the scribe said
unto him, Of a truth, [3]Master,
thou hast well said that he is
one; and there is none other
33 but he: and to love him with
all the heart, and with all the
understanding, and with all the
strength, and to love his neighbour as himself, is much more
than all whole burnt offerings
34 and sacrifices. And when Jesus
saw that he answered discreetly,
he said unto him, Thou art not
far from the kingdom of God.
And no man after that durst
ask him any question.
35 And Jesus answered and said,
as he taught in the temple, How
say the scribes that the Christ
36 is the son of David? David himself said in the Holy Spirit,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies [4]the
footstool of thy feet.

37 David himself calleth him Lord;
and whence is he his son? And
[5]the common people heard him
gladly.
38 And in his teaching he said,
Beware of the scribes, which
desire to walk in long robes,
and *to have* salutations in the
39 marketplaces, and chief seats
in the synagogues, and chief
40 places at feasts: they which devour widows' houses, [6]and for a
pretence make long prayers;
these shall receive greater condemnation.
41 And he sat down over against
the treasury, and beheld how the
multitude cast [7]money into the
treasury: and many that were rich
42 cast in much. And there came [8]a

[1] Or, *The Lord is our God; the Lord is one*

[2] Gr. *from.*

[3] Or, *Teacher*

[4] Some ancient authorities read *underneath thy feet.*

[5] Or, *the great multitude*

[6] Or, *even while for a pretence they make*

[7] Gr. *brass.*

[8] Gr. *one.*

ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς
αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία
29 ἐστὶ **πρώτη πασῶν ἐντολή**[35]; ὁ **δὲ** Ἰησοῦς
ἀπεκρίθη[36] **αὐτῷ**[37] ὅτι Πρώτη **πασῶν τῶν**
ἐντολῶν[38], Ἄκουε, Ἰσραήλ· Κύριος ὁ Θεὸς
30 ἡμῶν, Κύριος εἷς ἐστί· καὶ ἀγαπήσεις Κύριον
τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ
ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς
διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου.
31 **αὕτη πρώτη ἐντολή. καὶ**[39] δευτέρα **ὁμοία**[40]
αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ-
τόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι.
32 καὶ εἶπεν αὐτῷ ὁ γραμματεύς, Καλῶς, δι-
δάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστι
Θεός[41], καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.
33 καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης τῆς καρδίας,
καὶ ἐξ ὅλης τῆς συνέσεως, **καὶ ἐξ ὅλης τῆς**
ψυχῆς,[42] καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ
ἀγαπᾷν τὸν πλησίον ὡς ἑαυτόν, **πλεῖόν**[43]
ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν
34 θυσιῶν. καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νου-
νεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἶ
ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. καὶ οὐδεὶς
οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.
35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων
ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι
36 ὁ Χριστὸς υἱός ἐστι Δαβίδ; αὐτὸς **γὰρ**[44]
Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ Ἁγίῳ,
Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου
37 **ὑποπόδιον**[45] τῶν ποδῶν σου. Αὐτὸς **οὖν**[46]
Δαβὶδ λέγει αὐτὸν Κύριον· καὶ πόθεν υἱὸς
αὐτοῦ ἐστι; καὶ ὁ πολὺς ὄχλος ἤκουεν αὐ-
τοῦ ἡδέως.
38 Καὶ **ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ**[47],
Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων
ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν
39 ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς
συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δεί-
40 πνοις· οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν,
καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι
λήψονται περισσότερον κρίμα.
41 Καὶ καθίσας **ὁ Ἰησοῦς**[48] κατέναντι τοῦ
γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει
χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ
42 πλούσιοι ἔβαλλον πολλά. καὶ ἐλθοῦσα μία

[35] ἐντολὴ πρώτη πάντων
[36] ἀπεκρίθη ὁ Ἰησοῦς
[37] om. αὐτῷ
[38] ἐστίν
[39] om. αὕτη πρώτη ἐντολή. καὶ
[40] om. ὁμοία
[41] om. Θεός
[42] om. καὶ ἐξ ὅλης τῆς ψυχῆς,
[43] περισσότερόν
[44] om. γὰρ
[45] Marg. ὑποκάτω
[46] om. οὖν
[47] ἐν τῇ διδαχῇ αὐτοῦ ἔλεγε
[48] om. ὁ Ἰησοῦς

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poor widow, and she threw in two ‖ mites, which make a farthing.

‖ It is the seventh part of one piece of that brass money.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living.

* Matt. 24. 1.

13 And * as he went out of the Temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here*.

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him privately,

* Matt. 24. 3.

4 * Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my Name, saying, I am *Christ:* and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: For such *things* must needs be, but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of ‖ sorrows.

‖ The word in the original importeth the pains of a woman in travail.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils, and in the Synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the Gospel must first be published among all nations.

* Matt. 10. 19.

11 * But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.

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poor widow, and she cast in
two mites, which make a far-
43 thing. And he called unto him
his disciples, and said unto
them, Verily I say unto you,
This poor widow cast in more
than all they which are casting
44 into the treasury: for they all did
cast in of their superfluity; but
she of her want did cast in all
that she had, *even* all her living.
13 And as he went forth out of
the temple, one of his disciples
saith unto him, [1] Master, behold, 1 Or, *Teacher*
what manner of stones and what
2 manner of buildings! And Jesus
said unto him, Seest thou these
great buildings? there shall not
be left here one stone upon
another, which shall not be
thrown down.
3 And as he sat on the mount of
Olives over against the temple,
Peter and James and John and
Andrew asked him privately,
4 Tell us, when shall these things
be? and what *shall be* the sign
when these things are all about
5 to be accomplished? And Jesus
began to say unto them, Take
heed that no man lead you a-
6 stray. Many shall come in my
name, saying, I am *he*; and
7 shall lead many astray. And
when ye shall hear of wars and
rumours of wars, be not trou-
bled: *these things* must needs
come to pass; but the end is not
8 yet. For nation shall rise against
nation, and kingdom against
kingdom: there shall be earth-
quakes in divers places; there
shall be famines: these things
are the beginning of travail.
9 But take ye heed to yourselves:
for they shall deliver you up to
councils; and in synagogues
shall ye be beaten; and before
governors and kings shall ye
stand for my sake, for a testi-
10 mony unto them. And the
gospel must first be preached
11 unto all the nations. And
when they lead you *to judge-
ment*, and deliver you up, be
not anxious beforehand what
ye shall speak: but whatsoever
shall be given you in that hour,
that speak ye: for it is not ye
that speak, but the Holy Ghost.

χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κο-
43 δράντης. καὶ προσκαλεσάμενος τοὺς μαθη-
τὰς αὐτοῦ, **λέγει**[49] αὐτοῖς, Ἀμὴν λέγω ὑμῖν
ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων
βέβληκε[50] τῶν **βαλόντων**[51] εἰς τὸ γαζοφυ-
44 λάκιον· πάντες γὰρ ἐκ τοῦ περισσεύοντος
αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως
αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον
αὐτῆς.

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,
λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ, Διδάσ-
καλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδο-
2 μαί. καὶ ὁ Ἰησοῦς **ἀποκριθεὶς**[1] εἶπεν αὐτῷ,
Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ
μὴ ἀφεθῇ[2] λίθος ἐπὶ **λίθῳ**[3], ὃς οὐ μὴ κατα-
λυθῇ.
3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν
ἐλαιῶν κατέναντι τοῦ ἱεροῦ, **ἐπηρώτων**[4] αὐτὸν
κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης
4 καὶ Ἀνδρέας, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται;
καὶ τί τὸ σημεῖον ὅταν μέλλῃ **πάντα ταῦτα**
5 **συντελεῖσθαι**[5]; ὁ δὲ Ἰησοῦς **ἀποκριθεὶς**[6]
αὐτοῖς ἤρξατο λέγειν, Βλέπετε μή τις ὑμᾶς
6 πλανήσῃ. πολλοὶ **γὰρ**[7] ἐλεύσονται ἐπὶ τῷ
ὀνόματί μου, λέγοντες ὅτι Ἐγώ εἰμι· καὶ
7 πολλοὺς πλανήσουσιν. ὅταν δὲ ἀκούσητε
πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε·
δεῖ **γὰρ**[8] γενέσθαι· ἀλλ' οὔπω τὸ τέλος.
8 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασι-
λεία ἐπὶ βασιλείαν· **καὶ**[9] ἔσονται σεισμοὶ
κατὰ τόπους, **καὶ**[9] ἔσονται λιμοὶ **καὶ ταρα-
χαί**[10]· **ἀρχαὶ**[11] ὠδίνων ταῦτα.
9 Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσι
γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς
δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων
ἀχθήσεσθε *[12] ἕνεκεν ἐμοῦ, εἰς μαρτύριον
10 αὐτοῖς. καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶ-
11 τον κηρυχθῆναι τὸ εὐαγγέλιον. **ὅταν δὲ
ἀγάγωσιν**[13] ὑμᾶς παραδιδόντες, μὴ προ-
μεριμνᾶτε τί λαλήσητε, **μηδὲ μελετᾶτε**[14]·
ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ,
τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ
λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον.

[49] εἶπεν
[50] ἔβαλε
[51] βαλλόντων

[1] om. ἀποκριθεὶς
[2] add ὧδε [3] λίθον
[4] ἐπηρώτα
[5] ταῦτα συντελεῖσθαι πάντα
[6] om. ἀποκριθεὶς
[7] om. γὰρ
[8] om. γὰρ
[9] om. καὶ
[10] om. καὶ ταραχαί
[11] ἀρχὴ
[12] σταθήσεσθε
[13] καὶ ὅταν ἄγωσιν
[14] om. , μηδὲ μελετᾶτε

1611

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my Name's sake: but he that shall endure unto the end, the same shall be saved.

* Matt. 24. 15.

14 ¶ *But when ye shall see the abomination of desolation spoken of by Daniel the Prophet, standing where it ought not (let him that readeth understand) then let them that be in Judæa, flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake whom he hath chosen, he hath shortened the days.

* Matt. 24. 23.

21 *And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not.

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

* Matt. 24. 29.

24 ¶ *But in those days, after that tribulation, the Sun shall be darkened, and the Moon shall not give her light.

25 And the Stars of heaven shall fall, and the powers that *are* in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

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12 And brother shall deliver up bro-
ther to death, and the father his
child; and children shall rise up
against parents, and [1] cause them
13 to be put to death. And ye
shall be hated of all men for my
name's sake: but he that en-
dureth to the end, the same shall
be saved.
14 But when ye see the abomi-
nation of desolation standing
where he ought not (let him
that readeth understand), then
let them that are in Judæa
15 flee unto the mountains: and
let him that is on the house-
top not go down, nor enter
in, to take anything out of
16 his house: and let him that
is in the field not return back
17 to take his cloke. But woe
unto them that are with child
and to them that give suck in
18 those days! And pray ye that
19 it be not in the winter. For
those days shall be tribulation,
such as there hath not been the
like from the beginning of the
creation which God created until
20 now, and never shall be. And
except the Lord had shortened
the days, no flesh would have
been saved: but for the elect's
sake, whom he chose, he short-
21 ened the days. And then if any
man shall say unto you, Lo, here
is the Christ; or, Lo, there; be-
22 lieve [2] *it* not: for there shall
arise false Christs and false pro-
phets, and shall shew signs and
wonders, that they may lead
astray, if possible, the elect.
23 But take ye heed: behold, I
have told you all things before-
hand.
24 But in those days, after that
tribulation, the sun shall be
darkened, and the moon shall
25 not give her light, and the stars
shall be falling from heaven,
and the powers that are in the
26 heavens shall be shaken. And
then shall they see the Son of
man coming in clouds with great
27 power and glory. And then
shall he send forth the angels,
and shall gather together his
elect from the four winds, from
the uttermost part of the earth
to the uttermost part of heaven.

[1] Or, *put them to death*

[2] Or, him

12 **παραδώσει δὲ**[15] ἀδελφὸς ἀδελφὸν εἰς θάνα-
τον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται
τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς·
13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ
ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος
σωθήσεται.
14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώ-
σεως, **τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου**[16],
ἑστὼς[17] ὅπου οὐ δεῖ (ὁ ἀναγινώσκων νοείτω),
τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ
15 ὄρη· ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω **εἰς**
τὴν οἰκίαν[18], μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς
16 οἰκίας αὐτοῦ· καὶ ὁ εἰς τὸν ἀγρὸν **ὢν**[19] μὴ
ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἆραι τὸ ἱμάτιον
17 αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ
ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
18 προσεύχεσθε δὲ ἵνα μὴ γένηται **ἡ φυγὴ**
19 **ὑμῶν**[20] χειμῶνος. ἔσονται γὰρ αἱ ἡμέραι
ἐκεῖναι θλίψις, οἵα οὐ γέγονε τοιαύτη ἀπ'
ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεὸς ἕως τοῦ
20 νῦν, καὶ οὐ μὴ γένηται. καὶ εἰ μὴ Κύριος
ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα
σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτούς, οὓς ἐξελέ-
21 ξατο, ἐκολόβωσε τὰς ἡμέρας. καὶ τότε ἐάν
τις ὑμῖν εἴπῃ, Ἰδού, ὧδε ὁ Χριστός, ἢ Ἰδού,
22 ἐκεῖ, μὴ πιστεύσητε. ἐγερθήσονται γὰρ
ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώ-
σουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλα-
23 νᾷν, εἰ δυνατόν, **καὶ**[21] τοὺς ἐκλεκτούς. ὑμεῖς
δὲ βλέπετε· ἰδού, προείρηκα ὑμῖν πάντα.
24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν
θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ
25 ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ
ἀστέρες **τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες**[22],
καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθή-
26 σονται. καὶ τότε ὄψονται τὸν υἱὸν τοῦ
ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνά-
27 μεως πολλῆς καὶ δόξης. καὶ τότε ἀποστελεῖ
τοὺς ἀγγέλους **αὐτοῦ**[23], καὶ ἐπισυνάξει τοὺς
ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων,
ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

[15] καὶ παραδώσει
[16] *om.* τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου
[17] ἑστηκότα
[18] *om.* εἰς τὴν οἰκίαν
[19] *om.* ὢν
[20] *om.* ἡ φυγὴ ὑμῶν
[21] *om.* καὶ
[22] ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες
[23] *om.* αὐτοῦ

1611

28 Now learn a parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and that hour knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.

* Matt. 24. 42.

33 *Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch:

35 Watch ye therefore (for ye know not when the master of the house cometh, at Even, or at midnight, or at the cockcrowing, or in the morning.)

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

* Matt. 26. 2.

14 After *two days was *the feast of* the Passover, and of unleavened bread: and the chief Priests, and the Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

* Matt. 26. 6.

3 ¶ *And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an Alabaster box of ointment of ‖spikenard very precious, and she brake the box, and poured it on his head.

‖ *Or, pure nard: or liquid nard.*

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred ‖pence, and have been given to the poor: and they murmured against her.

‖ *See* Matt. 18. 28.

6 And Jesus said, Let her alone, why trouble you her? She hath wrought a good work on me.

1881

28 Now from the fig tree learn
her parable: when her branch
is now become tender, and put-
teth forth its leaves, ye know
29 that the summer is nigh; even
so ye also, when ye see these
things coming to pass, know
ye that [1]he is nigh, *even* at the [1] Or, *it*
30 doors. Verily I say unto you,
This generation shall not pass
away, until all these things
31 be accomplished. Heaven and
earth shall pass away: but my
words shall not pass away.
32 But of that day or that hour
knoweth no one, not even the
angels in heaven, neither the
33 Son, but the Father. Take ye
heed, watch [2]and pray: for ye [2] Some ancient authorities omit *and pray.*
34 know not when the time is. *It
is* as *when* a man, sojourning in
another country, having left his
house, and given authority to
his [3]servants, to each one his [3] Gr. *bond-servants.*
work, commanded also the por-
35 ter to watch. Watch therefore:
for ye know not when the lord
of the house cometh, whether
at even, or at midnight, or at
cockcrowing, or in the morning;
36 lest coming suddenly he find you
37 sleeping. And what I say unto
you I say unto all, Watch.
14 Now after two days was *the
feast of* the passover and the
unleavened bread: and the chief
priests and the scribes sought how
they might take him with subtil-
2 ty, and kill him: for they said, Not
during the feast, lest haply there
shall be a tumult of the people.
3 And while he was in Bethany
in the house of Simon the leper,
as he sat at meat, there came [4] Or, *a flask*
a woman having [4]an alabaster
cruse of ointment of [5]spikenard [5] Gr. *pistic nard,* pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid.*
very costly; *and* she brake the
cruse, and poured it over his
4 head. But there were some
that had indignation among
themselves, *saying,* To what
purpose hath this waste of the
5 ointment been made? For this
ointment might have been sold
for above three hundred [6]pence, [6] See marginal note on Matt. xviii. 28.
and given to the poor. And
they murmured against her.
6 But Jesus said, Let her alone;
why trouble ye her? she hath
wrought a good work on me.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·
ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται καὶ
ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ
29 θέρος ἐστίν· οὕτω καὶ ὑμεῖς, ὅταν ταῦτα
ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν
30 ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ
παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ **πάντα**
31 **ταῦτα**[24] γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρε-
λεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλ-
32 θωσι. περὶ δὲ τῆς ἡμέρας ἐκείνης **καὶ**[25] τῆς
ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι **οἱ**[26] ἐν
33 οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. βλέ-
πετε, ἀγρυπνεῖτε **καὶ προσεύχεσθε**[27]· οὐκ
34 οἴδατε γὰρ πότε ὁ καιρός ἐστιν. ὡς ἄνθρω-
πος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ
δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, **καὶ**[28]
ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ
35 ἐνετείλατο ἵνα γρηγορῇ. γρηγορεῖτε οὖν·
οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας
ἔρχεται, [29]ὀψέ, ἢ μεσονυκτίου, ἢ ἀλεκτορο-
36 φωνίας, ἢ πρωΐ· μὴ ἐλθὼν ἐξαίφνης εὕρῃ
37 ὑμᾶς καθεύδοντας. **ἃ**[30] δὲ ὑμῖν λέγω πᾶσι
λέγω, Γρηγορεῖτε.

[24] ταῦτα πάντα
[25] ἢ
[26] *om.* οἱ
[27] *Marg. om.* καὶ προσεύχεσθε
[28] *om.* καὶ
[29] *add* ἢ
[30] ὃ

14 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο
ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες
2 ἀποκτείνωσιν· ἔλεγον **δέ**[1], Μὴ ἐν τῇ ἑορτῇ,
μήποτε θόρυβος ἔσται τοῦ λαοῦ.
3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ
Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ,
ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρ-
δου πιστικῆς πολυτελοῦς· **καὶ**[2] συντρίψασα
τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ **κατὰ**[3] τῆς
4 κεφαλῆς. ἦσαν δέ τινες ἀγανακτοῦντες πρὸς
ἑαυτούς, **καὶ λέγοντες**[4], Εἰς τί ἡ ἀπώλεια αὕτη
5 τοῦ μύρου γέγονεν; ἠδύνατο γὰρ τοῦτο[5] πρα-
θῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι
6 τοῖς πτωχοῖς. καὶ ἐνεβριμῶντο αὐτῇ. ὁ δὲ
Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους
παρέχετε; καλὸν ἔργον εἰργάσατο **εἰς ἐμέ**[6].

[1] γάρ
[2] *om.* καὶ
[3] *om.* κατὰ
[4] *om.* καὶ λέγοντες
[5] *add* τὸ μύρον
[6] ἐν ἐμοί

1611

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her.

* Matt. 26. 14.

10 ¶ *And Judas Iscariot, one of the twelve, went unto the chief Priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

* Matt. 26. 17.

‖ Or, *sacrificed*.

12 ¶ *And the first day of unleavened bread, when they ‖ killed the Passover, his disciples said unto him, Where wilt thou that we go, and prepare, that thou mayest eat the Passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the Passover with my disciples?

15 And he will shew you a large upper room furnished, and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

* Matt. 26. 20.

17 *And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him, one by one, Is it I? And another *said*, Is it I?

20 And he answered, and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: Good were it for that man, if he had never been born.

1881

7 For ye have the poor always
with you, and whensoever ye
will ye can do them good: but
8 me ye have not always. She
hath done what she could: she
hath anointed my body afore-
9 hand for the burying. And verily
I say unto you, Wheresoever the
gospel shall be preached through-
out the whole world, that also
which this woman hath done shall
be spoken of for a memorial of her.
10 And Judas Iscariot, [1]he that was
one of the twelve, went away unto
the chief priests, that he might de-
11 liver him unto them. And they,
when they heard it, were glad,
and promised to give him money.
And he sought how he might con-
veniently deliver him *unto them*.
12 And on the first day of un-
leavened bread, when they sacri-
ficed the passover, his disciples
say unto him, Where wilt thou
that we go and make ready that
thou mayest eat the passover?
13 And he sendeth two of his disci-
ples, and saith unto them, Go into
the city, and there shall meet you
a man bearing a pitcher of water:
14 follow him; and wheresoever he
shall enter in, say to the goodman
of the house, The [2]Master saith,
Where is my guest-chamber,
where I shall eat the passover
15 with my disciples? And he will
himself shew you a large upper
room furnished *and* ready: and
16 there make ready for us. And the
disciples went forth, and came
into the city, and found as he
had said unto them: and they
made ready the passover.
17 And when it was evening he
18 cometh with the twelve. And
as they [3]sat and were eating,
Jesus said, Verily I say unto
you, One of you shall betray
me, *even* he that eateth with
19 me. They began to be sorrow-
ful, and to say unto him one by
20 one, Is it I? And he said unto
them, *It is* one of the twelve, he
that dippeth with me in the
21 dish. For the Son of man
goeth, even as it is written of
him: but woe unto that man
through whom the Son of man is
betrayed! good were it [4]for that
man if he had not been born.

[1] Gr. *the one of the twelve.*

[2] Or, *Teacher*

[3] Gr. *reclined.*

[4] Gr. *for him if that man.*

7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυ-
τῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ
8 ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. ὃ **εἶχεν**
αὕτη[7] ἐποίησε· προέλαβε μυρίσαι μου τὸ
9 σῶμα εἰς τὸν ἐνταφιασμόν. ἀμὴν[8] λέγω
ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον **τοῦτο**[9]
εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη
λαληθήσεται εἰς μνημόσυνον αὐτῆς.
10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, [10]εἷς τῶν δώ-
δεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα πα-
11 ραδῷ αὐτὸν αὐτοῖς. οἱ δὲ ἀκούσαντες ἐχά-
ρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον
δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν
παραδῷ.
12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ
πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ
αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν
13 ἵνα φάγῃς τὸ πάσχα; καὶ ἀποστέλλει δύο
τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπά-
γετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄν-
θρωπος κεράμιον ὕδατος βαστάζων· ἀκολου-
14 θήσατε αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθῃ, εἴπατε
τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει,
Ποῦ ἐστι τὸ κατάλυμα[11], ὅπου τὸ πάσχα
15 μετὰ τῶν μαθητῶν μου φάγω; καὶ αὐτὸς
ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον ἕτοι-
16 μον· ἐκεῖ ἑτοιμάσατε ἡμῖν. καὶ ἐξῆλθον οἱ
μαθηταὶ **αὐτοῦ**[12], καὶ ἦλθον εἰς τὴν πόλιν,
καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν
τὸ πάσχα.
17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν
18 δώδεκα. καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόν-
των, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι
εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ'
19 ἐμοῦ. **οἱ δὲ**[13] ἤρξαντο λυπεῖσθαι, καὶ λέγειν
αὐτῷ εἷς καθ' εἷς, Μή τι ἐγώ; **καὶ ἄλλος,**
20 **Μή τι ἐγώ;**[14] ὁ δὲ **ἀποκριθεὶς**[15] εἶπεν αὐ-
τοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος
21 μετ' ἐμοῦ εἰς τὸ τρυβλίον. [16]ὁ μὲν υἱὸς τοῦ
ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ
αὐτοῦ· οὐαὶ δὲ τῷ* ἀνθρώπῳ ἐκείνῳ δι' οὗ
ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν
αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

[7] ἔσχεν
[8] *add* δὲ
[9] *om.* τοῦτο
[10] *add* ὁ
[11] (-μά) *add* μου
[12] *om.* αὐτοῦ
[13] *om.* οἱ δὲ
[14] *om.* καὶ ἄλλος, Μή τι ἐγώ;
[15] *om.* ἀποκριθεὶς
[16] *add* ὅτι

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22 ¶ *And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new Testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an ‖hymn, they went out into the mount of Olives.

27 *And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 *But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 *And they came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him.

36 And he said, Abba, father, all things are possible unto thee, take away this cup from me: Nevertheless, not that I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon sleepest thou? Couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter

* Matt. 26. 26.

‖ *Or, psalm.*

* Matt. 26. 31.

* Matt. 26. 33.

* Matt. 26. 36.

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22 And as they were eating, he
took [1]bread, and when he had
blessed, he brake it, and gave to
them, and said, Take ye: this is
23 my body. And he took a cup,
and when he had given thanks,
he gave to them: and they all
24 drank of it. And he said unto
them, This is my blood of [2]the
[3]covenant, which is shed for
25 many. Verily I say unto you, I
will no more drink of the fruit
of the vine, until that day when
I drink it new in the kingdom of
God.
26 And when they had sung a
hymn, they went out unto the
mount of Olives.
27 And Jesus saith unto them,
All ye shall be [4]offended: for
it is written, I will smite the
shepherd, and the sheep shall
28 be scattered abroad. Howbeit,
after I am raised up, I will go
29 before you into Galilee. But
Peter said unto him, Although
all shall be [4]offended, yet will
30 not I. And Jesus saith unto
him, Verily I say unto thee, that
thou to-day, *even* this night,
before the cock crow twice,
31 shalt deny me thrice. But he
spake exceeding vehemently, If
I must die with thee, I will not
deny thee. And in like manner
also said they all.
32 And they come unto [5]a place
which was named Gethsemane:
and he saith unto his disciples,
33 Sit ye here, while I pray. And
he taketh with him Peter and
James and John, and began to
be greatly amazed, and sore
34 troubled. And he saith unto
them, My soul is exceeding
sorrowful even unto death:
35 abide ye here, and watch. And
he went forward a little, and
fell on the ground, and prayed
that, if it were possible, the hour
might pass away from him.
36 And he said, Abba, Father, all
things are possible unto thee;
remove this cup from me: how-
beit not what I will, but what
37 thou wilt. And he cometh, and
findeth them sleeping, and saith
unto Peter, Simon, sleepest thou?
couldest thou not watch one hour?
38 [6]Watch and pray, that ye enter not

[1] Or, *a loaf*

[2] Or, *the testament*

[3] Some ancient authorities insert *new*.

[4] Gr. *caused to stumble.*

[5] Gr. *an enclosed piece of ground.*

[6] Or, *Watch ye, and pray that ye enter not*

22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν **ὁ Ἰησοῦς**[17]
ἄρτον εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς,
καὶ εἶπε, Λάβετε, **φάγετε**[18]· τοῦτό ἐστι τὸ
23 σῶμά μου. καὶ λαβὼν **τὸ**[19] ποτήριον εὐ-
χαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐ-
24 τοῦ πάντες. καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι
τὸ αἷμά μου, **τὸ**[20] τῆς **καινῆς**[21] διαθήκης, τὸ
25 **περὶ**[22] πολλῶν ἐκχυνόμενον. ἀμὴν λέγω
ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γεννήματος
τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν
αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν
ἐλαιῶν.
27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες
σκανδαλισθήσεσθε **ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύ-
τῃ**[23]· ὅτι γέγραπται, Πατάξω τὸν ποιμένα,
28 καὶ διασκορπισθήσεται τὰ πρόβατα. ἀλλὰ
μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν
29 Γαλιλαίαν. ὁ δὲ Πέτρος ἔφη αὐτῷ, **Καὶ
εἰ**[24] πάντες σκανδαλισθήσονται, ἀλλ' οὐκ
30 ἐγώ. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω
σοι, ὅτι[25] σήμερον **ἐν τῇ νυκτὶ ταύτῃ**[26], πρὶν
η δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.
31 ὁ δὲ **ἐκ περισσοῦ**[27] **ἔλεγε**[28] **μᾶλλον**[29], Ἐάν
με δέῃ συναποθανεῖν σοι, οὐ μή σε ἀπαρνή-
σομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.
32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθ-
σημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ,
33 Καθίσατε ὧδε, ἕως προσεύξωμαι. καὶ παρα-
λαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ
Ἰωάννην μεθ' ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖ-
34 σθαι καὶ ἀδημονεῖν. καὶ λέγει αὐτοῖς, Περί-
λυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μεί-
35 νατε ὧδε καὶ γρηγορεῖτε. καὶ προελθὼν
μικρόν, **ἔπεσεν**[30] ἐπὶ τῆς γῆς, καὶ προσηύχετο
ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ
36 ὥρα. καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα
δυνατά σοι. παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ
τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.
37 καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας,
καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις;
38 οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; γρη-
γορεῖτε καὶ προσεύχεσθε, ἵνα[31] μὴ εἰσέλθητε

17 *om.* ὁ Ἰησοῦς
18 *om.* φάγετε
19 *om.* τὸ
20 *om.* τὸ
21 *om.* καινῆς *text, not marg.*
22 ὑπὲρ
23 *om.* ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ
24 Εἰ καὶ
25 *add* σὺ
26 ταύτῃ τῇ νυκτὶ
27 ἐκπερισσῶς
28 ἐλάλει
29 *om.* μᾶλλον
30 ἔπιπτεν
31 (*Marg.* γρηγορεῖτε, καὶ προσεύχεσθε ἵνα)

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into temptation: The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come, behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go, Lo, he that betrayeth me is at hand.

* Matt. 26. 47.

43 ¶ *And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords, and staves, from the chief Priests, and the Scribes, and the Elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear.

48 And Jesus answered, and said unto them, Are ye come out as against a thief, with swords, and with staves to take me?

49 I was daily with you in the Temple, teaching, and ye took me not; but the Scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

* Matt. 26. 57.

53 ¶ *And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes.

54 And Peter followed him afar off, even into the palace of the high Priest: and he sat with the servants, and warmed himself at the fire.

* Matt. 26. 59.

55 *And the chief Priests, and all the

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into temptation: the spirit in-
deed is willing, but the flesh
39 is weak. And again he went
away, and prayed, saying the
40 same words. And again he
came, and found them sleeping,
for their eyes were very heavy;
and they wist not what to an-
41 swer him. And he cometh the
third time, and saith unto them,
Sleep on now, and take your rest:
it is enough; the hour is come;
behold, the Son of man is betray-
ed into the hands of sinners.
42 Arise, let us be going: behold, he
that betrayeth me is at hand.
43 And straightway, while he yet
spake, cometh Judas, one of the
twelve, and with him a multitude
with swords and staves, from
the chief priests and the scribes
44 and the elders. Now he that
betrayed him had given them
a token, saying, Whomsoever
I shall kiss, that is he; take
him, and lead him away safely.
45 And when he was come, straight-
way he came to him, and saith,
46 Rabbi; and [1]kissed him. And
they laid hands on him, and took
47 him. But a certain one of them
that stood by drew his sword,
and smote the [2]servant of the
high priest, and struck off his
48 ear. And Jesus answered and
said unto them, Are ye come
out, as against a robber, with
swords and staves to seize me?
49 I was daily with you in the tem-
ple teaching, and ye took me
not: but *this is done* that the
scriptures might be fulfilled.
50 And they all left him, and fled.
51 And a certain young man
followed with him, having a
linen cloth cast about him, over
his naked *body*: and they lay
52 hold on him; but he left the
linen cloth, and fled naked.
53 And they led Jesus away to the
high priest: and there come to-
gether with him all the chief
priests and the elders and the
54 scribes. And Peter had fol-
lowed him afar off, even within,
into the court of the high priest;
and he was sitting with the
officers, and warming himself
55 in the light *of the fire*. Now
the chief priests and the whole

[1] Gr. *kissed him much.*

[2] Gr. *bond-servant.*

εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον,
39 ἡ δὲ σὰρξ ἀσθενής. καὶ πάλιν ἀπελθὼν
40 προσηύξατο, τὸν αὐτὸν λόγον εἰπών. καὶ
ὑποστρέψας[32] εὗρεν αὐτοὺς **πάλιν**[33] καθεύ-
δοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν **βε-
βαρημένοι**[34], καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀπο-
41 κριθῶσι. καὶ ἔρχεται τὸ τρίτον, καὶ λέγει
αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύ-
εσθε. ἀπέχει· ἦλθεν ἡ ὥρα· ἰδού, παραδίδο-
ται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν
42 ἁμαρτωλῶν. ἐγείρεσθε, ἄγωμεν· ἰδού, ὁ
παραδιδούς με ἤγγικε.
43 Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παρα-
γίνεται Ἰούδας, εἷς **ὢν**[35] τῶν δώδεκα, καὶ
μετ' αὐτοῦ ὄχλος **πολὺς**[36] μετὰ μαχαιρῶν
καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν
44 γραμματέων καὶ τῶν πρεσβυτέρων. δεδώκει
δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς,
λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατή-
45 σατε αὐτόν, καὶ ἀπαγάγετε ἀσφαλῶς. καὶ
ἐλθών, εὐθέως προσελθὼν αὐτῷ λέγει,
Ῥαββί, **ῥαββί**[37]· καὶ κατεφίλησεν αὐτόν.
46 οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν,
47 καὶ ἐκράτησαν αὐτόν. εἷς δέ τις τῶν παρε-
στηκότων σπασάμενος τὴν μάχαιραν ἔπαισε
τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐ-
48 τοῦ τὸ ὠτίον. καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτοῖς, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ
49 μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ'
ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδά-
σκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα
50 πληρωθῶσιν αἱ γραφαί. καὶ ἀφέντες αὐτὸν
πάντες ἔφυγον.
51 Καὶ **εἷς τις νεανίσκος**[38] **ἠκολούθει**[39] αὐτῷ,
περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. καὶ
52 κρατοῦσιν αὐτὸν **οἱ νεανίσκοι**[40]· ὁ δὲ κα-
ταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν **ἀπ'
αὐτῶν**[41].
53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν
ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες
οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ
54 γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μακρόθεν
ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν
τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ
τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς
55 τὸ φῶς. οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ

[32] πάλιν ἐλθὼν
[33] *om.* πάλιν
[34] καταβαρυνόμενοι
[35] *om.* ὢν
[36] *om.* πολὺς
[37] *om.* ῥαββί
[38] νεανίσκος τις
[39] συνηκολούθει
[40] *om.* οἱ νεανίσκοι
[41] *om.* ἀπ' αὐτῶν

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council sought for witness against Jesus, to put him to death, and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee?

61 But he held his peace, and answered nothing. Again, the high Priest asked him, and said unto him, Art thou the Christ, the son of the Blessed?

62 And Jesus said, I am: *and ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven.

* Matt. 24. 30.

63 Then the high Priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: And the servants did strike him with the palms of their hands.

66 ¶ *And as Peter was beneath in the palace, there cometh one of the maids of the high Priest.

* Matt. 26. 69.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto.

71 But he began to curse and to

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council sought witness against
Jesus to put him to death; and
56 found it not. For many bare
false witness against him, and
their witness agreed not to-
57 gether. And there stood up
certain, and bare false witness
58 against him, saying, We heard
him say, I will destroy this
[1]temple that is made with
hands, and in three days I will
build another made without
59 hands. And not even so did
their witness agree together.
60 And the high priest stood up
in the midst, and asked Jesus,
saying, Answerest thou nothing?
what is it which these witness
61 against thee? But he held his
peace, and answered nothing.
Again the high priest asked him,
and saith unto him, Art thou
the Christ, the Son of the Bless-
62 ed? And Jesus said, I am: and
ye shall see the Son of man
sitting at the right hand of
power, and coming with the
63 clouds of heaven. And the high
priest rent his clothes, and
saith, What further need have
64 we of witnesses? Ye have heard
the blasphemy: what think ye?
And they all condemned him
65 to be [2]worthy of death. And
some began to spit on him,
and to cover his face, and to
buffet him, and to say unto him,
Prophesy: and the officers re-
ceived him with [3]blows of their
hands.
66 And as Peter was beneath in
the court, there cometh one of
the maids of the high priest;
67 and seeing Peter warming him-
self, she looked upon him, and
saith, Thou also wast with the
68 Nazarene, *even* Jesus. But he
denied, saying, [4]I neither know,
nor understand what thou say-
est: and he went out into the
[5]porch; [6]and the cock crew.
69 And the maid saw him, and
began again to say to them that
stood by, This is *one* of them.
70 But he again denied it. And
after a little while again they
that stood by said to Peter,
Of a truth thou art *one* of
them; for thou art a Galilæan.
71 But he began to curse, and to

[1] Or, *sanctuary*

[2] Gr. *liable to*

[3] Or, *strokes of rods*

[4] Or, *I neither know, nor understand: thou, what sayest thou?*

[5] Gr. *forecourt.*

[6] Many ancient authorities omit *and the cock crew.*

συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυ-
ρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὕρι-
56 σκον. πολλοὶ γὰρ ἐψευδομαρτύρουν κατ'
57 αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. καί
τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐ-
58 τοῦ, λέγοντες ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ
λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦ-
τον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν
59 ἄλλον ἀχειροποίητον οἰκοδομήσω. καὶ οὐδὲ
60 οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. καὶ ἀνα-
στὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον ἐπηρώτησε
τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν;
61 τί οὗτοί σου καταμαρτυροῦσιν; ὁ δὲ ἐσιώ-
πα, καὶ **οὐδὲν ἀπεκρίνατο**[42]. πάλιν ὁ ἀρχ-
ιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ
62 εἶ ὁ Χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ; ὁ δὲ
Ἰησοῦς εἶπεν, Ἐγώ εἰμι. καὶ ὄψεσθε τὸν
υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς
δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
63 τοῦ οὐρανοῦ. ὁ δὲ ἀρχιερεὺς διαρρήξας
τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρείαν
64 ἔχομεν μαρτύρων; ἠκούσατε τῆς βλασφη-
μίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέ-
65 κριναν αὐτὸν εἶναι ἔνοχον θανάτου. καὶ ἤρ-
ξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπ-
τειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν
αὐτόν, καὶ λέγειν αὐτῷ, Προφήτευσον· καὶ
οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν **ἔβαλλον**[43].
66 Καὶ ὄντος τοῦ Πέτρου **ἐν τῇ αὐλῇ κάτω**[44],
ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,
67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέ-
ψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρη-
68 νοῦ **Ἰησοῦ ἦσθα**[45]. ὁ δὲ ἠρνήσατο, λέγων,
Οὐκ[46] οἶδα, **οὐδὲ**[47] ἐπίσταμαι **τί σὺ**[48] λέγεις[49].
καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· **καὶ ἀλέκ-**
69 **τωρ ἐφώνησε**[50]. καὶ ἡ παιδίσκη ἰδοῦσα αὐ-
τὸν **πάλιν ἤρξατο**[51] λέγειν τοῖς παρεστηκόσιν
70 ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. ὁ δὲ πάλιν ἠρνεῖ-
το. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες
ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ
γὰρ Γαλιλαῖος εἶ, **καὶ ἡ λαλιά σου ὁμοιάζει**[52].

42 οὐκ ἀπεκρίνατο οὐδέν
43 ἔλαβον
44 κάτω ἐν τῇ αὐλῇ
45 ἦσθα, τοῦ Ἰησοῦ
46 Οὔτε
47 οὔτε
48 σὺ τί
49 (*Marg.* ἐπίσταμαι· σὺ τί λέγεις;)
50 *Marg. om.* καὶ ἀλέκτωρ ἐφώνησε.
51 ἤρξατο πάλιν
52 *om.*, καὶ ἡ λαλιά σου ὁμοιάζει

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swear, *saying*, I know not this man of whom ye speak.

72 *And the second time the cock crew: and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And ‖when he thought thereon, he wept.

15 And *straightway in the morning the chief Priests held a consultation with the Elders and Scribes, and the whole Council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it.

3 And the chief Priests accused him of many things: but he answered nothing.

4 *And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing, so that Pilate marvelled.

6 Now at that Feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief Priests had delivered him for envy.)

11 But the chief Priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

* Matt. 26. 75.

‖ Or, *he wept abundantly, or he began to weep.*

* Matt. 27. 1.

* Matt. 27. 13.

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swear, I know not this man of
72 whom ye speak. And straight-
way the second time the cock
crew. And Peter called to mind
the word, how that Jesus said
unto him, Before the cock crow
twice, thou shalt deny me thrice.
[1]And when he thought thereon,
he wept.
15 And straightway in the morn-
ing the chief priests with the
elders and scribes, and the whole
council, held a consultation, and
bound Jesus, and carried him
away, and delivered him up to
2 Pilate. And Pilate asked him,
Art thou the King of the Jews?
And he answering saith unto
3 him, Thou sayest. And the
chief priests accused him of
4 many things. And Pilate again
asked him, saying, Answerest
thou nothing? behold how many
5 things they accuse thee of. But
Jesus no more answered any-
thing; insomuch that Pilate mar-
velled.
6 Now at [2]the feast he used to
release unto them one prisoner,
7 whom they asked of him. And
there was one called Barabbas,
lying bound with them that had
made insurrection, men who in
the insurrection had committed
8 murder. And the multitude
went up and began to ask him
to do as he was wont to do un-
9 to them. And Pilate answered
them, saying, Will ye that I
release unto you the King of the
10 Jews? For he perceived that
for envy the chief priests had
11 delivered him up. But the chief
priests stirred up the multi-
tude, that he should rather re-
12 lease Barabbas unto them. And
Pilate again answered and said
unto them, What then shall I
do unto him whom ye call the
13 King of the Jews? And they
cried out again, Crucify him.
14 And Pilate said unto them,
Why, what evil hath he done?
But they cried out exceedingly,
15 Crucify him. And Pilate, wish-
ing to content the multitude,
released unto them Barabbas,
and delivered Jesus, when he
had scourged him, to be cru-
cified.

[1] Or, *And he began to weep.*

[2] Or, *a feast*

71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι
Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.
72 καὶ[53] ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. καὶ
ἀνεμνήσθη ὁ Πέτρος **τοῦ ῥήματος οὗ**[54] εἶπεν
αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι
δίς, **ἀπαρνήσῃ με τρίς**[55]. καὶ ἐπιβαλὼν
ἔκλαιε.

15 Καὶ εὐθέως **ἐπὶ τὸ**[1] πρωῒ συμβούλιον
ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυ-
τέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέ-
δριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ
2 παρέδωκαν τῷ Πιλάτῳ. καὶ ἐπηρώτησεν
αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων; ὁ δὲ ἀποκριθεὶς **εἶπεν αὐτῷ**[2],
3 Σὺ λέγεις. καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιε-
ρεῖς πολλά· **αὐτὸς δὲ οὐδὲν ἀπεκρίνατο***.[3]
4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτόν, λέ-
γων, Οὐκ ἀποκρίνῃ οὐδέν; ἴδε, πόσα σου
5 **καταμαρτυροῦσιν**[4]. ὁ δὲ Ἰησοῦς οὐκέτι
οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλά-
τον.
6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσ-
7 μιον, **ὅνπερ ᾐτοῦντο**[5]. ἦν δὲ ὁ λεγόμενος
Βαραββᾶς μετὰ τῶν **συστασιαστῶν**[6] δεδε-
μένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκει-
8 σαν. καὶ **ἀναβοήσας**[7] ὁ ὄχλος ἤρξατο
9 αἰτεῖσθαι καθὼς **ἀεὶ**[8] ἐποίει αὐτοῖς. ὁ δὲ
Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, Θέλετε
ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
10 ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώ-
11 κεισαν αὐτὸν οἱ ἀρχιερεῖς. οἱ δὲ ἀρχιε-
ρεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν
12 Βαραββᾶν ἀπολύσῃ αὐτοῖς. ὁ δὲ Πιλάτος
ἀποκριθεὶς πάλιν[9] εἶπεν αὐτοῖς, Τί οὖν
θέλετε[10] ποιήσω ὃν λέγετε[11] βασιλέα τῶν
13 Ἰουδαίων; οἱ δὲ πάλιν ἔκραξαν, Σταύρω-
14 σον αὐτόν. ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς,
Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ **περισσοτέ-
15 ρως**[12] ἔκραξαν, Σταύρωσον αὐτόν. ὁ δὲ
Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν
ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν·
καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας,
ἵνα σταυρωθῇ.

[53] *add* εὐθὺς
[54] τὸ ῥῆμα, ὡς
[55] τρίς με ἀπαρνήσῃ
[1] *om.* ἐπὶ τὸ
[2] αὐτῷ λέγει
[3] *om.* αὐτὸς δὲ οὐδὲν ἀπεκρίνατο.
[4] κατηγοροῦσιν
[5] ὃν παρῃτοῦντο
[6] στασιαστῶν
[7] ἀναβὰς
[8] *om.* ἀεὶ
[9] πάλιν ἀποκριθεὶς
[10] *om.* θέλετε
[11] *add* τὸν
[12] περισσῶς

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16 And the soldiers led him away into the hall, called Prætorium, and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail King of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

* Matt. 27. 32.
21 * And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his Cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink, wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, *THE KING OF THE JEWS.*

27 And with him they crucify two thieves, the one on his right hand, and the other on his left.

* Is. 53. 12.
28 And the Scripture was fulfilled, which saith, * And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah thou that destroyest the Temple, and buildest it in three days,

30 Save thyself, and come down from the Cross.

31 Likewise also the chief Priests mocking, said among themselves with the Scribes, He saved others, himself he cannot save.

32 Let Christ the King of Israel descend now from the Cross, that we may see and believe: And they that were crucified with him, reviled him.

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16 And the soldiers led him away
within the court, which is the
[1] Prætorium; and they call to-
17 gether the whole [2] band. And
they clothe him with purple,
and plaiting a crown of thorns,
18 they put it on him; and they
began to salute him, Hail, King
19 of the Jews! And they smote his
head with a reed, and did spit
upon him, and bowing their knees
20 worshipped him. And when they
had mocked him, they took off
from him the purple, and put on
him his garments. And they
lead him out to crucify him.
21 And they [3] compel one passing
by, Simon of Cyrene, coming
from the country, the father of
Alexander and Rufus, to go *with*
them, that he might bear his
22 cross. And they bring him unto
the place Golgotha, which is,
being interpreted, The place of
23 a skull. And they offered him
wine mingled with myrrh: but
24 he received it not. And they
crucify him, and part his gar-
ments among them, casting lots
upon them, what each should
25 take. And it was the third hour,
26 and they crucified him. And
the superscription of his accusa-
tion was written over, THE KING
27 OF THE JEWS. And with him
they crucify two robbers; one
on his right hand, and one on his
29 left.[4] And they that passed by
railed on him, wagging their
heads, and saying, Ha! thou
that destroyest the [5] temple, and
30 buildest it in three days, save
thyself, and come down from
31 the cross. In like manner also
the chief priests mocking *him*
among themselves with the
scribes said, He saved others;
32 [6] himself he cannot save. Let
the Christ, the King of Israel,
now come down from the cross,
that we may see and believe.
And they that were crucified
with him reproached him.

[1] Or, *palace*

[2] Or, *cohort*

[3] Gr. *impress.*

[4] Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.

[5] Or, *sanctuary*

[6] Or, *can he not save himself?*

16 *Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω
τῆς αὐλῆς, ὅ ἐστι πραιτώριον, καὶ συγκα-*
17 *λοῦσιν ὅλην τὴν σπεῖραν. καὶ ἐνδύουσιν
αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ*
18 *πλέξαντες ἀκάνθινον στέφανον, καὶ ἤρξαντο
ἀσπάζεσθαι αὐτόν, Χαῖρε, βασιλεῦ τῶν Ἰου-*
19 *δαίων· καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν κα-
λάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τα*
20 *γόνατα προσεκύνουν αὐτῷ. καὶ ὅτε ἐνέπαι-
ξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν,
καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια* **τὰ ἴδια**[13]. *καὶ
ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.*

21 *Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα
Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα
Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυ-*
22 *ρὸν αὐτοῦ. καὶ φέρουσιν αὐτὸν ἐπὶ Γολ-
γοθᾶ τόπον, ὅ ἐστι μεθερμηνευόμενον, κρα-*
23 *νίου τόπος. καὶ ἐδίδουν αὐτῷ* **πιεῖν**[14] *ἐσ-*
24 *μυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε. καὶ*
σταυρώσαντες αὐτόν, διεμέριζον[15] *τὰ ἱμάτια
αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί*
25 *ἄρῃ. ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν*
26 *αὐτόν. καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ
ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.*
27 *καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστάς, ἕνα ἐκ*
28 *δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ.* [16]**καὶ
ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ**
29 **ἀνόμων ἐλογίσθη.** *καὶ οἱ παραπορευόμενοι
ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς
αὐτῶν, καὶ λέγοντες, Οὐά, ὁ καταλύων τὸν
ναόν, καὶ* **ἐν τρισὶν ἡμέραις οἰκοδομῶν**[17],
30 *σῶσον σεαυτόν,* **καὶ κατάβα**[18] *ἀπὸ τοῦ*
31 *σταυροῦ. ὁμοίως* **δὲ**[19] *καὶ οἱ ἀρχιερεῖς ἐμ-
παίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμμα-
τέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ*
32 *δύναται σῶσαι*[20]. *ὁ Χριστὸς ὁ βασιλεὺς τοῦ
Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα
ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυ-
ρωμένοι αὐτῷ ὠνείδιζον αὐτόν.*

[13] *αὐτοῦ*

[14] *om. πιεῖν*

[15] *σταυροῦσιν αὐτόν, καὶ διαμερίζονται*

[16] *om. ver. 28 text, not marg.*

[17] *οἰκοδομῶν ἐν τρισὶν ἡμέραις*

[18] *καταβὰς*

[19] *om. δὲ*

[20] (*Marg. σῶσαι;*)

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33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour, Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

* Matt. 27. 46.

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the Temple was rent in twain, from the top to the bottom.

39 ¶ And when the Centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome:

41 Who also when he was in Galilee, *followed him, and ministered unto him, and many other women which came up with him unto Jerusalem.

* Luke 8. 3.

42 ¶ *And now when the even was come, (because it was the Preparation, that is, the day before the Sabbath)

* Matt. 27. 57.

43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead, and calling unto him the Centurion, he asked him whether he had been any while dead.

45 And when he knew it of the Centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses beheld where he was laid.

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33 And when the sixth hour was
come, there was darkness over
the whole [1]land until the ninth
34 hour. And at the ninth hour
Jesus cried with a loud voice,
Eloi, Eloi, lama sabachthani?
which is, being interpreted, My
God, my God, [2]why hast thou
35 forsaken me? And some of them
that stood by, when they heard
it, said, Behold, he calleth Elijah.
36 And one ran, and filling a sponge
full of vinegar, put it on a reed,
and gave him to drink, saying,
Let be; let us see whether Elijah
37 cometh to take him down. And
Jesus uttered a loud voice, and
38 gave up the ghost. And the veil
of the [3]temple was rent in twain
from the top to the bottom.
39 And when the centurion, which
stood by over against him, saw
that he [4]so gave up the ghost,
he said, Truly this man was
40 [5]the Son of God. And there
were also women beholding from
afar: among whom *were* both
Mary Magdalene, and Mary the
mother of James the [6]less and
41 of Joses, and Salome; who,
when he was in Galilee, followed him, and ministered unto
him; and many other women
which came up with him unto
Jerusalem.
42 And when even was now come,
because it was the Preparation,
that is, the day before the sab-
43 bath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself
was looking for the kingdom of
God; and he boldly went in unto Pilate, and asked for the body
44 of Jesus. And Pilate marvelled
if he were already dead: and
calling unto him the centurion,
he asked him whether he [7]had
45 been any while dead. And when
he learned it of the centurion,
he granted the corpse to Joseph.
46 And he bought a linen cloth,
and taking him down, wound
him in the linen cloth, and laid
him in a tomb which had been
hewn out of a rock; and he
rolled a stone against the door
47 of the tomb. And Mary Magdalene and Mary the *mother* of
Joses beheld where he was laid.

[1] Or, *earth*

[2] Or, *why didst thou forsake me?*

[3] Or, *sanctuary*

[4] Many ancient authorities read *so cried out, and gave up the ghost.*

[5] Or, *a son of God*

[6] Gr. *little.*

[7] Many ancient authorities read *were already dead.*

33 **Γενομένης δὲ**[21] ὥρας ἕκτης, σκότος ἐγένετο
34 ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐννάτης. καὶ τῇ
ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ
μεγάλῃ, **λέγων**[22], Ἐλωΐ, Ἐλωΐ, **λαμμᾶ**[23]
σαβαχθανί; ὅ ἐστι μεθερμηνευόμενον, Ὁ
Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλι-
35 πες; καί τινες τῶν παρεστηκότων ἀκούσαν-
36 τες ἔλεγον, Ἰδού, Ἠλίαν φωνεῖ. δραμὼν
δὲ εἷς[24], **καὶ**[25] γεμίσας σπόγγον ὄξους, περι-
θείς **τε**[26] καλάμῳ, ἐπότιζεν αὐτόν, λέγων,
Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν
37 αὐτόν. ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην
38 ἐξέπνευσε. καὶ τὸ καταπέτασμα τοῦ ναοῦ
ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.
39 ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναν-
τίας αὐτοῦ ὅτι οὕτω **κράξας**[27] ἐξέπνευσεν,
εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν
40 Θεοῦ. ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν
θεωροῦσαι, ἐν αἷς **ἦν**[28] καὶ Μαρία ἡ Μαγδα-
ληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ
41 καὶ Ἰωσῆ μήτηρ, καὶ Σαλώμη, αἳ **καί**[29], ὅτε
ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ
διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συν-
αναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.
42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν Παρα-
43 σκευή, ὅ ἐστι προσάββατον, **ἦλθεν**[30] Ἰωσὴφ
ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς
καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν
τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον,
44 καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ
Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ
προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτη-
45 σεν αὐτὸν εἰ **πάλαι**[31] ἀπέθανε. καὶ γνοὺς
ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ **σῶμα**[32]
46 τῷ Ἰωσήφ. καὶ ἀγοράσας σινδόνα, **καὶ**[33]
καθελὼν αὐτόν, ἐνείλησε τῇ σινδόνι, καὶ
κατέθηκεν[34] αὐτὸν ἐν μνημείῳ, ὃ ἦν λελα-
τομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον
47 ἐπὶ τὴν θύραν τοῦ μνημείου. ἡ δὲ Μαρία
ἡ Μαγδαληνὴ καὶ Μαρία [35]Ἰωσῆ ἐθεώρουν
ποῦ **τίθεται**[36].

[21] Καὶ γενομένης
[22] *om.* λέγων,
[23] λαμὰ
[24] δέ τις [25] *om.* καὶ
[26] (-θεὶς) *om.* τε
[27] (οὕτως) *om.* κράξας *text, not marg.*
[28] *om.* ἦν
[29] *om.* καί
[30] ἐλθὼν
[31] *Marg.* ἤδη
[32] πτῶμα
[33] *om.* καὶ
[34] ἔθηκεν
[35] *add* ἡ
[36] τέθειται

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16 And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

* Luke 24. 1. John 20. 1.

2 * And very early in the morning, the first day of the week they came unto the sepulchre, at the rising of the sun:

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away:) for it was very great.

* John 20. 11.

5 * And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted.

6 And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

* Matt. 26. 32.

7 But go your way, tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, * as he said unto you.

8 And they went out quickly, and fled from the sepulchre, for they trembled, and were amazed, neither said they any thing to any man, for they were afraid.

* John 20. 14. * Luke 8. 2.

9 ¶ Now when *Jesus* was risen early, the first day of the week, * he appeared first to Mary Magdalene, * out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

* Luke 24. 13.

12 ¶ After that, he appeared in another form * unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue, neither believed they them.

* Luke 24. 36. John 20. 19 ‖ Or, *together.*

14 ¶ * Afterward he appeared unto the eleven, as they sat ‖ at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them, which had seen him after he was risen.

* Matt. 28. 19.

15 * And he said unto them, Go ye

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16 And when the sabbath was
past, Mary Magdalene, and Mary
the *mother* of James, and Salome,
bought spices, that they might
2 come and anoint him. And very
early on the first day of the
week, they come to the tomb
3 when the sun was risen. And
they were saying among themselves, Who shall roll us away
the stone from the door of the
4 tomb? and looking up, they see
that the stone is rolled back:
5 for it was exceeding great. And
entering into the tomb, they saw
a young man sitting on the right
side, arrayed in a white robe;
6 and they were amazed. And he
saith unto them, Be not amazed:
ye seek Jesus, the Nazarene,
which hath been crucified: he is
risen; he is not here: behold,
the place where they laid him!
7 But go, tell his disciples and
Peter, He goeth before you into
Galilee: there shall ye see him,
8 as he said unto you. And they
went out, and fled from the
tomb; for trembling and astonishment had come upon them:
and they said nothing to any
one; for they were afraid.

9 [1] Now when he was risen early
on the first day of the week, he
appeared first to Mary Magdalene, from whom he had cast out
10 seven [2] devils. She went and
told them that had been with
him, as they mourned and wept.
11 And they, when they heard that
he was alive, and had been seen
of her, disbelieved.
12 And after these things he was
manifested in another form unto
two of them, as they walked, on
13 their way into the country. And
they went away and told it unto
the rest: neither believed they
them.
14 And afterward he was manifested unto the eleven themselves
as they sat at meat; and he upbraided them with their unbelief
and hardness of heart, because
they believed not them which had
seen him after he was risen.
15 And he said unto them, Go ye

[1] The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

[2] Gr. *demons.*

16 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ
Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ
Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι
2 ἀλείψωσιν αὐτόν. καὶ λίαν πρωῒ **τῆς μιᾶς**[1]
σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί-
3 λαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς,
Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας
4 τοῦ μνημείου; καὶ ἀναβλέψασαι θεωροῦ-
σιν ὅτι **ἀποκεκύλισται**[2] ὁ λίθος· ἦν γὰρ
5 μέγας σφόδρα. καὶ εἰσελθοῦσαι εἰς τὸ μνη-
μεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς
δεξιοῖς, περιβεβλημένον στολὴν λευκήν·
6 καὶ ἐξεθαμβήθησαν. ὁ δὲ λέγει αὐταῖς, Μὴ
ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν
τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε·
7 ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. ἀλλ᾽ ὑπά-
γετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ
Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν·
8 ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. καὶ
ἐξελθοῦσαι **ταχὺ**[3] ἔφυγον ἀπὸ τοῦ μνημείου·
εἶχε **δὲ**[4] αὐτὰς τρόμος καὶ ἔκστασις· καὶ
οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

9 [5]Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφά-
νη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, **ἀφ᾽**[6] ἧς
10 ἐκβεβλήκει ἑπτὰ δαιμόνια. ἐκείνη πορευ-
θεῖσα ἀπήγγειλε τοῖς μετ᾽ αὐτοῦ γενομένοις,
11 πενθοῦσι καὶ κλαίουσι. κἀκεῖνοι ἀκούσαντες
ὅτι ζῇ καὶ ἐθεάθη ὑπ᾽ αὐτῆς ἠπίστησαν.
12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περι-
πατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πο-
13 ρευομένοις εἰς ἀγρόν. κἀκεῖνοι ἀπελθόντες
ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπί-
στευσαν.
14 Ὕστερον *[7] ἀνακειμένοις αὐτοῖς τοῖς
ἕνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπι-
στίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς
θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπί-
15 στευσαν. καὶ εἶπεν αὐτοῖς, Πορευθέντες

[1] τῇ μιᾷ τῶν
[2] ἀνακεκύλισται
[3] om. ταχὺ
[4] γὰρ
[5] *Marg. notes that ver. 9—20 are wanting in certain ancient authorities, and that some have a different ending to the Gospel*
[6] παρ᾽
[7] *add* δὲ

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into all the world, and preach the
Gospel to every creature.
16 He that believeth and is bap-
tized, shall be saved, * but he that
believeth not, shall be damned.
17 And these signs shall follow
them that believe, * In my Name
shall they cast out devils, * they
shall speak with new tongues,
18 * They shall take up serpents,
and if they drink any deadly thing,
it shall not hurt them, * they shall
lay hands on the sick, and they shall
recover.
19 ¶ So then after the Lord had
spoken unto them, he was * received
up into heaven, and sat on the right
hand of God.
20 And they went forth, and
preached every where, the Lord
working with them, * and confirm-
ing the word with signs following.
Amen.

* John 12. 48.
* Acts 16. 18.
* Acts 2. 4.
* Acts 28. 5.
* Acts 28. 8.
* Luke 24. 51.
* Heb. 2. 4.

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into all the world, and preach
the gospel to the whole creation.
16 He that believeth and is bap-
tized shall be saved; but he that
disbelieveth shall be condemned.
17 And these signs shall follow them
that believe: in my name shall
they cast out [1]devils; they shall
18 speak with [2]new tongues; they
shall take up serpents, and if
they drink any deadly thing, it
shall in no wise hurt them; they
shall lay hands on the sick, and
they shall recover.
19 So then the Lord Jesus, after
he had spoken unto them, was
received up into heaven, and sat
down at the right hand of God.
20 And they went forth, and preach-
ed everywhere, the Lord working
with them, and confirming the
word by the signs that followed.
Amen.

[1] Gr. *demons.*
[2] Some ancient authorities omit *new.*

THE GOSPEL

ACCORDING TO

S. LUKE.

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1 Forasmuch as many have taken
in hand to set forth in order a
declaration of those things which
are most surely believed among us,
2 Even as they delivered them unto
us, which from the beginning were
eyewitnesses, and ministers of the
word:
3 It seemed good to me also, having
had perfect understanding of things
from the very first, to write unto
thee in order, most excellent Theo-
philus,
4 That thou mightest know the
certainty of those things wherein
thou hast been instructed.

5 ¶ There was in the days of He-
rod the king of Judæa a certain
Priest, named Zacharias, of the

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1 Forasmuch as many have ta-
ken in hand to draw up a narra-
tive concerning those matters
which have been [1]fulfilled among
2 us, even as they delivered them
unto us, which from the begin-
ning were eyewitnesses and
3 ministers of the word, it seemed
good to me also, having traced
the course of all things accurately
from the first, to write unto thee
in order, most excellent Theophi-
4 lus; that thou mightest know
the certainty concerning the
[2]things [3]wherein thou wast in-
structed.

5 There was in the days of
Herod, king of Judæa, a certain
priest named Zacharias, of the

[1] Or, *fully established*
[2] Gr. *words.*
[3] Or, *which thou wast taught by word of mouth*

εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέ-
16 λιον πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ
βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας
17 κατακριθήσεται. σημεῖα δὲ τοῖς πιστεύσασι
ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου
δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι
18 **καιναῖς**[8]· ὄφεις ἀροῦσι· κἂν θανάσιμόν τι
πίωσιν, οὐ μὴ αὐτοὺς **βλάψει**[9]· ἐπὶ ἀρρώ-
στους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξου-
σιν.
19 Ὁ μὲν οὖν Κύριος[10], μετὰ τὸ λαλῆσαι
αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθι-
20 σεν ἐκ δεξιῶν τοῦ Θεοῦ. ἐκεῖνοι δὲ ἐξελ-
θόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου
συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος
διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν*.

8 *Marg. om.* καιναῖς
9 βλάψῃ
10 *add* Ἰησοῦς

ΕΥΑΓΓΕΛΙΟΝ

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ.

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξα-
σθαι διήγησιν περὶ τῶν πεπληροφορημένων
2 ἐν ἡμῖν πραγμάτων, καθὼς παρέδοσαν ἡμῖν
οἱ ἀπ᾽ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενό-
3 μενοι τοῦ λόγου, ἔδοξε κἀμοί, παρηκολουθη-
κότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι
4 γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῷς περὶ
ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου
τοῦ[1] βασιλέως τῆς Ἰουδαίας ἱερεύς τις
ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά·

1 *om.* τοῦ

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course of Abia, and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the Commandments and ordinances of the Lord, blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the Priest's office before God in the order of his course,

9 According to the custom of the Priest's office, his lot was to burn incense when he went into the Temple of the Lord.

* Ex. 30. 7. Lev. 16. 17.

10 *And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an Angel of the Lord, standing on the right side of the Altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the Angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth:

15 For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink, and he shall be filled with the holy Ghost, even from his mother's womb.

* Mal. 4. 6.

16 *And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient ‖to the wisdom of the just, to make ready a people prepared for the Lord.

‖ *Or, by.*

18 And Zacharias said unto the Angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years.

19 And the Angel answering, said unto him, I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed,

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course of Abijah: and he had a
wife of the daughters of Aaron,
and her name was Elisabeth.
6 And they were both righteous
before God, walking in all the
commandments and ordinances
7 of the Lord blameless. And
they had no child, because that
Elisabeth was barren, and they
both were *now* [1]well stricken in
years.
8 Now it came to pass, while he
executed the priest's office before
God in the order of his
9 course, according to the custom
of the priest's office, his lot was
to enter into the [2]temple of the
10 Lord and burn incense. And the
whole multitude of the people
were praying without at the hour
11 of incense. And there appeared
unto him an angel of the Lord
standing on the right side of the
12 altar of incense. And Zacharias
was troubled when he saw *him*,
13 and fear fell upon him. But the
angel said unto him, Fear not,
Zacharias: because thy supplication
is heard, and thy wife
Elisabeth shall bear thee a son,
and thou shalt call his name John.
14 And thou shalt have joy and gladness;
and many shall rejoice at
15 his birth. For he shall be great
in the sight of the Lord, and he
shall drink no wine nor [3]strong
drink; and he shall be filled with
the [4]Holy Ghost, even from his
16 mother's womb. And many of
the children of Israel shall he
turn unto the Lord their God.
17 And he shall [5]go before his face
in the spirit and power of Elijah,
to turn the hearts of the fathers to
the children, and the disobedient
to walk in the wisdom of the just;
to make ready for the Lord a
18 people prepared *for him*. And
Zacharias said unto the angel,
Whereby shall I know this? for
I am an old man, and my wife
19 [6]well stricken in years. And the
angel answering said unto him,
I am Gabriel, that stand in the
presence of God; and I was sent
to speak unto thee, and to bring
20 thee these good tidings. And behold,
thou shalt be silent and not
able to speak, until the day that
these things shall come to pass,

[1] Gr. *advanced in their days.*

[2] Or, *sanctuary*

[3] Gr. *sikera.*

[4] Or, *Holy Spirit*: and so throughout this book.

[5] Some ancient authorities read *come nigh before his face.*

[6] Gr. *advanced in her days.*

καὶ ἡ γυνὴ **αὐτοῦ**[2] ἐκ τῶν θυγατέρων Ἀαρών,
6 καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. ἦσαν δὲ
δίκαιοι ἀμφότεροι **ἐνώπιον**[3] τοῦ Θεοῦ, πο-
ρευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δι-
7 καιώμασι τοῦ Κυρίου ἄμεμπτοι. καὶ οὐκ ἦν
αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα,
καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις
αὐτῶν ἦσαν.
8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν
τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ
9 Θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ
θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου.
10 καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχό-
11 μενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. ὤφθη
δὲ αὐτῷ ἄγγελος Κυρίου, ἑστὼς ἐκ δεξιῶν
12 τοῦ θυσιαστηρίου τοῦ θυμιάματος. καὶ ἐτα-
ράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν
13 ἐπ' αὐτόν. εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος,
Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ
δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεν-
νήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐ-
14 τοῦ Ἰωάννην. καὶ ἔσται χαρά σοι καὶ ἀγαλ-
λίασις, καὶ πολλοὶ ἐπὶ τῇ **γεννήσει**[4] αὐτοῦ
15 χαρήσονται. ἔσται γὰρ μέγας ἐνώπιον τοῦ
Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ,
καὶ Πνεύματος Ἁγίου πλησθήσεται ἔτι ἐκ
16 κοιλίας μητρὸς αὐτοῦ. καὶ πολλοὺς τῶν
υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν
17 Θεὸν αὐτῶν· καὶ αὐτὸς **προελεύσεται**[5] ἐνώ-
πιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου,
ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα,
καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμά-
18 σαι Κυρίῳ λαὸν κατεσκευασμένον. καὶ εἶπε
Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώ-
σομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης,
καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέ-
19 ραις αὐτῆς. καὶ ἀποκριθεὶς ὁ ἄγγελος
εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριὴλ ὁ παρε-
στηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην
λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι
20 ταῦτα. καὶ ἰδού, ἔσῃ σιωπῶν καὶ μὴ δυνάμε-
νος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα,

[2] γυνὴ αὐτῷ
[3] ἐναντίον
[4] γενέσει
[5] *Marg.* προσελεύσεται

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because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month, the Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

28 And the Angel came in unto her, and said, Hail *thou that art* ‖highly favoured, the Lord is with thee: Blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the Angel said unto her, Fear not, Mary, for thou hast found favour with God.

31 *And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David.

33 *And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the Angel, How shall this be, seeing I know not a man?

35 And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the son of God.

‖ *Or, graciously accepted, or much graced, see ver. 30.*

* Is. 7. 14. Matt. 1. 21.

* Dan. 7. 14. Mic. 4. 7.

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because thou believedst not
my words, which shall be ful-
21 filled in their season. And the
people were waiting for Zacharias, and they marvelled
[1] while he tarried in the [2] tem-
22 ple. And when he came out,
he could not speak unto them:
and they perceived that he had
seen a vision in the [2] temple:
and he continued making signs
unto them, and remained dumb.
23 And it came to pass, when the
days of his ministration were
fulfilled, he departed unto his
house.
24 And after these days Elisabeth
his wife conceived; and she hid
25 herself five months, saying, Thus
hath the Lord done unto me in
the days wherein he looked upon
me, to take away my reproach
among men.
26 Now in the sixth month the
angel Gabriel was sent from God
unto a city of Galilee, named
27 Nazareth, to a virgin betrothed
to a man whose name was Joseph,
of the house of David; and the
28 virgin's name was Mary. And
he came in unto her, and said,
Hail, thou that art [3] highly favoured, the Lord *is* with thee[4].
29 But she was greatly troubled at
the saying, and cast in her mind
what manner of salutation this
30 might be. And the angel said
unto her, Fear not, Mary: for
thou hast found [5] favour with
31 God. And behold, thou shalt
conceive in thy womb, and bring
forth a son, and shalt call his
32 name JESUS. He shall be great,
and shall be called the Son of
the Most High: and the Lord
God shall give unto him the
33 throne of his father David: and
he shall reign over the house of
Jacob [6] for ever; and of his king-
34 dom there shall be no end. And
Mary said unto the angel, How
shall this be, seeing I know
35 not a man? And the angel
answered and said unto her,
The Holy Ghost shall come
upon thee, and the power of
the Most High shall overshadow thee: wherefore also [7] that
which [8] is to be born [9] shall
be called holy, the Son of God.

[1] Or, *at his tarrying*

[2] Or, *sanctuary*

[3] Or, *endued with grace*

[4] Many ancient authorities add *blessed* art *thou among women.* See ver. 42.

[5] Or, *grace*

[6] Gr. *unto the ages.*

[7] Or, *the holy thing which is to be born shall be called the Son of God.*

[8] Or, *is begotten*

[9] Some ancient authorities insert *of thee.*

ἀνθ᾽ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου,
οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.
21 καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ
ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.
22 ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ
ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ·
καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε
23 κωφός. καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέ-
ραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν
οἶκον αὐτοῦ.
24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
Ἐλισόβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν
25 ἑαυτὴν μῆνας πέντε, λέγουσα ὅτι Οὕτω μοι
πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν
ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.
26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγε-
λος Γαβριὴλ **ὑπὸ**[6] τοῦ Θεοῦ εἰς πόλιν τῆς
27 Γαλιλαίας, ᾗ ὄνομα Ναζαρέθ*, πρὸς παρθέ-
νον μεμνηστευμένην ἀνδρί, ᾧ ὄνομα Ἰωσήφ,
ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου
28 Μαριάμ. καὶ εἰσελθὼν **ὁ ἄγγελος**[7] πρὸς
αὐτὴν εἶπε, Χαῖρε, κεχαριτωμένη· ὁ Κύριος
29 μετὰ σοῦ, **εὐλογημένη σὺ ἐν γυναιξίν**[8]. ἡ δὲ
ἰδοῦσα[9] **διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ**[10],
καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς
30 οὗτος. καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φο-
βοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ
31 Θεῷ. καὶ ἰδού, συλλήψῃ ἐν γαστρί, καὶ
τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰη-
32 σοῦν. οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου
κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς
33 τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, καὶ
βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς
αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται
34 τέλος. εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον,
Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;
35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦ-
μα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις
ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώ-
μενον **ἐκ σοῦ**[11] ἅγιον κληθήσεται υἱὸς Θεοῦ.

[6] *ἀπὸ*

[7] *om. ὁ ἄγγελος*

[8] *om. , εὐλογημένη σὺ ἐν γυναιξίν text, not marg.*

[9] *om. ἰδοῦσα*

[10] *ἐπὶ τῷ λόγῳ διεταράχθη*

[11] *om. ἐκ σοῦ text, not marg.*

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36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age, and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word: and the Angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass that when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she ‖that believed, for there shall be a performance of those things, which were told her from the Lord.

‖ *Or, which believed, that there.*

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my saviour.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy is his Name.

50 And his mercy is on them that fear him, from generation to generation.

51 *He hath shewed strength with his arm, *he hath scattered the proud, in the imagination of their hearts.

52 *He hath put down the mighty from their seats, and exalted them of low degree.

* Is. 51. 9.
* Ps. 33. 10.
* 1 Sam. 2. 6.

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36 And behold, Elisabeth thy kins-
woman, she also hath conceived
a son in her old age: and this is
the sixth month with her that
37 [1]was called barren. For no word
from God shall be void of power.
38 And Mary said, Behold, the
[2]handmaid of the Lord; be it
unto me according to thy word.
And the angel departed from
her.
39 And Mary arose in these days
and went into the hill country
with haste, into a city of Judah;
40 and entered into the house of
Zacharias and saluted Elisabeth.
41 And it came to pass, when Elisa-
beth heard the salutation of Mary,
the babe leaped in her womb; and
Elisabeth was filled with the Holy
42 Ghost; and she lifted up her voice
with a loud cry, and said, Blessed
art thou among women, and bless-
43 ed *is* the fruit of thy womb. And
whence is this to me, that the
mother of my Lord should come
44 unto me? For behold, when
the voice of thy salutation came
into mine ears, the babe leaped
45 in my womb for joy. And
blessed *is* she that [3]believed; for
there shall be a fulfilment of the
things which have been spoken to
46 her from the Lord. And Mary
said,

My soul doth magnify the
Lord,
47 And my spirit hath rejoiced in
God my Saviour.
48 For he hath looked upon the
low estate of his [4]hand-
maiden:
For behold, from henceforth
all generations shall call me
blessed.
49 For he that is mighty hath done
to me great things;
And holy is his name.
50 And his mercy is unto genera-
tions and generations
On them that fear him.
51 He hath shewed strength with
his arm;
He hath scattered the proud
[5]in the imagination of their
heart.
52 He hath put down princes from
their thrones,
And hath exalted them of low
degree.

[1] Or, *is*
[2] Gr. *bond-maid.*
[3] Or, *believed that there shall be*
[4] Gr. *bond-maiden.*
[5] *Or, by*

36 καὶ ἰδού, Ἐλισάβετ ἡ **συγγενής**[12] σου, καὶ [12] *συγγενίς*
αὐτὴ **συνειληφυῖα**[13] υἱὸν ἐν γήρᾳ αὐτῆς· καὶ [13] *συνείληφεν*
οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ
37 στείρᾳ. ὅτι οὐκ ἀδυνατήσει παρὰ **τῷ Θεῷ**[14] [14] *τοῦ Θεοῦ*
38 πᾶν ῥῆμα. εἶπε δὲ Μαριάμ, Ἰδού, ἡ δούλη
Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ
ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.
39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύ-
ταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς,
40 εἰς πόλιν Ἰούδα, καὶ εἰσῆλθεν εἰς τὸν οἶκον
41 Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ. καὶ
ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν
τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοι-
λίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος Ἁγίου ἡ
42 Ἐλισάβετ, καὶ ἀνεφώνησε **φωνῇ**[15] μεγάλῃ, [15] *κραυγῇ*
καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξί, καὶ
43 εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ
πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ
44 Κυρίου μου πρός με; ἰδοὺ γάρ, ὡς ἐγέ-
νετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά
μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος
45 ἐν τῇ κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύ-
σασα, ὅτι[16] ἔσται τελείωσις τοῖς λελαλη- [16] (*Marg.* πιστεύσασα
46 μένοις αὐτῇ παρὰ Κυρίου. καὶ εἶπε Μαριάμ, ὅτι)
47 Μεγαλύνει ἡ ψυχή μου τὸν Κύριον, καὶ
ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ
48 σωτῆρί μου. ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεί-
νωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γάρ, ἀπὸ τοῦ
49 νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί. ὅτι
ἐποίησέ μοι **μεγαλεῖα**[17] ὁ δυνατός, καὶ ἅγιον [17] *μεγάλα*
50 τὸ ὄνομα αὐτοῦ. καὶ τὸ * ἔλεος αὐτοῦ εἰς γε-
51 νεὰς **γενεῶν**[18] τοῖς φοβουμένοις αὐτόν. ἐποί- [18] *καὶ γενεὰς*
ησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν
52 ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. καθεῖλε
δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς.

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* Ps. 34. 10.

53 *He hath filled the hungry with good things, and the rich he hath sent empty away.

* Jer. 31. 3, 20.

54 He hath holpen his servant Israel, *in remembrance of his mercy,

* Gen. 17. 19. Ps. 132. 11.

55 *As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came, that she should be delivered, and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.

59 And it came to pass that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father.

60 And his mother answered, and said, Not so, but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John: and they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

‖ *Or, things.*

65 And fear came on all that dwelt round about them, and all these ‖ sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, for he hath visited and redeemed his people,

* Ps. 132. 17.

69 *And hath raised up an horn of salvation for us, in the house of his servant David,

* Jer. 23. 5. & 30. 9.

70 *As he spake by the mouth of his holy Prophets, which have been since the world began:

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53 The hungry he hath filled with
good things;
And the rich he hath sent empty
away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed
for ever.
56 And Mary abode with her about
three months, and returned unto
her house.
57 Now Elisabeth's time was fulfilled that she should be delivered;
and she brought forth a son.
58 And her neighbours and her kinsfolk heard that the Lord had
magnified his mercy towards her;
59 and they rejoiced with her. And
it came to pass on the eighth
day, that they came to circumcise
the child; and they would have
called him Zacharias, after the
60 name of his father. And his
mother answered and said, Not
so; but he shall be called John.
61 And they said unto her, There is
none of thy kindred that is called
62 by this name. And they made
signs to his father, what he would
63 have him called. And he asked
for a writing tablet, and wrote,
saying, His name is John. And
64 they marvelled all. And his
mouth was opened immediately,
and his tongue *loosed*, and he
65 spake, blessing God. And fear
came on all that dwelt round
about them: and all these sayings were noised abroad throughout all the hill country of Judæa.
66 And all that heard them laid
them up in their heart, saying,
What then shall this child be?
For the hand of the Lord was
with him.
67 And his father Zacharias was
filled with the Holy Ghost, and
prophesied, saying,
68 Blessed *be* the Lord, the God of
Israel;
For he hath visited and wrought
redemption for his people,
69 And hath raised up a horn of
salvation for us
In the house of his servant David
70 (As he spake by the mouth of
his holy prophets which have
been since the world began),

53 πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦν-
54 τας ἐξαπέστειλε κενούς. ἀντελάβετο Ἰσραὴλ
55 παιδὸς αὐτοῦ, μνησθῆναι ἐλέους (καθὼς ἐλά-
λησε πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραὰμ
καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
56 Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ **ὡσεὶ**[19] μῆνας [19] ὡς
τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.
57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ
58 τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. καὶ ἤκου-
σαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι
ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ᾽ αὐ-
59 τῆς, καὶ συνέχαιρον αὐτῇ. καὶ ἐγένετο ἐν
τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παι-
δίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ
60 πατρὸς αὐτοῦ Ζαχαρίαν. καὶ ἀποκριθεῖσα
ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθή-
61 σεται Ἰωάννης. καὶ εἶπον πρὸς αὐτὴν ὅτι
Οὐδείς ἐστιν **ἐν τῇ συγγενείᾳ**[20] σου ὃς κα- [20] ἐκ τῆς συγγενείας
62 λεῖται τῷ ὀνόματι τούτῳ. ἐνένευον δὲ τῷ
πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐ-
63 τόν. καὶ αἰτήσας πινακίδιον ἔγραψε, λέγων,
Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν
64 πάντες. ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παρα-
χρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐ-
65 λογῶν τὸν Θεόν. καὶ ἐγένετο ἐπὶ πάντας
φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ
τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ
66 ῥήματα ταῦτα. καὶ ἔθεντο πάντες οἱ ἀκού-
σαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα
τὸ παιδίον τοῦτο ἔσται; καὶ[21] χεὶρ Κυρίου [21] *add* γὰρ
ἦν μετ᾽ αὐτοῦ.
67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη
Πνεύματος Ἁγίου, καὶ προεφήτευσε, λέγων,
68 Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ,
ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ
69 λαῷ αὐτοῦ, καὶ ἤγειρε κέρας σωτηρίας
ἡμῖν ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐ-
70 τοῦ (καθὼς ἐλάλησε διὰ στόματος τῶν
ἁγίων **τῶν**[22] ἀπ᾽ αἰῶνος προφητῶν αὐτοῦ), [22] *om.* τῶν

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71 That we should be saved from our enemies, and from the hand of all that hate us,

72 To perform the mercy promised to our fathers, and to remember his holy Covenant,

73 *The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou child shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways,

77 To give knowledge of salvation unto his people, ‖ by the remission of their sins,

78 Through the ‖ tender mercy of our God, whereby the ‖ dayspring from on high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts, till the day of his shewing unto Israel.

2 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be ‖ taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto * the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-

* Gen. 22. 16.

‖ Or, for.

‖ Or, *bowels of the mercy.*

‖ Or, *Sun-rising, or branch, Num.* 24. 17. *Is.* 11. 1. *Zech.* 3. 8. *Mal.* 4. 2.

‖ Or, *inrolled.*

* John 7. 42.

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71 Salvation from our enemies, and from the hand of all that hate us;

72 To shew mercy towards our fathers,
And to remember his holy covenant;

73 The oath which he sware unto Abraham our father,

74 To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,

75 In holiness and righteousness before him all our days.

76 Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;

77 To give knowledge of salvation unto his people
In the remission of their sins,

78 Because of the [1] tender mercy of our God,
[2] Whereby the dayspring from on high [3] shall visit us,

79 To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

2 Now it came to pass in those
days, there went out a decree
from Cæsar Augustus, that all
[4] the world should be enrolled.
2 This was the first enrolment
made when Quirinius was go-
3 vernor of Syria. And all went
to enrol themselves, every one
4 to his own city. And Joseph
also went up from Galilee, out
of the city of Nazareth, into
Judæa, to the city of David,
which is called Bethlehem, be-
cause he was of the house and
5 family of David; to enrol himself
with Mary, who was betrothed
to him, being great with child.
6 And it came to pass, while they
were there, the days were ful-
filled that she should be delivered.
7 And she brought forth her first-

[1] Or, *heart of mercy*

[2] Or, *Wherein*

[3] Many ancient authorities read *hath visited us.*

[4] Gr. *the inhabited earth.*

71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς
72 πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος
μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι δια-
73 θήκης ἁγίας αὐτοῦ, ὅρκον ὃν ὤμοσε πρὸς
74 Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν,
ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυ-
75 σθέντας, λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ
δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέ-
76 ρας **τῆς ζωῆς**[23] ἡμῶν. καὶ σύ[24], παιδίον,
προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ
γὰρ πρὸ προσώπου Κυρίου ἑτοιμάσαι ὁδοὺς
77 αὐτοῦ· τοῦ δοῦναι γνῶσιν σωτηρίας τῷ
78 λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, διὰ
σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς **ἐπε-**
79 **σκέψατο**[25] ἡμᾶς ἀνατολὴ ἐξ ὕψους, ἐπιφᾶναι
τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,
τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν
εἰρήνης.

80 Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύ-
ματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀνα-
δείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξ-
ῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου,
2 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. αὕτη
ἡ[1] ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος
3 τῆς Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες
ἀπογράφεσθαι, ἕκαστος εἰς τὴν **ἰδίαν**[2] πόλιν.
4 ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας,
ἐκ πόλεως Ναζαρέθ*, εἰς τὴν Ἰουδαίαν, εἰς
πόλιν Δαβίδ, ἥτις καλεῖται Βηθλεέμ, διὰ
τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβίδ,
5 ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευ-
6 μένῃ αὐτῷ **γυναικί**[3], οὔσῃ ἐγκύῳ. ἐγένετο
δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ
7 ἡμέραι τοῦ τεκεῖν αὐτήν. καὶ ἔτεκε τὸν υἱὸν

[23] *om.* τῆς ζωῆς
[24] (σὺ) *add* δέ
[25] ἐπισκέψεται *text, not marg.*
[1] *om.* ἡ
[2] ἑαυτοῦ
[3] *om.* γυναικί

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born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the Inn.

8 And there were in the same country shepherds abiding in the field, keeping ‖watch over their flock by night.

‖ *Or, the night watches.*

9 And lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the Angel said unto them, Fear not: For behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger.

13 And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will towards men.

15 And it came to pass, as the Angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying, which was told them, concerning this child.

18 And all they that heard it, wondered at those things, which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 *And when eight days were accomplished for the circumcising of the child, his name was called *Jesus, which was so named of the Angel before he was conceived in the womb.

* Gen. 17. 12.

* Matt. 1. 21.

22 And when the days of her puri-

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born son; and she wrapped him
in swaddling clothes, and laid
him in a manger, because there
was no room for them in the
inn.
8 And there were shepherds in
the same country abiding in the
field, and keeping [1]watch by night 1 Or, *night-watches*
9 over their flock. And an angel
of the Lord stood by them, and
the glory of the Lord shone
round about them: and they were
10 sore afraid. And the angel said
unto them, Be not afraid; for
behold, I bring you good tidings
of great joy which shall be to all
11 the people: for there is born to
you this day in the city of David
a Saviour, which is [2]Christ the 2 Or, *Anointed Lord*
12 Lord. And this *is* the sign unto
you; Ye shall find a babe wrapped
in swaddling clothes, and lying in
13 a manger. And suddenly there
was with the angel a multitude
of the heavenly host praising
God, and saying,
14 Glory to God in the highest,
And on earth [3]peace among
[4]men in whom he is well
pleased.
15 And it came to pass, when the
angels went away from them
into heaven, the shepherds said
one to another, Let us now go
even unto Bethlehem, and see
this [5]thing that is come to pass,
which the Lord hath made known
16 unto us. And they came with
haste, and found both Mary and
Joseph, and the babe lying in
17 the manger. And when they
saw it, they made known concerning
the saying which was
spoken to them about this child.
18 And all that heard it wondered
at the things which were spoken
unto them by the shepherds.
19 But Mary kept all these [6]sayings,
pondering them in her
20 heart. And the shepherds returned,
glorifying and praising
God for all the things that they
had heard and seen, even as it
was spoken unto them.
21 And when eight days were
fulfilled for circumcising him, his
name was called JESUS, which
was so called by the angel before
he was conceived in the womb.
22 And when the days of their puri-

3 Many ancient authorities read *peace, good pleasure among men.*

4 Gr. *men of good pleasure.*

5 Or, *saying*

6 Or, *things*

αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν
αὐτόν, καὶ ἀνέκλινεν αὐτὸν ἐν **τῇ**[4] *φάτνῃ,*
διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύ-
ματι.
8 *Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ*
ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς
9 *τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ*
ἰδού[5], *ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ*
δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφο-
10 *βήθησαν φόβον μέγαν. καὶ εἶπεν αὐτοῖς ὁ*
ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγγε-
λίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται
11 *παντὶ τῷ λαῷ· ὅτι ἐτέχθη ὑμῖν σήμερον*
Σωτήρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει
12 *Δαβίδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὑρή-*
σετε βρέφος ἐσπαργανωμένον, [6]*κείμενον ἐν*
13 **τῇ**[4] *φάτνῃ. καὶ ἐξαίφνης ἐγένετο σὺν τῷ*
ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούν-
14 *των τὸν Θεόν, καὶ λεγόντων, Δόξα ἐν ὑψί-*
στοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις
εὐδοκία[7].
15 *Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς*
τὸν οὐρανὸν οἱ ἄγγελοι, **καὶ οἱ ἄνθρωποι**[8]
οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν
δὴ ἕως Βηθλεέμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο
16 *τὸ γεγονός, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. καὶ*
ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μα-
ριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον
17 *ἐν τῇ φάτνῃ. ἰδόντες δὲ* **διεγνώρισαν**[9] *περὶ*
τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ
18 *παιδίου τούτου. καὶ πάντες οἱ ἀκούσαντες*
ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν
19 *ποιμένων πρὸς αὐτούς. ἡ δὲ Μαριὰμ πάντα*
συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα
20 *ἐν τῇ καρδίᾳ αὐτῆς. καὶ* **ἐπέστρεψαν**[10] *οἱ*
ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν
ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλα-
λήθη πρὸς αὐτούς.
21 *Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ πε-*
ριτεμεῖν **τὸ παιδίον**[11], *καὶ ἐκλήθη τὸ ὄνομα*
αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου
πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
22 *Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ κα-*

[4] *om.* τῇ
[5] *om.* ἰδού
[6] *add* καὶ
[7] (εἰρήνη ἐν ἀνθρώποις) εὐδοκίας *text, not marg.*
[8] *om.* καὶ οἱ ἄνθρωποι
[9] ἐγνώρισαν
[10] ὑπέστρεψαν
[11] αὐτόν

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fication according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,

23 (As it is written in the law of the Lord, *Every male that openeth the womb, shall be called holy to the Lord)

* Ex. 13. 2. Num. 18. 15.

24 And to offer a sacrifice according to *that which is said in the Law of the Lord, a pair of turtle-doves, or two young pigeons.

* Lev. 12. 2, 6.

25 And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him.

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the spirit into the Temple: and when the parents brought in the child Jesus, to do for him after the custom of the Law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord now lettest thou thy servant depart in peace, according to thy word.

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people.

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the *fall and rising again of many in Israel: and for a sign which shall be spoken against,

* Is. 8. 14. Rom. 9. 32.

35 (Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

36 And there was one Anna a Prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity.

37 And she was a widow of about fourscore and four years, which departed not from the Temple,

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fication according to the law
of Moses were fulfilled, they
brought him up to Jerusalem,
23 to present him to the Lord (as
it is written in the law of the
Lord, Every male that openeth
the womb shall be called holy to
24 the Lord), and to offer a sacrifice
according to that which is said in
the law of the Lord, A pair of tur-
tle doves, or two young pigeons.
25 And behold, there was a man
in Jerusalem, whose name was
Simeon; and this man was right-
eous and devout, looking for the
consolation of Israel: and the
26 Holy Spirit was upon him. And
it had been revealed unto him by
the Holy Spirit, that he should
not see death, before he had
27 seen the Lord's Christ. And he
came in the Spirit into the
temple: and when the parents
brought in the child Jesus, that
they might do concerning him
after the custom of the law,
28 then he received him into his
arms, and blessed God, and said,
29 Now lettest thou thy [1]servant depart, O [2]Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
32 A light for [3]revelation to the Gentiles,
And the glory of thy people Israel.
33 And his father and his mother
were marvelling at the things
which were spoken concerning
34 him; and Simeon blessed them,
and said unto Mary his mother,
Behold, this *child* is set for the
falling and rising up of many in
Israel; and for a sign which is
35 spoken against; yea and a sword
shall pierce through thine own
soul; that thoughts out of many
36 hearts may be revealed. And
there was one Anna, a pro-
phetess, the daughter of Pha-
nuel, of the tribe of Asher (she
was [4]of a great age, having
lived with a husband seven
37 years from her virginity, and
she had been a widow even for
fourscore and four years), which
departed not from the temple,

[1] Gr. *bond-servant.*
[2] Gr. *Master.*
[3] Or, *the unveiling of the Gentiles*
[4] Gr. *advanced in many days.*

θαρισμοῦ **αὐτῆς**[12] κατὰ τὸν νόμον Μωσέως, [12] αὐτῶν
ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆ-
23 σαι τῷ Κυρίῳ (καθὼς γέγραπται ἐν νόμῳ
Κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν
24 ἅγιον τῷ Κυρίῳ κληθήσεται), καὶ τοῦ δοῦναι
θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου,
Ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστε-
25 ρῶν. καὶ ἰδού, ἦν ἄνθρωπος ἐν Ἱερουσαλήμ,
ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δί-
καιος καὶ εὐλαβής, προσδεχόμενος παράκλη-
σιν τοῦ Ἰσραήλ, καὶ Πνεῦμα **Ἅγιον ἦν**[13] [13] ἦν Ἅγιον
26 ἐπ' αὐτόν. καὶ ἦν αὐτῷ κεχρηματισμένον
ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου, μὴ ἰδεῖν
θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου.
27 καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ
ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον
Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰ-
28 θισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς
ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ
29 εὐλόγησε τὸν Θεόν, καὶ εἶπε, Νῦν ἀπολύεις
τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου,
30 ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ
31 σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον
32 πάντων τῶν λαῶν· φῶς εἰς ἀποκάλυψιν
33 ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ. καὶ
ἦν **Ἰωσὴφ**[14] καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες [14] ὁ πατὴρ αὐτοῦ
34 ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. καὶ εὐλό-
γησεν αὐτοὺς Συμεών, καὶ εἶπε πρὸς Μαριὰμ
τὴν μητέρα αὐτοῦ, Ἰδού, οὗτος κεῖται εἰς
πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ,
35 καὶ εἰς σημεῖον ἀντιλεγόμενον· καὶ σοῦ δὲ
αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως
ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν δια-
36 λογισμοί. καὶ ἦν Ἄννα προφῆτις, θυγά-
τηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ (αὕτη προ-
βεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη
μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐ-
37 τῆς, καὶ **αὕτη**[15] χήρα **ὡς**[16] ἐτῶν ὀγδοηκοντα- [15] αὐτὴ [16] ἕως
τεσσάρων), ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ,

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but served *God* with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in ‖ Jerusalem.

‖ *Or, Israel.*

39 And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit filled with wisdom, and the grace of God was upon him.

41 Now his parents went to Jerusalem *every year, at the feast of the Passover.

* Deut. 16. 1.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding, and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? Wist ye not that I must be about my father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: But his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and ‖ stature, and in favour with God and man.

‖ *Or, age.*

3 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judæa,

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worshipping with fastings and
38 supplications night and day. And
coming up at that very hour she
gave thanks unto God, and spake
of him to all them that were
looking for the redemption of
39 Jerusalem. And when they had
accomplished all things that
were according to the law of
the Lord, they returned into
Galilee, to their own city Nazareth.
40 And the child grew, and waxed
strong, [1] filled with wisdom: and
the grace of God was upon him.
41 And his parents went every
year to Jerusalem at the feast
42 of the passover. And when he
was twelve years old, they went
up after the custom of the feast;
43 and when they had fulfilled the
days, as they were returning,
the boy Jesus tarried behind in
Jerusalem; and his parents knew
44 it not; but supposing him to
be in the company, they went a
day's journey; and they sought
for him among their kinsfolk
45 and acquaintance: and when
they found him not, they returned to Jerusalem, seeking for
46 him. And it came to pass, after
three days they found him in
the temple, sitting in the midst
of the [2] doctors, both hearing
them, and asking them ques-
47 tions: and all that heard him
were amazed at his understand-
48 ing and his answers. And when
they saw him, they were astonished: and his mother said unto
him, [3] Son, why hast thou thus
dealt with us? behold, thy father
and I sought thee sorrowing.
49 And he said unto them, How is
it that ye sought me? wist ye not
that I must be [4] in my Father's
50 house? And they understood
not the saying which he spake
51 unto them. And he went down
with them, and came to Nazareth; and he was subject unto
them: and his mother kept all
these [5] sayings in her heart.
52 And Jesus advanced in wisdom
and [6] stature, and in [7] favour with
God and men.

3 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa,

[1] Gr. *becoming full of wisdom.*

[2] Or, *teachers*

[3] Gr. *Child.*

[4] Or, *about my Father's business* Gr. *in the things of my Father.*

[5] Or, *things*

[6] Or, *age*

[7] Or, *grace*

νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ
38 *ἡμέραν. καὶ* **αὕτη**[17] *αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα*
ἀνθωμολογεῖτο τῷ **Κυρίῳ**[18], *καὶ ἐλάλει περὶ*
αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν
39 **ἐν**[19] *Ἱερουσαλήμ. καὶ ὡς ἐτέλεσαν* **ἅπαν-**
τα[20] *τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν*
εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν
Ναζαρέθ.*
40 *Τὸ δὲ παιδίον ηὔξανε, καὶ ἐκραταιοῦτο*
πνεύματι[21], *πληρούμενον σοφίας· καὶ χάρις*
Θεοῦ ἦν ἐπ᾽ αὐτό.
41 *Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ᾽ ἔτος*
42 *εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. καὶ*
ὅτε ἐγένετο ἐτῶν δώδεκα, **ἀναβάντων**[22] *αὐ-*
τῶν **εἰς Ἱεροσόλυμα**[23] *κατὰ τὸ ἔθος τῆς ἑορ-*
43 *τῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ*
ὑποστρέφειν αὐτούς, ὑπέμεινεν Ἰησοῦς ὁ
παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω **Ἰωσὴφ**
44 **καὶ ἡ μήτηρ**[24] *αὐτοῦ· νομίσαντες δὲ αὐτὸν*
ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ
ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ **ἐν**[25]
45 *τοῖς γνωστοῖς· καὶ μὴ εὑρόντες* **αὐτόν**[26],
ὑπέστρεψαν εἰς Ἱερουσαλήμ, **ζητοῦντες**[27]
46 *αὐτόν. καὶ ἐγένετο, μεθ᾽ ἡμέρας τρεῖς εὗρον*
αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν
διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερω-
47 *τῶντα αὐτούς. ἐξίσταντο δὲ πάντες οἱ*
ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς
48 *ἀποκρίσεσιν αὐτοῦ. καὶ ἰδόντες αὐτὸν ἐξε-*
πλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ
εἶπε, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδού,
ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.
49 *καὶ εἶπε πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με;*
οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ
50 *εἶναί με; καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ*
51 *ἐλάλησεν αὐτοῖς. καὶ κατέβη μετ᾽ αὐτῶν,*
καὶ ἦλθεν εἰς Ναζαρέθ· καὶ ἦν ὑποτασσό-*
μενος αὐτοῖς· καὶ ἡ μήτηρ αὐτοῦ διετήρει
πάντα τὰ ῥήματα **ταῦτα**[28] *ἐν τῇ καρδίᾳ*
αὐτῆς.
52 *Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ,*
καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.
3 *Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας*
Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου

17 *om. αὕτη*
18 *Θεῷ*
19 *om. ἐν*
20 *πάντα*
21 *om. πνεύματι*
22 *ἀναβαινόντων*
23 *om. εἰς Ἱεροσόλυμα*
24 *ἔγνωσαν οἱ γονεῖς*
25 *om. ἐν*
26 *om. αὐτόν*
27 *ἀναζητοῦντες*
28 *om. ταῦτα*

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and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Ituræa, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 Annas and Caiaphas being the high Priests, the word of God came unto John the son of Zacharias, in the wilderness.

* Matt. 3. 1.

3 * And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins,

4 As it is written in the book of the words of Esaias the Prophet, saying, * The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

* Is. 40. 3.

5 Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth.

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, * O generation of vipers, who hath warned you to flee from the wrath to come?

* Matt. 3. 7.

8 Bring forth therefore fruits ‖ worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: For I say unto you, that God is able of these stones to raise up children unto Abraham.

‖ *Or, meet for.*

9 And now also the axe is laid unto the root of the trees: Every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth, and saith unto them, * He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise.

* James 2. 15. 1 John 3. 17.

12 Then came also Publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ‖ Do violence to no man, neither accuse any falsely, and be content with your ‖ wages.

‖ *Or, put no man in fear.*

‖ *Or, allowance.*

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and Herod being tetrarch of
Galilee, and his brother Philip
tetrarch of the region of Ituræa
and Trachonitis, and Lysanias
2 tetrarch of Abilene, in the high-
priesthood of Annas and Caia-
phas, the word of God came
unto John the son of Zacharias
3 in the wilderness. And he came
into all the region round about
Jordan, preaching the baptism
of repentance unto remission of
4 sins; as it is written in the book of
the words of Isaiah the prophet,
The voice of one crying in the
wilderness,
Make ye ready the way of the
Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill
shall be brought low;
And the crooked shall become
straight,
And the rough ways smooth;
6 And all flesh shall see the sal-
vation of God.
7 He said therefore to the multi-
tudes that went out to be baptized
of him, Ye offspring of vipers, who
warned you to flee from the wrath
8 to come? Bring forth therefore
fruits worthy of [1] repentance, and
begin not to say within yourselves,
We have Abraham to our father:
for I say unto you, that God is able
of these stones to raise up children
9 unto Abraham. And even now is
the axe also laid unto the root of
the trees: every tree therefore
that bringeth not forth good fruit
is hewn down, and cast into the
10 fire. And the multitudes asked
him, saying, What then must we
11 do? And he answered and said
unto them, He that hath two coats,
let him impart to him that hath
none; and he that hath food, let
12 him do likewise. And there came
also [2] publicans to be baptized,
and they said unto him, [3] Master,
13 what must we do? And he said un-
to them, Extort no more than that
14 which is appointed you. And [4] sol-
diers also asked him, saying, And
we, what must we do? And he said
unto them, Do violence to no man,
neither [5] exact *anything* wrong-
fully; and be content with your
wages.

[1] Or, *your repentance*

[2] See marginal note on Matt. v. 46.

[3] Or, *Teacher*

[4] Gr. *soldiers on service.*

[5] Or, *accuse any one*

Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος
τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ
ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας
καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς
2 *Ἀβιληνῆς τετραρχοῦντος,* **ἐπ' ἀρχιερέων**[1]
Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ
Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.
3 *καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ*
Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς
4 *ἄφεσιν ἁμαρτιῶν· ὡς γέγραπται ἐν βίβλῳ*
λόγων Ἠσαΐου τοῦ προφήτου, **λέγοντος**[2],
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν
ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους
5 *αὐτοῦ. πᾶσα φάραγξ πληρωθήσεται, καὶ*
πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ
ἔσται τὰ σκολιὰ εἰς **εὐθεῖαν**[3], *καὶ αἱ τραχεῖαι*
6 *εἰς ὁδοὺς λείας· καὶ ὄψεται πᾶσα σὰρξ τὸ*
σωτήριον τοῦ Θεοῦ.
7 *Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις*
βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν,
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλού-
8 *σης ὀργῆς; ποιήσατε οὖν καρποὺς ἀξίους*
τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν
ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω
γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων
9 *τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ*
καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων
κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν
10 *καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. καὶ*
ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν
11 **ποιήσομεν**[4]; *ἀποκριθεὶς δὲ* **λέγει**[5] *αὐτοῖς,*
Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι·
12 *καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. ἦλθον*
δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς
13 *αὐτόν, Διδάσκαλε, τί* **ποιήσομεν**[6]; *ὁ δὲ*
εἶπε πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ
14 *διατεταγμένον ὑμῖν πράσσετε. ἐπηρώτων δὲ*
αὐτὸν καὶ στρατευόμενοι, λέγοντες, **Καὶ**
ἡμεῖς τί ποιήσομεν[7]; *καὶ εἶπε πρὸς αὐτούς,*
Μηδένα διασείσητε, μηδὲ συκοφαντήσητε·
καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

[1] *ἐπὶ ἀρχιερέως*
[2] *om.* *λέγοντος*
[3] *εὐθείας*
[4] *ποιήσωμεν*
[5] *ἔλεγεν*
[6] *ποιήσωμεν*
[7] *Τί ποιήσωμεν καὶ ἡμεῖς*

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‖ *Or, in suspense.*
‖ *Or, reasoned or debated.*
* Matt. 3. 11.

15 And as the people were ‖in expectation, and all men ‖mused in their hearts of John, whether he were the Christ or not:
16 John answered, saying unto them all, *I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the holy Ghost, and with fire.
17 Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.
18 And many other things in his exhortation preached he unto the people.

* Matt. 14. 3.

19 *But Herod the Tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,
20 Added yet this above all, that he shut up John in prison.

* Matt. 3. 13.

21 Now when all the people were baptized, *and it came to pass that Jesus also being baptized, and praying, the heaven was opened:
22 And the holy Ghost descended in a bodily shape like a Dove upon him, and a voice came from heaven, which said, Thou art my beloved son, in thee I am well pleased.
23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,
24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,
25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,
26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,
27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,
28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

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15 And as the people were in ex-
pectation, and all men reasoned
in their hearts concerning John,
whether haply he were the Christ;
16 John answered, saying unto them
all, I indeed baptize you with
water; but there cometh he that
is mightier than I, the latchet of
whose shoes I am not [1]worthy
to unloose: he shall baptize you
[2]with the Holy Ghost and *with* fire:
17 whose fan is in his hand, through-
ly to cleanse his threshing-floor,
and to gather the wheat into his
garner; but the chaff he will burn
up with unquenchable fire.
18 With many other exhortations
therefore preached he [3]good
19 tidings unto the people; but
Herod the tetrarch, being re-
proved by him for Herodias his
brother's wife, and for all the
evil things which Herod had
20 done, added yet this above all,
that he shut up John in prison.
21 Now it came to pass, when all
the people were baptized, that,
Jesus also having been baptized,
and praying, the heaven was
22 opened, and the Holy Ghost de-
scended in a bodily form, as a dove,
upon him, and a voice came out
of heaven, Thou art my beloved
Son; in thee I am well pleased.
23 And Jesus himself, when he
began *to teach*, was about thirty
years of age, being the son (as
was supposed) of Joseph, the
24 *son* of Heli, the *son* of Matthat,
the *son* of Levi, the *son* of Mel-
chi, the *son* of Jannai, the *son* of
25 Joseph, the *son* of Mattathias,
the *son* of Amos, the *son* of
Nahum, the *son* of Esli, the *son*
26 of Naggai, the *son* of Maath, the
son of Mattathias, the *son* of
Semein, the *son* of Josech, the *son*
27 of Joda, the *son* of Joanan, the *son*
of Rhesa, the *son* of Zerubbabel,
the *son* of [4]Shealtiel, the *son* of
28 Neri, the *son* of Melchi, the *son*
of Addi, the *son* of Cosam, the
son of Elmadam, the *son* of Er,

[1] Gr. *sufficient.*
[2] Or, *in*
[3] Or, *the gospel*
[4] Gr. *Salathiel.*

15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογι-
ζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ
τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός,
16 ἀπεκρίνατο ὁ Ἰωάννης, ἅπασι λέγων, Ἐγὼ
μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυ-
ρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν
ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς
17 βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί· οὗ τὸ
πτύον ἐν τῇ χειρὶ αὐτοῦ, **καὶ διακαθαριεῖ**[8]
τὴν ἅλωνα αὐτοῦ, καὶ **συνάξει**[9] τὸν σῖτον εἰς
τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατα-
καύσει πυρὶ ἀσβέστῳ.
18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν
19 εὐηγγελίζετο τὸν λαόν· ὁ δὲ Ἡρώδης ὁ
τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ
Ἡρωδιάδος τῆς γυναικὸς **Φιλίππου**[10] τοῦ
ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε
20 πονηρῶν ὁ Ἡρώδης, προσέθηκε καὶ τοῦτο
ἐπὶ πᾶσι, **καὶ**[11] κατέκλεισε τὸν Ἰωάννην ἐν
τῇ[12] φυλακῇ.
21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα
τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσ-
22 ευχομένου, ἀνεῳχθῆναι τὸν οὐρανόν, καὶ κα-
ταβῆναι τὸ Πνεῦμα τὸ Ἅγιον σωματικῷ εἴδει
ὡσεὶ[13] περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ
οὐρανοῦ γενέσθαι, **λέγουσαν**[14], Σὺ εἶ ὁ υἱός
μου ὁ ἀγαπητός, ἐν σοὶ ηὐδόκησα.
23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς **ὡσεὶ ἐτῶν τριά-
κοντα ἀρχόμενος**[15], **ὢν** (**ὡς ἐνομίζετο**) **υἱὸς**[16]
24 Ἰωσήφ, τοῦ Ἡλί, τοῦ Ματθάτ, τοῦ Λευΐ,
25 τοῦ Μελχί, τοῦ **Ἰαννά**[17], τοῦ Ἰωσήφ, τοῦ
Ματταθίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ
26 Ἐσλί, τοῦ Ναγγαί, τοῦ Μαάθ, τοῦ Ματτα-
θίου, τοῦ **Σεμεΐ**[18], τοῦ **Ἰωσήφ**[19], τοῦ **Ἰούδα**[20],
27 τοῦ **Ἰωαννᾶ**[21], τοῦ Ῥησά, τοῦ Ζοροβάβελ,
28 τοῦ Σαλαθιήλ, τοῦ Νηρί, τοῦ Μελχί, τοῦ
Ἀδδί, τοῦ Κωσάμ, τοῦ **Ἐλμωδάμ**[22], τοῦ Ἤρ,

8 διακαθᾶραι
9 συναγαγεῖν
10 *om.* Φιλίππου
11 *om.* καὶ
12 *om.* τῇ
13 ὡς
14 *om.* λέγουσαν
15 ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα
16 ὢν υἱός (ὡς ἐνομίζετο)
17 Ἰανναί
18 Σεμεείν
19 Ἰωσήχ
20 Ἰωδά
21 Ἰωανάν
22 Ἐλμαδάμ

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29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menam, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phaleg, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

4 And *Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wilderness,

2 Being forty days tempted of the devil, and in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him

* Matt. 4. 1.

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29 the *son* of Jesus, the *son* of E-
liezer, the *son* of Jorim, the *son*
30 of Matthat, the *son* of Levi, the
son of Symeon, the *son* of Judas,
the *son* of Joseph, the *son* of Jo-
31 nam, the *son* of Eliakim, the *son*
of Melea, the *son* of Menna, the
son of Mattatha, the *son* of Na-
32 than, the *son* of David, the *son*
of Jesse, the *son* of Obed, the
son of Boaz, the *son* of [1] Salmon,
33 the *son* of Nahshon, the *son* of
Amminadab, [2] the *son* of [3] Arni,
the *son* of Hezron, the *son* of
34 Perez, the *son* of Judah, the *son*
of Jacob, the *son* of Isaac, the
son of Abraham, the *son* of Terah,
35 the *son* of Nahor, the *son* of Se-
rug, the *son* of Reu, the *son* of
Peleg, the *son* of Eber, the *son* of
36 Shelah, the *son* of Cainan, the *son*
of Arphaxad, the *son* of Shem, the
son of Noah, the *son* of Lamech,
37 the *son* of Methuselah, the *son* of
Enoch, the *son* of Jared, the *son*
of Mahalaleel, the *son* of Cainan,
38 the *son* of Enos, the *son* of Seth,
the *son* of Adam, the *son* of God.
4 And Jesus, full of the Holy
Spirit, returned from the Jordan,
and was led [4] by the Spirit in the
wilderness during forty days,
2 being tempted of the devil. And
he did eat nothing in those days:
and when they were completed,
3 he hungered. And the devil
said unto him, If thou art the
Son of God, command this
stone that it become [5] bread.
4 And Jesus answered unto him,
It is written, Man shall not
5 live by bread alone. And he
led him up, and shewed him

[1] Some ancient authorities write *Sala.*

[2] Many ancient authorities insert *the* son *of Admin*: and one writes *Admin* for *Amminadab.*

[3] Some ancient authorities write *Aram.*

[4] Or, *in*

[5] Or, *a loaf*

29 τοῦ **Ἰωσή**[23], τοῦ Ἐλιέζερ, τοῦ Ἰωρείμ, τοῦ
30 Ματθάτ, τοῦ Λευί, τοῦ Σιμεών*, τοῦ Ἰούδα,
31 τοῦ Ἰωσήφ, τοῦ **Ἰωνάν**[24], τοῦ Ἐλιακείμ, τοῦ
Μελεᾶ, τοῦ **Μενάμ***[25], τοῦ Ματταθά, τοῦ
32 Ναθάν, τοῦ Δαβίδ, τοῦ Ἰεσσαί, τοῦ Ὠβήδ,
33 τοῦ Βοόζ, τοῦ **Σαλμών**[26], τοῦ Ναασσών, τοῦ
Ἀμιναδάβ[27], τοῦ **Ἀράμ**[28], τοῦ Ἐσρώμ, τοῦ
34 Φαρές, τοῦ Ἰούδα, τοῦ Ἰακώβ, τοῦ Ἰσαάκ,
35 τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, τοῦ
Σαρούχ, τοῦ Ῥαγαῦ, τοῦ Φαλέκ, τοῦ **Ἐβέρ**[29],
36 τοῦ Σαλά, τοῦ Καϊνάν, τοῦ Ἀρφαξάδ, τοῦ
37 Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, τοῦ Μαθουσάλα,
τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ
38 Καϊνάν, τοῦ Ἐνώς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ
Θεοῦ.

4 Ἰησοῦς δὲ Πνεύματος Ἁγίου πλήρης ὑπέ-
στρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ
2 Πνεύματι **εἰς τὴν ἔρημον**[1], ἡμέρας τεσσαρά-
κοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ
οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις·
καὶ συντελεσθεισῶν αὐτῶν, **ὕστερον**[2] ἐπεί-
3 νασε. **καὶ εἶπεν**[3] αὐτῷ ὁ διάβολος, Εἰ υἱὸς
εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένη-
4 ται ἄρτος. καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐ-
τόν, **λέγων**[4], Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ
μόνῳ ζήσεται ὁ ἄνθρωπος, **ἀλλ' ἐπὶ παντὶ
5 ῥήματι Θεοῦ**[5]. καὶ ἀναγαγὼν αὐτὸν **ὁ
διάβολος εἰς ὄρος ὑψηλὸν**[6] ἔδειξεν αὐτῷ

[23] Ἰησοῦ
[24] Ἰωνάμ
[25] Μεννά
[26] *Marg.* Σαλά
[27] *Marg. inserts* Ἀδμεὶν *either after or instead of* Ἀμιναδάβ
[28] Ἀρνεὶ *text, not marg.*
[29] Ἔβερ

[1] ἐν τῇ ἐρήμῳ (ἡμέρας τεσσαράκοντα,)
[2] *om.* ὕστερον
[3] εἶπε δὲ
[4] *om.* λέγων
[5] *om.* , ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ
[6] *om.* ὁ διάβολος εἰς ὄρος ὑψηλὸν

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all the kingdoms of the world in a
moment of time.
6 And the devil said unto him, All
this power will I give thee, and the
glory of them; for that is delivered
unto me, and to whomsoever I will,
I give it.
7 If thou therefore wilt ‖ worship
me, all shall be thine.
8 And Jesus answered and said
unto him, Get thee behind me, Satan:
for it is written, Thou shalt
worship the Lord thy God, and him
only shalt thou serve.
9 And he brought him to Jerusalem,
and set him on a pinnacle of
the Temple, and said unto him, If
thou be the Son of God, cast thyself
down from hence.
10 For it is written, He shall give
his Angels charge over thee, to keep
thee.
11 And in their hands they shall
bear thee up, lest at any time thou
dash thy foot against a stone.
12 And Jesus answering, said unto
him, It is said, Thou shalt not tempt
the Lord thy God.
13 And when the devil had ended
all the temptation, he departed from
him for a season.
14 ¶ And Jesus returned in the
power of the Spirit into Galilee,
and there went out a fame of
him through all the region round
about.
15 And he taught in their Synagogues,
being glorified of all.
16 ¶ And he came to * Nazareth,
where he had been brought up,
and as his custom was, he went
into the Synagogue on the Sabbath
day, and stood up for to
read.
17 And there was delivered unto
him the book of the Prophet Esaias,
and when he had opened the book,
he found the place where it was
written,
18 * The Spirit of the Lord is
upon me, because he hath anointed
me to preach the Gospel
to the poor, he hath sent me to
heal the brokenhearted, to preach
deliverance to the captives, and
recovering of sight to the blind,
to set at liberty them that are
bruised,
19 To preach the acceptable year
of the Lord.

‖ Or, *fall down before me.*

* Matt. 13. 54.

* Is. 61. 1.

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all the kingdoms of [1] the world in
6 a moment of time. And the devil
said unto him, To thee will I
give all this authority, and the
glory of them: for it hath been
delivered unto me; and to whom-
7 soever I will I give it. If thou
therefore wilt worship before
8 me, it shall all be thine. And
Jesus answered and said unto
him, It is written, Thou shalt
worship the Lord thy God, and
9 him only shalt thou serve. And
he led him to Jerusalem, and set
him on the [2] pinnacle of the temple,
and said unto him, If thou art
the Son of God, cast thyself down
10 from hence: for it is written,
He shall give his angels charge
concerning thee, to guard thee:
11 and,
On their hands they shall bear
thee up,
Lest haply thou dash thy foot
against a stone.
12 And Jesus answering said unto
him, It is said, Thou shalt not
tempt the Lord thy God.
13 And when the devil had completed
every temptation, he departed
from him [3] for a season.
14 And Jesus returned in the
power of the Spirit into Galilee:
and a fame went out concerning
him through all the region round
15 about. And he taught in their
synagogues, being glorified of all.
16 And he came to Nazareth,
where he had been brought up:
and he entered, as his custom
was, into the synagogue on the
sabbath day, and stood up to
17 read. And there was delivered
unto him [4] the book of the prophet
Isaiah. And he opened the
[5] book, and found the place where
it was written,
18 The Spirit of the Lord is upon
me,
[6] Because he anointed me to
preach [7] good tidings to the
poor:
He hath sent me to proclaim
release to the captives,
And recovering of sight to the
blind,
To set at liberty them that are
bruised,
19 To proclaim the acceptable year
of the Lord.

[1] Gr. *the inhabited earth.*

[2] Gr. *wing.*

[3] Or, *until*

[4] Or, *a roll*

[5] Or, *roll*

[6] Or, *Wherefore*

[7] Or, *the gospel*

πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν
6 στιγμῇ χρόνου. καὶ εἶπεν αὐτῷ ὁ διάβολος,
Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ
τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ
7 ᾧ ἐὰν θέλω δίδωμι αὐτήν. σὺ οὖν ἐὰν
προσκυνήσῃς ἐνώπιόν **μου**[7], ἔσται σου **πάν-**
8 **τα**[8]. καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς,
Ὕπαγε ὀπίσω μου, Σατανᾶ[9]· γέγραπται
γάρ[10], **Προσκυνήσεις Κύριον τὸν Θεόν**
9 **σου**[11], καὶ αὐτῷ μόνῳ λατρεύσεις. **καὶ ἤγα-**
γεν[12] αὐτὸν εἰς Ἱερουσαλήμ, καὶ ἔστησεν
αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν
αὐτῷ, Εἰ **ὁ**[13] υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν
10 ἐντεῦθεν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγ-
γέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ δια-
11 φυλάξαι σε· καὶ ὅτι Ἐπὶ χειρῶν ἀροῦσί σε,
μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα
12 σου. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς
ὅτι Εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν
13 Θεόν σου. καὶ συντελέσας πάντα πειρασ-
μὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι
καιροῦ.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει
τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη
ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.
15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς
αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρέθ*, οὗ ἦν
τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἰωθὸς
αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν
17 συναγωγήν, καὶ ἀνέστη ἀναγνῶναι. καὶ
ἐπεδόθη αὐτῷ βιβλίον **Ἡσαΐου τοῦ προ-**
φήτου[14]. καὶ **ἀναπτύξας**[15] τὸ βιβλίον, εὗρε
18 τὸν τόπον οὗ ἦν γεγραμμένον, Πνεῦμα
Κυρίου ἐπ' ἐμέ, οὗ ἕνεκεν ἔχρισέ με εὐαγ-
γελίζεσθαι[16] πτωχοῖς· ἀπέσταλκέ με **ἰάσα-**
σθαι τοὺς συντετριμμένους τὴν καρδίαν·[17]
κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς
ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν
19 ἀφέσει, κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.

[7] ἐμοῦ
[8] πᾶσα
[9] *om.* Ὕπαγε ὀπίσω μου, Σατανᾶ·
[10] *om.* γὰρ
[11] Κύριον τὸν Θεόν σου προσκυνήσεις
[12] ἤγαγε δὲ
[13] *om.* ὁ
[14] τοῦ προφήτου Ἡσαΐου
[15] ἀνοίξας
[16] εὐαγγελίσασθαι
[17] *om.* ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν·

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20 And he closed the book, and he gave it again to the minister, and sat down: and the eyes of all them that were in the Synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words, which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: Whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, no * Prophet is accepted in his own country.

* Matt. 13. 57.

25 But I tell you of a truth, * many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months: when great famine was throughout all the land:

* 1 Kin. 17. 9.

26 But unto none of them was Elias sent, save unto Sarepta *a city* of Sidon, unto a woman that was a widow.

27 * And many lepers were in Israel in the time of Eliseus the Prophet: and none of them was cleansed, saving Naaman the Syrian.

* 2 Kin. 5. 14.

28 And all they in the Synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the ‖ brow of the hill (whereon their city was built) that they might cast him down headlong.

‖ *Or, edge.*

30 But he passing through the midst of them, went his way:

31 And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

32 And they were astonished at his doctrine: * for his word was with power.

* Matt. 7. 29.

33 ¶ * And in the Synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

* Mark 1. 23.

34 Saying, ‖ Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

‖ *Or, away.*

35 And Jesus rebuked him, saying, Hold thy peace, and come out of

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20 And he closed the [1]book, and
gave it back to the attendant,
and sat down: and the eyes of
all in the synagogue were fasten-
21 ed on him. And he began to say
unto them, To-day hath this
scripture been fulfilled in your
22 ears. And all bare him witness,
and wondered at the words of
grace which proceeded out of his
mouth: and they said, Is not
23 this Joseph's son? And he said
unto them, Doubtless ye will say
unto me this parable, Physician,
heal thyself: whatsoever we
have heard done at Capernaum,
do also here in thine own country.
24 And he said, Verily I say unto
you, No prophet is acceptable in
25 his own country. But of a truth
I say unto you, There were many
widows in Israel in the days of
Elijah, when the heaven was shut
up three years and six months,
when there came a great famine
26 over all the land; and unto none
of them was Elijah sent, but only
to [2]Zarephath, in the land of
Sidon, unto a woman that was a
27 widow. And there were many
lepers in Israel in the time of
Elisha the prophet; and none of
them was cleansed, but only Naa-
28 man the Syrian. And they were
all filled with wrath in the syna-
gogue, as they heard these things;
29 and they rose up, and cast him
forth out of the city, and led
him unto the brow of the hill
whereon their city was built,
that they might throw him
30 down headlong. But he passing
through the midst of them went
his way.
31 And he came down to Caper-
naum, a city of Galilee. And he
was teaching them on the sab-
32 bath day: and they were asto-
nished at his teaching; for his
33 word was with authority. And
in the synagogue there was a
man, which had a spirit of an
unclean [3]devil; and he cried
34 out with a loud voice, [4]Ah!
what have we to do with thee,
thou Jesus of Nazareth? art thou
come to destroy us? I know thee
who thou art, the Holy One of God.
35 And Jesus rebuked him, saying,
Hold thy peace, and come out of

[1] Or, *roll*

[2] Gr. *Sarepta.*

[3] Gr. *demon.*

[4] Or, *Let alone*

20 καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ,
ἐκάθισε· καὶ πάντων **ἐν τῇ συναγωγῇ οἱ**
21 **ὀφθαλμοὶ**[18] ἦσαν ἀτενίζοντες αὐτῷ. ἤρξατο
δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλή-
ρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.
22 καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον
ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευο-
μένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον,
23 **Οὐχ** οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; καὶ εἶπε
πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παρα-
βολὴν ταύτην, Ἰατρέ, θεράπευσον σεαυτόν·
ὅσα ἠκούσαμεν γενόμενα **ἐν τῇ**[19] Καπερ-
ναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
24 εἶπε δέ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφή-
25 της δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ἐπ'
ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν
ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε
ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας
ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν
26 γῆν· καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη
Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς **Σιδῶνος**[20]
27 πρὸς γυναῖκα χήραν. καὶ πολλοὶ λεπροὶ
ἦσαν **ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ**
Ἰσραήλ[21]· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ
28 μὴ Νεεμὰν ὁ Σύρος. καὶ ἐπλήσθησαν πάν-
τες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα,
29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς
πόλεως, καὶ ἤγαγον αὐτὸν ἕως **τῆς**[22] ὀφρύος
τοῦ ὄρους ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο,
30 **εἰς τὸ**[23] κατακρημνίσαι αὐτόν. αὐτὸς δὲ
διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

31 Καὶ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς
Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς
32 σάββασι. καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ
33 αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. καὶ
ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ με-
34 γάλῃ, **λέγων**[24], Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ
Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς
35 εἶ, ὁ ἅγιος τοῦ Θεοῦ. καὶ ἐπετίμησεν αὐτῷ
ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε **ἐξ**[25]

[18] οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ

[19] εἰς τὴν

[20] Σιδωνίας

[21] ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισσαίου τοῦ προφήτου

[22] om. τῆς

[23] ὥστε

[24] om. λέγων

[25] ἀπ'

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him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ *And he arose out of the Synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever, and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immediately she arose, and ministered unto them.

40 ¶ Now when the Sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 *And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not ‖to speak: for they knew that he was Christ.

42 And when it was day, he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the Synagogues of Galilee.

5 And *it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him, that he would thrust out a little from the land: and he sat down, and taught the people out of the ship.

* Matt. 8. 14.

* Mark 1. 34.

‖ *Or, to say that they knew him to be Christ.*

* Matt. 4. 18.

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him. And when the [1]devil had
thrown him down in the midst,
he came out of him, having done
36 him no hurt. And amazement
came upon all, and they spake
together, one with another, saying,
What is [2]this word? for
with authority and power he
commandeth the unclean spirits,
37 and they come out. And there
went forth a rumour concerning
him into every place of the region
round about.
38 And he rose up from the synagogue,
and entered into the house
of Simon. And Simon's wife's
mother was holden with a great
fever; and they besought him
39 for her. And he stood over her,
and rebuked the fever; and it left
her: and immediately she rose
up and ministered unto them.
40 And when the sun was setting,
all they that had any sick with
divers diseases brought them
unto him; and he laid his hands
on every one of them, and healed
41 them. And [3]devils also came
out from many, crying out, and
saying, Thou art the Son of
God. And rebuking them, he
suffered them not to speak, because
they knew that he was the
Christ.
42 And when it was day, he came
out and went into a desert place:
and the multitudes sought after
him, and came unto him, and
would have stayed him, that
he should not go from them.
43 But he said unto them, I must
preach the [4]good tidings of the
kingdom of God to the other
cities also: for therefore was I
sent.
44 And he was preaching in the
synagogues of [5]Galilee.
5 Now it came to pass, while the
multitude pressed upon him and
heard the word of God, that he
was standing by the lake of Gen-
2 nesaret; and he saw two boats
standing by the lake: but the
fishermen had gone out of them,
3 and were washing their nets. And
he entered into one of the boats,
which was Simon's, and asked him
to put out a little from the land.
And he sat down and taught
the multitudes out of the boat.

[1] Gr. *demon.*

[2] Or, *this word, that with authority . . . come out?*

[3] Gr. *demons.*

[4] Or, *gospel*

[5] Very many ancient authorities read *Judæa.*

αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ
μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν
36 αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ
συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ
λόγος οὗτος, ὅτι[26] ἐν ἐξουσίᾳ καὶ δυνάμει
ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ
37 ἐξέρχονται;[26] καὶ ἐξεπορεύετο ἦχος περὶ
αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
38 Ἀναστὰς δὲ **ἐκ**[27] τῆς συναγωγῆς, εἰσῆλθεν
εἰς τὴν οἰκίαν Σίμωνος· ἡ[28] πενθερὰ δὲ τοῦ
Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ
39 ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστὰς
ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ
ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα
διηκόνει αὐτοῖς.
40 Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον
ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς
πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖ-
41 ρας ἐπιθεὶς ἐθεράπευσεν αὐτούς. ἐξήρχετο
δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ
λέγοντα ὅτι Σὺ εἶ ὁ **Χριστὸς**[29] ὁ υἱὸς τοῦ
Θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν,
ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.
42 Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη
εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι **ἐζήτουν**[30]
αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον
43 αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ
εἶπε πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλε-
σιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν
τοῦ Θεοῦ· ὅτι **εἰς**[31] τοῦτο **ἀπέσταλμαι**[32].
44 Καὶ ἦν κηρύσσων **ἐν ταῖς συναγωγαῖς**[33]
τῆς **Γαλιλαίας**[34].
5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι
αὐτῷ **τοῦ**[1] ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ
αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ·
2 καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην·
οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν **ἀπέ-**
3 **πλυναν**[2] τὰ δίκτυα. ἐμβὰς δὲ εἰς ἓν τῶν
πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν
ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον. **καὶ καθί-**
σας[3] ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.

[26] (οὗτος; ὅτι......ἐξέρχονται. *text, not marg.*)
[27] ἀπὸ
[28] *om.* ἡ
[29] *om.* ὁ Χριστὸς
[30] ἐπεζήτουν
[31] ἐπὶ [32] ἀπεστάλην
[33] εἰς τὰς συναγωγὰς
[34] *Marg.* Ἰουδαίας
[1] καὶ
[2] ἔπλυνον
[3] καθίσας δὲ

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4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes, and their net brake:

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so was also James, and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

* Matt. 8. 2.

12 ¶ *And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but, Go, and shew thyself to the Priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and Doctors of the Law sitting by, which were come out of every town of

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4 And when he had left speaking,
he said unto Simon, Put out into
the deep, and let down your
5 nets for a draught. And Simon
answered and said, Master, we
toiled all night, and took nothing: but at thy word I will
6 let down the nets. And when
they had this done, they inclosed a great multitude of
fishes; and their nets were
7 breaking; and they beckoned
unto their partners in the other
boat, that they should come and
help them. And they came, and
filled both the boats, so that
8 they began to sink. But Simon
Peter, when he saw it, fell down
at Jesus' knees, saying, Depart
from me; for I am a sinful
9 man, O Lord. For he was
amazed, and all that were with
him, at the draught of the fishes
10 which they had taken; and so
were also James and John, sons
of Zebedee, which were partners
with Simon. And Jesus said
unto Simon, Fear not; from
henceforth thou shalt [1]catch
11 men. And when they had
brought their boats to land,
they left all, and followed him.
12 And it came to pass, while he
was in one of the cities, behold,
a man full of leprosy: and when
he saw Jesus, he fell on his face,
and besought him, saying, Lord,
if thou wilt, thou canst make me
13 clean. And he stretched forth
his hand, and touched him, saying, I will; be thou made clean.
And straightway the leprosy
14 departed from him. And he
charged him to tell no man:
but go thy way, and shew thyself to the priest, and offer
for thy cleansing, according as
Moses commanded, for a testi-
15 mony unto them. But so much
the more went abroad the report
concerning him: and great multitudes came together to hear,
and to be healed of their infir-
16 mities. But he withdrew himself in the deserts, and prayed.
17 And it came to pass on one of
those days, that he was teaching;
and there were Pharisees and doctors of the law sitting by, which
were come out of every village of

[1] Gr. *take alive*

4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σί-
μωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλά-
5 σατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. καὶ ἀπο-
κριθεὶς ὁ Σίμων εἶπεν **αὐτῷ**[4], Ἐπιστάτα, δι' [4] *om.* αὐτῷ
ὅλης **τῆς**[5] νυκτὸς κοπιάσαντες οὐδὲν ἐλάβο- [5] *om.* τῆς
μεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω **τὸ**
6 **δίκτυον**[6]. καὶ τοῦτο ποιήσαντες, συνέκλει- [6] τὰ δίκτυα
σαν ἰχθύων πλῆθος πολύ· διερρήγνυτο δὲ
7 **τὸ δίκτυον**[6] αὐτῶν· καὶ κατένευσαν τοῖς
μετόχοις **τοῖς**[7] ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλ- [7] *om.* τοῖς
θόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ
ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζε-
8 σθαι αὐτά. ἰδὼν δὲ Σίμων Πέτρος προσ-
έπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων, Ἔξελθε
ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε.
9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας
τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων
10 **ᾗ**[8] συνέλαβον· ὁμοίως δὲ καὶ Ἰάκωβον καὶ [8] ὧν
Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ
τῷ Σίμωνι. καὶ εἶπε πρὸς τὸν Σίμωνα ὁ
Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους
11 ἔσῃ ζωγρῶν. καὶ καταγαγόντες τὰ πλοῖα
ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν
αὐτῷ.
12 Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν
πόλεων, καὶ ἰδού, ἀνὴρ πλήρης λέπρας· **καὶ**
ἰδὼν[9] τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, [9] ἰδὼν δὲ
ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς, δύνα-
13 σαί με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα
ἥψατο αὐτοῦ, **εἰπών**[10], Θέλω, καθαρίσθητι. [10] λέγων
καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.
14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν·
ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ
προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς
προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.
15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ·
καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ
θεραπεύεσθαι **ὑπ' αὐτοῦ**[11] ἀπὸ τῶν ἀσθε- [11] *om.* ὑπ' αὐτοῦ
16 νειῶν αὐτῶν. αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς
ἐρήμοις καὶ προσευχόμενος.
17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν,
καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθή-
μενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ
ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς

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Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

* Matt. 9. 2.

18 ¶ * And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee: or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

* Matt. 9. 9.

27 ¶ * And after these things he went forth, and saw a Publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of Publicans, and of others that sat down with them.

30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

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Galilee and Judæa and Jerusalem: and the power of the Lord
18 was with him [1] to heal. And
behold, men bring on a bed a
man that was palsied: and they
sought to bring him in, and to
19 lay him before him. And not
finding by what *way* they might
bring him in because of the multitude, they went up to the
housetop, and let him down
through the tiles with his couch
into the midst before Jesus.
20 And seeing their faith, he said,
Man, thy sins are forgiven thee.
21 And the scribes and the Pharisees began to reason, saying,
Who is this that speaketh blasphemies? Who can forgive sins,
22 but God alone? But Jesus perceiving their reasonings, answered and said unto them,
[2] What reason ye in your hearts?
23 Whether is easier, to say, Thy
sins are forgiven thee; or to say,
24 Arise and walk? But that ye may
know that the Son of man hath
[3] power on earth to forgive sins (he
said unto him that was palsied),
I say unto thee, Arise, and take up
thy couch, and go unto thy house.
25 And immediately he rose up before
them, and took up that whereon
he lay, and departed to his house,
26 glorifying God. And amazement
took hold on all, and they glorified God; and they were filled
with fear, saying, We have seen
strange things to-day.
27 And after these things he went
forth, and beheld a publican,
named Levi, sitting at the place
of toll, and said unto him, Fol-
28 low me. And he forsook all,
and rose up and followed him.
29 And Levi made him a great
feast in his house: and there
was a great multitude of publicans and of others that were
30 sitting at meat with them. And
[4] the Pharisees and their scribes
murmured against his disciples,
saying, Why do ye eat and drink
with the publicans and sinners?
31 And Jesus answering said unto
them, They that are whole have
no need of a physician; but
32 they that are sick. I am
not come to call the righteous but sinners to repentance.

[1] Gr. *that he should heal.* Many ancient authorities read *that* he *should heal them.*

[2] Or, *Why*

[3] Or, *authority*

[4] Or, *the Pharisees and the scribes among them*

Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ
δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι **αὐτούς**[12].
18 καὶ ἰδού, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρω-
πον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν
19 εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ· καὶ μὴ
εὑρόντες **διὰ**[13] ποίας εἰσενέγκωσιν αὐτὸν διὰ
τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν
κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς
20 τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν
τὴν πίστιν αὐτῶν, εἶπεν **αὐτῷ**[14], Ἄνθρωπε,
21 ἀφέωνταί σοι αἱ ἁμαρτίαι σου. καὶ ἤρξαντο
διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρι-
σαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ
βλασφημίας; τίς δύναται ἀφιέναι ἁμαρ-
22 τίας, εἰ μὴ μόνος ὁ Θεός; ἐπιγνοὺς δὲ ὁ
Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς
εἶπε πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς
23 καρδίαις ὑμῶν; τί ἐστιν εὐκοπώτερον, εἰ-
πεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰ-
24 πεῖν, Ἔγειραι καὶ περιπάτει; ἵνα δὲ εἰδῆτε
ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ
τῆς γῆς ἀφιέναι ἁμαρτίας (εἶπε τῷ παραλε-
λυμένῳ), Σοὶ λέγω, ἔγειραι, καὶ ἄρας τὸ
κλινίδιόν σου, πορεύου εἰς τὸν οἶκόν σου.
25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν,
ἄρας ἐφ᾽ ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον
26 αὐτοῦ, δοξάζων τὸν Θεόν. καὶ ἔκστασις
ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ
ἐπλήσθησαν φόβου, λέγοντες ὅτι Εἴδομεν
παράδοξα σήμερον.
27 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τε-
λώνην, ὀνόματι Λευΐν, καθήμενον ἐπὶ τὸ τε-
28 λώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι. καὶ
καταλιπὼν **ἅπαντα**[15], ἀναστὰς **ἠκολούθησεν**[16]
29 αὐτῷ. καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευῒς
αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελω-
νῶν πολύς, καὶ ἄλλων οἳ ἦσαν μετ᾽ αὐτῶν
30 κατακείμενοι. καὶ ἐγόγγυζον οἱ **γραμματεῖς
αὐτῶν καὶ οἱ Φαρισαῖοι**[17] πρὸς τοὺς μαθητὰς
αὐτοῦ, λέγοντες, Διατί μετὰ[18] τελωνῶν καὶ
31 ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς, Οὐ
χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ᾽
32 οἱ κακῶς ἔχοντες. οὐκ ἐλήλυθα καλέσαι
δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

12 αὐτὸν *text, not marg.*
13 *om.* διὰ
14 *om.* αὐτῷ
15 πάντα
16 ἠκολούθει
17 Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν
18 *add* τῶν

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* Matt. 9. 14.

33 ¶ And they said unto him, *Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eat and drink?

34 And he said unto them, Can ye make the children of the Bride-chamber fast, while the Bridegroom is with them?

35 But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles, and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

* Matt. 12. 1.

6 And *it came to pass on the second Sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

3 And Jesus answering them, said, Have ye not read so much as this what David did, when himself was an hungred, and they which were with him:

4 How he went into the house of God, and did take and eat the Shew-bread, and gave also to them that were with him, which it is not lawful to eat but for the Priests alone?

5 And he said unto them, That the son of man is Lord also of the Sabbath.

* Matt. 12. 9.

6 *And it came to pass also on another Sabbath, that he entered into the Synagogue, and taught: and there was a man whose right hand was withered.

7 And the Scribes and Pharisees watched him, whether he would heal on the Sabbath day: that they might find an accusation against him.

8 But he knew their thoughts, and

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33 And they said unto him, The
disciples of John fast often, and
make supplications; likewise
also the *disciples* of the Pharisees;
but thine eat and drink.
34 And Jesus said unto them, Can
ye make the sons of the bride-
chamber fast, while the bride-
35 groom is with them? But the
days will come; and when the
bridegroom shall be taken away
from them, then will they fast
36 in those days. And he spake
also a parable unto them; No
man rendeth a piece from a new
garment and putteth it upon an
old garment; else he will rend
the new, and also the piece from
the new will not agree with the
37 old. And no man putteth new
wine into old [1] wine-skins; else
the new wine will burst the
skins, and itself will be spilled,
38 and the skins will perish. But
new wine must be put into
39 fresh wine-skins. And no man
having drunk old *wine* desireth
new: for he saith, The old is
[2] good.

6 Now it came to pass on a
[3] sabbath, that he was going
through the cornfields; and his
disciples plucked the ears of
corn, and did eat, rubbing them
2 in their hands. But certain of
the Pharisees said, Why do ye
that which it is not lawful to do
3 on the sabbath day? And Jesus
answering them said, Have ye
not read even this, what David
did, when he was an hungred,
he, and they that were with him;
4 how he entered into the house of
God, and did take and eat the
shewbread, and gave also to
them that were with him; which
it is not lawful to eat save for
5 the priests alone? And he said
unto them, The Son of man is
lord of the sabbath.
6 And it came to pass on another
sabbath, that he entered into
the synagogue and taught: and
there was a man there, and his
7 right hand was withered. And
the scribes and the Pharisees
watched him, whether he would
heal on the sabbath; that they
might find how to accuse him.
8 But he knew their thoughts; and

[1] That is, *skins used as bottles.*

[2] Many ancient authorities read *better.*

[3] Many ancient authorities insert *second-first.*

33 οἱ δὲ εἶπον πρὸς αὐτόν, **Διατί**[19] οἱ μαθηταὶ
Ἰωάννου νηστεύουσι πυκνά, καὶ δεήσεις
ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ
34 δὲ σοὶ ἐσθίουσι καὶ πίνουσιν;[20] ὁ δὲ[21] εἶπε
πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ
νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι,
35 ποιῆσαι νηστεύειν; ἐλεύσονται δὲ ἡμέραι,[22]
καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε
36 νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. ἔλε-
γε δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐ-
δεὶς ἐπίβλημα [23]ἱματίου καινοῦ[24] ἐπιβάλλει
ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ
καινὸν **σχίζει**[25], καὶ τῷ παλαιῷ οὐ **συμφω-**
37 **νεῖ**[26] [27]ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. καὶ
οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς πα-
λαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς
ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ
38 ἀπολοῦνται. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς
καινοὺς βλητέον, **καὶ ἀμφότεροι συντηροῦν-**
39 **ται**[28]. καὶ οὐδεὶς πιὼν παλαιὸν **εὐθέως**[29]
θέλει νέον· λέγει γάρ, Ὁ παλαιὸς **χρηστό-**
τερός[30] ἐστιν.
6 Ἐγένετο δὲ ἐν σαββάτῳ **δευτεροπρώτῳ**[1]
διαπορεύεσθαι αὐτὸν διὰ **τῶν**[2] σπορίμων·
καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας,
2 καὶ ἤσθιον, ψώχοντες ταῖς χερσί. τινὲς δὲ
τῶν Φαρισαίων εἶπον **αὐτοῖς**[3], Τί ποιεῖτε ὃ
3 οὐκ ἔξεστι ποιεῖν **ἐν**[4] τοῖς σάββασι; καὶ
ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς,
Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβίδ,
ὁπότε[5] ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ
4 ὄντες; ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ,
καὶ τοὺς ἄρτους τῆς προθέσεως **ἔλαβε, καὶ**[6]
ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς
οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;
5 καὶ ἔλεγεν αὐτοῖς ὅτι Κύριός ἐστιν ὁ υἱὸς
τοῦ ἀνθρώπου **καὶ**[7] τοῦ σαββάτου.
6 Ἐγένετο δὲ **καὶ**[7] ἐν ἑτέρῳ σαββάτῳ εἰσελ-
θεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν·
καὶ ἦν **ἐκεῖ ἄνθρωπος**[8], καὶ ἡ χεὶρ αὐτοῦ ἡ δε-
7 ξιὰ ἦν ξηρά. **παρετήρουν**[9] δὲ αὐτὸν οἱ γραμ-
ματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ
θεραπεύσει· ἵνα εὕρωσι **κατηγορίαν**[10] αὐτοῦ.
8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ

19 *om.* Διατί (Οἱ)
20 (πίνουσιν.)
21 *add* Ἰησοῦς
22 (ἡμέραι·)
23 *add* ἀπὸ
24 *add* σχίσας
25 σχίσει
26 συμφωνήσει
27 *add* τὸ
28 *om.* , καὶ ἀμφότεροι συντηροῦνται
29 *om.* εὐθέως
30 χρηστὸς *text, not marg.*
1 *om.* δευτεροπρώτῳ *text, not marg.*
2 *om.* τῶν
3 *om.* αὐτοῖς
4 *om.* ἐν
5 ὅτε
6 λαβὼν
7 *om.* καὶ
8 ἄνθρωπος ἐκεῖ
9 παρετηροῦντο
10 κατηγορεῖν

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said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness, and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he
* Matt. 10. 1. called unto him his disciples: *and of them he chose twelve; whom also he named Apostles:

14 Simon, (whom he also named Peter,) and Andrew his brother: James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon, called Zelotes,

* Jude 1. 16 And Judas **the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people, out of all Judæa and Jerusalem, and from the Sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases,

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on
* Matt. 5. 3. his disciples, and said, *Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now, for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap

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he said to the man that had his
hand withered, Rise up, and
stand forth in the midst. And
9 he arose and stood forth. And
Jesus said unto them, I ask you,
Is it lawful on the sabbath to do
good, or to do harm? to save a
10 life, or to destroy it? And he
looked round about on them all,
and said unto him, Stretch forth
thy hand. And he did *so*: and
11 his hand was restored. But they
were filled with [1]madness; and [1] Or, *foolishness*
communed one with another what
they might do to Jesus.
12 And it came to pass in these
days, that he went out into the
mountain to pray; and he continued all night in prayer to
13 God. And when it was day, he
called his disciples: and he
chose from them twelve, whom
14 also he named apostles; Simon,
whom he also named Peter, and
Andrew his brother, and James
and John, and Philip and Bar-
15 tholomew, and Matthew and
Thomas, and James *the son* of
Alphæus, and Simon which was
16 called the Zealot, and Judas *the*
[2]*son* of James, and Judas Isca- [2] Or, brother. See Jude 1.
17 riot, which was the traitor; and
he came down with them, and
stood on a level place, and a
great multitude of his disciples,
and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre
and Sidon, which came to hear
him, and to be healed of their
18 diseases; and they that were
troubled with unclean spirits
19 were healed. And all the multitude sought to touch him: for
power came forth from him, and
healed *them* all.
20 And he lifted up his eyes on
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are ye poor: for yours is the
21 kingdom of God. Blessed *are*
ye that hunger now: for ye
shall be filled. Blessed *are* ye
that weep now: for ye shall
22 laugh. Blessed are ye, when
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23 Rejoice in that day, and leap

εἶπε[11] τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν
χεῖρα, Ἔγειραι, καὶ στῆθι εἰς τὸ μέσον.
9 **ὁ δὲ**[12] ἀναστὰς ἔστη. εἶπεν **οὖν**[13] ὁ Ἰησοῦς
πρὸς αὐτούς, **Ἐπερωτήσω**[14] ὑμᾶς **τί**,*[15]
Ἔξεστι **τοῖς σάββασιν**,[16] ἀγαθοποιῆσαι ἢ
κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι;
10 καὶ περιβλεψάμενος πάντας αὐτούς, **εἶπε τῷ
ἀνθρώπῳ**[17], Ἔκτεινον τὴν χεῖρά σου. ὁ δὲ
ἐποίησεν **οὕτω**[18]· καὶ ἀποκατεστάθη ἡ χεὶρ
11 αὐτοῦ **ὑγιὴς ὡς ἡ ἄλλη**[19]. αὐτοὶ δὲ ἐπλή-
σθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλή-
λους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.
12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις,
ἐξῆλθεν[20] εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν
διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.
13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς
μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν
δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε,
14 Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀν-
δρέαν τὸν ἀδελφὸν αὐτοῦ, [21]Ἰάκωβον καὶ
Ἰωάννην, [21]Φίλιππον καὶ Βαρθολομαῖον,
15 [21]Ματθαῖον καὶ Θωμᾶν, [21]Ἰάκωβον **τὸν τοῦ**[22]
Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζη-
16 λωτήν, [21]Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκα-
17 ριώτην, ὃς **καὶ**[23] ἐγένετο προδότης, καὶ κατα-
βὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ
ὄχλος[24] μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ
τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱε-
ρουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ
Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆ-
18 ναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ **ὀχλού-
μενοι**[25] **ὑπὸ**[26] πνευμάτων ἀκαθάρτων, **καὶ**[27]
19 ἐθεραπεύοντο. καὶ πᾶς ὁ ὄχλος ἐζήτει
ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ
ἐξήρχετο καὶ ἰᾶτο πάντας.
20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ
εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, Μακάριοι οἱ
πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ
21 Θεοῦ. μακάριοι οἱ πεινῶντες νῦν, ὅτι χορ-
τασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι
22 γελάσετε. μακάριοί ἐστε, ὅταν μισήσωσιν
ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς,
καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν
ὡς πονηρόν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.
23 **χαίρετε**[28] ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε·

[11] εἶπε δὲ
[12] καὶ [13] (*om.* ν) δὲ
[14] Ἐπερωτῶ
[15] , Εἰ (ἔξεστι)
[16] τῷ σαββάτῳ (*om.* ,)
[17] εἶπεν αὐτῷ
[18] *om.* (ν) οὕτω
[19] *om.* ὑγιὴς ὡς ἡ ἄλλη
[20] ἐξελθεῖν αὐτὸν
[21] *add* καὶ
[22] *om.* τὸν τοῦ
[23] *om.* καὶ
[24] *add* πολὺς
[25] ἐνοχλούμενοι
[26] ἀπὸ
[27] *om.* , καὶ
[28] χάρητε

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for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the Prophets.

* Amos 6. 1. 24 * But woe unto you that are rich: for ye have received your consolation.

* Is. 65. 13. 25 * Woe unto you that are full: for ye shall hunger. Woe unto you that laugh now: for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you: for so did their fathers to the false Prophets.

* Matt. 5. 44. 27 ¶ * But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

* Matt. 5. 39. 29 * And unto him that smiteth thee on the *one* cheek, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coat also. (* 1 Cor. 6. 7.)

30 Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again.

* Tobit 4. 15. Matt. 7. 12. 31 * And as ye would that men should do to you, do ye also to them likewise.

* Matt. 5. 46. 32 * For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, What thank have ye? for sinners also do even the same.

* Matt. 5. 42. 34 * And if ye lend to them of whom ye hope to receive, What thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

* Matt. 7. 1. 37 * Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

38 Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, * Can the blind lead the blind? Shall they not both fall into the ditch? (* Matt. 15. 14.)

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for joy: for behold, your reward
is great in heaven: for in the
same manner did their fathers
24 unto the prophets. But woe unto
you that are rich! for ye have re-
25 ceived your consolation. Woe
unto you, ye that are full now! for
ye shall hunger. Woe *unto you*,
ye that laugh now! for ye shall
26 mourn and weep. Woe *unto you*,
when all men shall speak well of
you! for in the same manner did
their fathers to the false pro-
phets.
27 But I say unto you which hear,
Love your enemies, do good to
28 them that hate you, bless them
that curse you, pray for them
29 that despitefully use you. To
him that smiteth thee on the *one*
cheek offer also the other; and
from him that taketh away thy
cloke withhold not thy coat also.
30 Give to every one that asketh
thee; and of him that taketh a-
way thy goods ask them not again.
31 And as ye would that men should
do to you, do ye also to them like-
32 wise. And if ye love them that love
you, what thank have ye? for even
sinners love those that love them.
33 And if ye do good to them that do
good to you, what thank have
ye? for even sinners do the same.
34 And if ye lend to them of whom
ye hope to receive, what thank
have ye? even sinners lend to
sinners, to receive again as much.
35 But love your enemies, and do
them good, and lend, [1] never de-
spairing; and your reward shall
be great, and ye shall be sons of
the Most High: for he is kind
toward the unthankful and evil.
36 Be ye merciful, even as your
37 Father is merciful. And judge
not, and ye shall not be judged:
and condemn not, and ye shall
not be condemned: release, and
38 ye shall be released: give, and it
shall be given unto you; good
measure, pressed down, shaken
together, running over, shall they
give into your bosom. For with
what measure ye mete it shall
be measured to you again.
39 And he spake also a para-
ble unto them, Can the blind
guide the blind? shall they
not both fall into a pit?

[1] Some ancient authorities read *despairing of no man.*

ἰδοὺ γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐ-
ρανῷ· κατὰ **ταῦτα**[29] *γὰρ ἐποίουν τοῖς προ-* [29] *τὰ αὐτὰ*
24 *φήταις οἱ πατέρες αὐτῶν. πλὴν οὐαὶ ὑμῖν*
τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν
25 *ὑμῶν. οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι*[30], *ὅτι* [30] *add νῦν*
πεινάσετε. οὐαὶ **ὑμῖν**[31], *οἱ γελῶντες νῦν, ὅτι* [31] *om. ὑμῖν*
26 *πενθήσετε καὶ κλαύσετε. οὐαὶ* **ὑμῖν**[31], *ὅταν*
καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ
ταῦτα[29] *γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ*
πατέρες αὐτῶν.
27 *Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγα-*
πᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς
28 *μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους*
ὑμῖν, **καὶ**[32] *προσεύχεσθε ὑπὲρ τῶν ἐπηρεα-* [32] *om. καὶ*
29 *ζόντων ὑμᾶς. τῷ τύπτοντί σε ἐπὶ τὴν σια-*
γόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ
αἴροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ
30 *κωλύσῃς. παντὶ* **δὲ τῷ**[33] *αἰτοῦντί σε δίδου·* [33] *om. δὲ τῷ*
31 *καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. καὶ*
καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,
32 *καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. καὶ εἰ ἀγα-*
πᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις
ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας
33 *αὐτοὺς ἀγαπῶσι. καὶ ἐὰν ἀγαθοποιῆτε τοὺς*
ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί;
34 *καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. καὶ*
ἐὰν δανείζητε παρ' ὧν ἐλπίζητε **ἀπολαβεῖν**[34], [34] *λαβεῖν*
ποία ὑμῖν χάρις ἐστί; καὶ **γὰρ οἱ**[35] *ἁμαρ-* [35] *om. γὰρ οἱ*
τωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολά-
35 *βωσι τὰ ἴσα. πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς*
ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε, **μη-**
δὲν[36] *ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν* [36] *Marg. μηδένα*
πολύς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι
αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους
36 *καὶ πονηρούς. γίνεσθε* **οὖν**[37] *οἰκτίρμονες,* [37] *om. οὖν*
καθὼς **καὶ**[38] *ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.* [38] *om. καὶ*
37 *[39] *μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε.* [39] *μὴ* [39] *add καὶ*
καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπο-
38 *λύετε, καὶ ἀπολυθήσεσθε· δίδοτε, καὶ δο-*
θήσεται ὑμῖν· μέτρον καλόν, πεπιεσμένον
καὶ[40] *σεσαλευμένον* **καὶ**[40] *ὑπερεκχυνόμενον* [40] *om. καὶ*
δώσουσιν εἰς τὸν κόλπον ὑμῶν. **τῷ γὰρ**
αὐτῷ μέτρῳ ᾧ[41] *μετρεῖτε ἀντιμετρηθήσεται* [41] *ᾧ γὰρ μέτρῳ*
ὑμῖν.
39 *Εἶπε δὲ*[42] *παραβολὴν αὐτοῖς, Μήτι* [42] *add καὶ*
δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ
ἀμφότεροι εἰς βόθυνον **πεσοῦνται**[43]; [43] *ἐμπεσοῦνται*

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* Matt. 10. 24.

‖ Or, *shall be perfected as his master.*

* Matt. 7. 3.

* Matt. 7. 16.

* Matt. 7. 21.

* Matt. 8. 5.

40 *The disciple is not above his master: but every one ‖ that is perfect shall be as his master.

41 *And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye: when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 *For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: For of the abundance of the heart, his mouth speaketh.

46 ¶ *And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock. And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

7 Now when he had ended all his sayings in the audience of the people, *he entered into Capernaum.

2 And a certain Centurion's servant, who was dear unto him, was sick and ready to die.

3 And when he heard of Jesus, he sent unto him the Elders of the Jews,

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40 The disciple is not above his
[1]master: but every one when he
is perfected shall be as his [1]mas-
41 ter. And why beholdest thou
the mote that is in thy brother's
eye, but considerest not the beam
42 that is in thine own eye? Or
how canst thou say to thy brother,
Brother, let me cast out the mote
that is in thine eye, when thou
thyself beholdest not the beam
that is in thine own eye? Thou
hypocrite, cast out first the beam
out of thine own eye, and then
shalt thou see clearly to cast out
the mote that is in thy brother's
43 eye. For there is no good tree
that bringeth forth corrupt fruit;
nor again a corrupt tree that
44 bringeth forth good fruit. For
each tree is known by its own
fruit. For of thorns men do not
gather figs, nor of a bramble
45 bush gather they grapes. The
good man out of the good treasure
of his heart bringeth forth that
which is good; and the evil *man*
out of the evil *treasure* bringeth
forth that which is evil: for out
of the abundance of the heart his
mouth speaketh.
46 And why call ye me, Lord,
Lord, and do not the things which
47 I say? Every one that cometh
unto me, and heareth my words,
and doeth them, I will shew you
48 to whom he is like: he is like
a man building a house, who
digged and went deep, and laid
a foundation upon the rock: and
when a flood arose, the stream
brake against that house, and
could not shake it: [2]because it
49 had been well builded. But he
that heareth, and doeth not, is
like a man that built a house
upon the earth without a foundation;
against which the stream
brake, and straightway it fell
in; and the ruin of that house
was great.
7 After he had ended all his sayings
in the ears of the people, he
entered into Capernaum.
2 And a certain centurion's [3]servant,
who was [4]dear unto him,
was sick and at the point of
3 death. And when he heard
concerning Jesus, he sent unto
him elders of the Jews,

[1] Or, *teacher*

[2] Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25.

[3] Gr. *bond-servant.*

[4] Or, *precious to him* Or, *honourable with him*

40 οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον **αὐ-
τοῦ**[44]· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ
41 διδάσκαλος αὐτοῦ. τί δὲ βλέπεις τὸ κάρ-
φος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
42 κατανοεῖς; ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ
σου, Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν
τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ
σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε
πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,
καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ
43 ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. οὐ γάρ
ἐστι δένδρον καλὸν ποιοῦν καρπὸν σαπρόν·
οὐδὲ[45] δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.
44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ
γινώσκεται. οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι
45 σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. ὁ
ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ
ὁ πονηρὸς **ἄνθρωπος**[46] ἐκ τοῦ πονηροῦ **θη-
σαυροῦ τῆς καρδίας αὐτοῦ**[47] προφέρει τὸ
πονηρόν· ἐκ γὰρ **τοῦ**[48] περισσεύματος **τῆς**[49]
καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
46 Τί δέ με καλεῖτε, Κύριε, Κύριε, καὶ οὐ
47 ποιεῖτε ἃ λέγω; πᾶς ὁ ἐρχόμενος πρός με
καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς,
48 ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος· ὅμοιός ἐστιν
ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ
ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν·
πλημμύρας δὲ γενομένης, προσέρρηξεν ὁ
ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε
σαλεῦσαι αὐτήν· **τεθεμελίωτο γὰρ ἐπὶ τὴν
49 πέτραν**[50]. ὁ δὲ ἀκούσας καὶ μὴ ποιήσας
ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν
ἐπὶ τὴν γῆν χωρὶς θεμελίου· ᾗ προσέρρηξεν
ὁ ποταμός, καὶ **εὐθέως ἔπεσε**[51], καὶ ἐγένετο τὸ
ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

7 **Ἐπεὶ δὲ**[1] ἐπλήρωσε πάντα τὰ ῥήματα αὐ-
τοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς
Καπερναούμ.
2 Ἑκατοντάρχου δέ τινος δοῦλος κακῶς
ἔχων ἤμελλε τελευτᾷν, ὃς ἦν αὐτῷ ἔντιμος.
3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε
πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων,

44 *om.* αὐτοῦ
45 *add* πάλιν
46 *om.* ἄνθρωπος
47 *om.* θησαυροῦ τῆς καρδίας αὐτοῦ
48 *om.* τοῦ
49 *om.* τῆς
50 διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν *text, not marg.*
51 εὐθὺς συνέπεσε
1 Ἐπειδὴ

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beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a Synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers: and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Naim: and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the ‖ bier (and they that bare him, stood still.) And he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

‖ *Or, coffin.*

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asking him that he would come
4 and save his [1] servant. And they,
when they came to Jesus, besought him earnestly, saying,
He is worthy that thou shouldest
5 do this for him: for he loveth
our nation, and himself built us
6 our synagogue. And Jesus went
with them. And when he was
now not far from the house, the
centurion sent friends to him,
saying unto him, Lord, trouble
not thyself: for I am not [2] worthy
that thou shouldest come under
7 my roof: wherefore neither
thought I myself worthy to come
unto thee: but [3] say the word,
and my [4] servant shall be heal-
8 ed. For I also am a man set
under authority, having under
myself soldiers: and I say to
this one, Go, and he goeth; and
to another, Come, and he cometh;
and to my [1] servant, Do this,
9 and he doeth it. And when Jesus
heard these things, he marvelled
at him, and turned and said unto
the multitude that followed him,
I say unto you, I have not found
so great faith, no, not in Israel.
10 And they that were sent, returning to the house, found the [1] servant whole.
11 And it came to pass [5] soon
afterwards, that he went to a
city called Nain; and his disciples went with him, and a great
12 multitude. Now when he drew
near to the gate of the city, behold, there was carried out one
that was dead, the only son of
his mother, and she was a widow:
and much people of the city was
13 with her. And when the Lord
saw her, he had compassion on
her, and said unto her, Weep not.
14 And he came nigh and touched
the bier: and the bearers stood
still. And he said, Young man,
15 I say unto thee, Arise. And he
that was dead sat up, and began
to speak. And he gave him to
16 his mother. And fear took hold
on all: and they glorified God,
saying, A great prophet is arisen
among us: and, God hath visited
17 his people. And this report went
forth concerning him in the whole
of Judæa, and all the region
round about.

[1] Gr. *bond-servant.*
[2] Gr. *sufficient.*
[3] Gr. *say with a word.*
[4] Or, *boy*
[5] Many ancient authorities read *on the next day.*

ἐρωτῶν αὐτόν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦ-
4 λον αὐτοῦ. οἱ δὲ, παραγενόμενοι πρὸς τὸν
Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέ-
γοντες ὅτι ἄξιός ἐστιν ᾧ **παρέξει**[2] τοῦτο·
5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συνα-
6 γωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. ὁ δὲ Ἰη-
σοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ
οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε
πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους, λέγων
αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς
7 ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ
ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ
8 λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ
ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσό-
μενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ
λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ
ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ
9 μου, Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ
ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στρα-
φεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, Λέγω
ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν
10 εὗρον. καὶ ὑποστρέψαντες **οἱ πεμφθέντες**
εἰς τὸν οἶκον[3] εὗρον τὸν **ἀσθενοῦντα**[4] δοῦ-
λον ὑγιαίνοντα.
11 Καὶ ἐγένετο ἐν **τῇ**[5] ἑξῆς, **ἐπορεύετο**[6] εἰς
πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο
αὐτῷ οἱ μαθηταὶ αὐτοῦ **ἱκανοὶ**[7], καὶ ὄχλος
12 πολύς. ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως,
καὶ ἰδού, ἐξεκομίζετο τεθνηκώς, υἱὸς μονο-
γενὴς τῇ μητρὶ αὐτοῦ, καὶ **αὕτη**[8] ἦν χήρα*·
καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.
13 καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ'
14 αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖε. καὶ προσελ-
θὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες
ἔστησαν. καὶ εἶπε, Νεανίσκε, σοὶ λέγω,
15 ἐγέρθητι. καὶ ἀνεκάθισεν ὁ νεκρός, καὶ
ἤρξατο λαλεῖν. καὶ ἔδωκεν αὐτὸν τῇ μητρὶ
16 αὐτοῦ. ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξα-
ζον τὸν Θεόν, λέγοντες ὅτι Προφήτης μέγας
ἐγήγερται[9] ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ
17 Θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ λόγος
οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ **ἐν**[10]
πάσῃ τῇ περιχώρῳ.

[2] (Ἄξιός...) *παρέξῃ*
[3] *εἰς τὸν οἶκον οἱ πεμφθέντες*
[4] *om. ἀσθενοῦντα*
[5] *τῷ text, not marg.*
[6] *ἐπορεύθη*
[7] *om. ἱκανοί*
[8] *αὐτὴ*
[9] *ἠγέρθη*
[10] *om. ἐν*

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18 *And the disciples of John shewed him of all these things. * Matt. 11. 2.

19 ¶ And John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind, he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John: What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A Prophet? Yea, I say unto you, and much more than a Prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, among those that are born of women, there is not a greater Prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the Publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and Lawyers ‖ rejected the counsel of God ‖ against themselves, being not baptized of him.

‖ *Or, frustrated.*
‖ *Or, within themselves.*

31 ¶ And the Lord said, *Whereunto then shall I liken the men of this generation? and to what are they like? * Matt. 11. 16.

32 They are like unto children

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18 And the disciples of John told
19 him of all these things. And
John calling unto him [1] two of 1 Gr. *certain two.*
his disciples sent them to the
Lord, saying, Art thou he that
cometh, or look we for another?
20 And when the men were come
unto him, they said, John the
Baptist hath sent us unto thee,
saying, Art thou he that cometh,
21 or look we for another? In
that hour he cured many of
diseases and [2] plagues and evil 2 Gr. *scourges.*
spirits; and on many that were
22 blind he bestowed sight. And
he answered and said unto
them, Go your way, and tell
John what things ye have seen
and heard; the blind receive
their sight, the lame walk, the
lepers are cleansed, and the
deaf hear, the dead are raised
up, the poor have [3] good tidings 3 Or, *the gospel*
23 preached to them. And blessed
is he, whosoever shall find none
occasion of stumbling in me.
24 And when the messengers of
John were departed, he began to
say unto the multitudes concerning John, What went ye out into
the wilderness to behold? a reed
25 shaken with the wind? But
what went ye out to see? a man
clothed in soft raiment? Behold, they which are gorgeously
apparelled, and live delicately,
26 are in kings' courts. But what
went ye out to see? a prophet?
Yea, I say unto you, and much
27 more than a prophet. This is he
of whom it is written,

> Behold, I send my messenger
> before thy face,
> Who shall prepare thy way before thee.

28 I say unto you, Among them that
are born of women there is none
greater than John: yet he that is
[4] but little in the kingdom of God 4 Gr. *lesser.*
29 is greater than he. And all the
people when they heard, and the
publicans, justified God, [5] being 5 Or, *having been*
baptized with the baptism of
30 John. But the Pharisees and the
lawyers rejected for themselves
the counsel of God, [6] being not 6 Or, *not having been*
31 baptized of him. Whereunto then
shall I liken the men of this generation, and to what are they
32 like? They are like unto children

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ
19 περὶ πάντων τούτων. καὶ προσκαλεσάμενος
δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης
ἔπεμψε πρὸς τὸν **Ἰησοῦν**[11], λέγων, Σὺ εἶ ὁ
20 ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; παρα-
γενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον,
Ἰωάννης ὁ Βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός
σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσ-
21 δοκῶμεν; ἐν **αὐτῇ**[12] **δὲ**[13] τῇ ὥρᾳ ἐθερά-
πευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων
καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολ-
22 λοῖς ἐχαρίσατο **τὸ**[14] βλέπειν. καὶ ἀποκρι-
θεὶς **ὁ Ἰησοῦς**[15] εἶπεν αὐτοῖς, Πορευθέντες
ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε·
ὅτι[16] τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦ-
σι, λεπροὶ καθαρίζονται, [17]κωφοὶ ἀκούουσι,
νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·
23 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ
ἐν ἐμοί.
24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,
ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰω-
άννου, Τί **ἐξεληλύθατε**[18] εἰς τὴν ἔρημον θεά-
σασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
25 ἀλλὰ τί **ἐξεληλύθατε**[18] ἰδεῖν; ἄνθρωπον ἐν
μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδού, οἱ ἐν
ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν
26 τοῖς βασιλείοις εἰσίν. ἀλλὰ τί **ἐξεληλύθατε**[18]
ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ πε-
27 ρισσότερον προφήτου. οὗτός ἐστι περὶ οὗ
γέγραπται, Ἰδού, ἐγὼ ἀποστέλλω τὸν ἄγγε-
λόν μου πρὸ προσώπου σου, ὃς κατασκευ-
28 άσει τὴν ὁδόν σου ἔμπροσθέν σου. λέγω
γὰρ[19] ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν
προφήτης[20] Ἰωάννου **τοῦ Βαπτιστοῦ**[21] οὐ-
δείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ
29 τοῦ Θεοῦ μείζων αὐτοῦ ἐστι. καὶ πᾶς ὁ λαὸς
ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν,
30 βαπτισθέντες τὸ βάπτισμα Ἰωάννου· οἱ δὲ
Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ
Θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέν-
31 τες ὑπ' αὐτοῦ. **εἶπε δὲ ὁ Κύριος**[22], Τίνι οὖν
ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης,
32 καὶ τίνι εἰσὶν ὅμοιοι; ὅμοιοί εἰσι παιδίοις

[11] Κύριον
[12] ἐκείνῃ [13] *om.* δὲ
[14] *om.* τὸ
[15] *om.* ὁ Ἰησοῦς
[16] *om.* ὅτι
[17] *add* καὶ
[18] ἐξήλθατε
[19] *om.* γὰρ
[20] *om.* προφήτης
[21] *om.* τοῦ Βαπτιστοῦ
[22] *om.* εἶπε δὲ ὁ Κύριος

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sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a devil.

34 The son of man is come, eating, and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners.

35 But wisdom is justified of all her children.

36 ¶ * And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. (* Mark 14. 3.)

37 And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an Alabaster box of ointment,

38 And stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a Prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one owed five hundred ‖ pence, and the other fifty. (‖ *See Matt.* 18. 28.)

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered, and said, I suppose, that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but

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that sit in the marketplace, and
call one to another; which say,
We piped unto you, and ye
did not dance; we wailed, and
33 ye did not weep. For John
the Baptist is come eating no
bread nor drinking wine; and
34 ye say, He hath a [1] devil. The
Son of man is come eating
and drinking; and ye say,
Behold, a gluttonous man, and
a winebibber, a friend of pub-
35 licans and sinners! And wis-
dom [2] is justified of all her
children.
36 And one of the Pharisees de-
sired him that he would eat with
him. And he entered into the
Pharisee's house, and sat down
37 to meat. And behold, a woman
which was in the city, a sinner;
and when she knew that he
was sitting at meat in the Pha-
risee's house, she brought [3] an
38 alabaster cruse of ointment, and
standing behind at his feet,
weeping, she began to wet his
feet with her tears, and wiped
them with the hair of her
head, and [4] kissed his feet, and
anointed them with the oint-
39 ment. Now when the Pharisee
which had bidden him saw it,
he spake within himself, saying,
This man, if he were [5] a prophet,
would have perceived who and
what manner of woman this is
which toucheth him, that she is
40 a sinner. And Jesus answering
said unto him, Simon, I have
somewhat to say unto thee. And
41 he saith, [6] Master, say on. A cer-
tain lender had two debtors: the
one owed five hundred [7] pence,
42 and the other fifty. When they
had not *wherewith* to pay, he for-
gave them both. Which of them
therefore will love him most?
43 Simon answered and said, He, I
suppose, to whom he forgave the
most. And he said unto him,
44 Thou hast rightly judged. And
turning to the woman, he said
unto Simon, Seest thou this
woman? I entered into thine
house, thou gavest me no water
for my feet: but she hath wet-
ted my feet with her tears,
and wiped them with her hair.
45 Thou gavest me no kiss: but

[1] Gr. *demon.*

[2] Or, *was*

[3] Or, *a flask*

[4] Gr. *kissed much.*

[5] Some ancient authorities read *the prophet.* See John i. 21, 25.

[6] Or, *Teacher*

[7] See marginal note on Matt. xviii. 28.

τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν
ἀλλήλοις, **καὶ λέγουσιν**[23], Ηὐλήσαμεν ὑμῖν,
καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν **ὑμῖν**[24], καὶ
33 οὐκ ἐκλαύσατε. ἐλήλυθε γὰρ Ἰωάννης ὁ
Βαπτιστὴς **μήτε**[25] ἄρτον ἐσθίων μήτε οἶνον
34 πίνων, καὶ λέγετε, Δαιμόνιον ἔχει. ἐλήλυ-
θεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
καὶ λέγετε, Ἰδού, ἄνθρωπος φάγος καὶ οἰ-
νοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν.
35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων
αὐτῆς πάντων.
36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα
φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰ-
37 κίαν τοῦ Φαρισαίου **ἀνεκλίθη**[26]. καὶ ἰδού,
γυνὴ **ἐν τῇ πόλει, ἥτις ἦν**[27] ἁμαρτωλός,
[28] ἐπιγνοῦσα ὅτι **ἀνάκειται**[29] ἐν τῇ οἰκίᾳ
τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύ-
38 ρου, καὶ στᾶσα **παρὰ τοὺς πόδας αὐτοῦ
ὀπίσω**[30] κλαίουσα, ἤρξατο βρέχειν τοὺς
πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ
τῆς κεφαλῆς αὐτῆς **ἐξέμασσε**[31], καὶ κατε-
φίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ
39 μύρῳ. ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐ-
τὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος, εἰ ἦν
[32] προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ
ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός
40 ἐστι. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς
αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ φησι,
41 Διδάσκαλε, εἰπέ. Δύο χρεωφειλέται ἦσαν
δανειστῇ τινί· ὁ εἷς ὤφειλε δηνάρια πεντα-
42 κόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων
δὲ[33] αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο.
τίς οὖν αὐτῶν, **εἰπέ**[34], πλεῖον αὐτὸν ἀγα-
43 πήσει; ἀποκριθεὶς **δὲ**[35] ὁ Σίμων εἶπεν, Ὑπο-
λαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ
44 εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας. καὶ στραφεὶς
πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις
ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν
οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδω-
κας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς
πόδας, καὶ ταῖς θριξὶ **τῆς κεφαλῆς**[36] αὐτῆς
45 ἐξέμαξε. φίλημά μοι οὐκ ἔδωκας· αὕτη δέ,

[23] ἃ λέγει
[24] *om.* ὑμῖν
[25] μὴ
[26] κατεκλίθη
[27] ἥτις ἦν ἐν τῇ πόλει,
[28] *add* καὶ
[29] κατάκειται
[30] ὀπίσω παρὰ τοὺς πόδας αὐτοῦ
[31] ἐξέμαξε
[32] *Marg. adds* ὁ
[33] *om.* δὲ
[34] *om.* , εἰπέ,
[35] *om.* δὲ
[36] *om.* τῆς κεφαλῆς

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this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee, go in peace.

8 And it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve *were* with him.

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene * out of whom went seven devils,

* Mark 16. 9.

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance.

4 ¶ * And when much people were gathered together, and were come to him out of every city, he spake by a parable:

* Matt. 13. 2.

5 A Sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables, that seeing, they might not see, and hearing, they might not understand.

11 * Now the parable is this: The seed is the word of God.

* Matt. 13. 18.

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she, since the time I came in,
hath not ceased to [1] kiss my feet.
46 My head with oil thou didst not
anoint: but she hath anointed my
47 feet with ointment. Wherefore
I say unto thee, Her sins, which
are many, are forgiven; for she
loved much: but to whom little
is forgiven, *the same* loveth little.
48 And he said unto her, Thy sins
49 are forgiven. And they that sat
at meat with him began to say
[2] within themselves, Who is this
50 that even forgiveth sins? And
he said unto the woman, Thy
faith hath saved thee; go in
peace.
8 And it came to pass soon
afterwards, that he went about
through cities and villages,
preaching and bringing the [3] good
tidings of the kingdom of God,
2 and with him the twelve, and
certain women which had been
healed of evil spirits and infirmities,
Mary that was called
Magdalene, from whom seven
3 [4] devils had gone out, and Joanna
the wife of Chuza Herod's steward,
and Susanna, and many
others, which ministered unto
[5] them of their substance.
4 And when a great multitude
came together, and they of every
city resorted unto him, he spake
5 by a parable: The sower went
forth to sow his seed: and as he
sowed, some fell by the way side;
and it was trodden under foot,
and the birds of the heaven de-
6 voured it. And other fell on the
rock; and as soon as it grew, it
withered away, because it had no
7 moisture. And other fell amidst
the thorns; and the thorns grew
8 with it, and choked it. And other
fell into the good ground, and
grew, and brought forth fruit a
hundredfold. As he said these
things, he cried, He that hath
ears to hear, let him hear.
9 And his disciples asked him
10 what this parable might be. And
he said, Unto you it is given to
know the mysteries of the kingdom
of God: but to the rest in
parables; that seeing they may
not see, and hearing they may not
11 understand. Now the parable is
this: The seed is the word of God.

[1] Gr. *kiss much.*

[2] Or, *among*

[3] Or, *gospel*

[4] Gr. *demons.*

[5] Many ancient authorities read *him.*

ἀφ᾽ ἧς εἰσῆλθον*, οὐ διέλιπε καταφιλοῦσά
46 μου τοὺς πόδας. ἐλαίῳ τὴν κεφαλήν μου
οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς
47 πόδας. οὗ χάριν, λέγω σοι, ἀφέωνται αἱ
ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε
πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.
48 εἶπε δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι.
49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυ-
τοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίη-
50 σιν; εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις
σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώ-
δευε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ
εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ·
2 καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκές τινες
αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων
πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη
Μαγδαληνή, ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξελη-
3 λύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου
Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί,
αἵτινες διηκόνουν **αὐτῷ**[1] **ἀπὸ**[2] τῶν ὑπαρχόν- 1 αὐτοῖς *text, not marg.*
των αὐταῖς. 2 ἐκ

4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ
πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπε διὰ
5 παραβολῆς, Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι
τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτόν,
ὃ* μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ κατεπα-
τήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν
6 αὐτό. καὶ ἕτερον **ἔπεσεν**[3] ἐπὶ τὴν πέτραν, 3 κατέπεσεν
καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.
7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν,
καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.
8 καὶ ἕτερον ἔπεσεν **ἐπὶ**[4] τὴν γῆν τὴν ἀγαθήν, 4 εἰς
καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα.
ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν
ἀκουέτω.

9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ,
10 **λέγοντες**,[5] Τίς εἴη ἡ παραβολὴ αὕτη; ὁ δὲ 5 *om.* λέγοντες,
εἶπεν, Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς
βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν πα-
ραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ
11 ἀκούοντες μὴ συνιῶσιν. ἔστι δὲ αὕτη ἡ πα-
ραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ.

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12 Those by the way side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved.

13 They on the rock, are they which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground, are they, which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience.

* Matt. 5. 15.

16 ¶ *No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in, may see the light.

* Matt. 10. 26.

17 *For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

* Matt. 13. 12.

18 Take heed therefore how ye hear: *for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken, even that which he ‖ seemeth to have.

‖ *Or, thinketh that he hath.*

* Matt. 12. 46.

19 ¶ *Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

* Matt. 8. 23.

22 ¶ *Now it came to pass on a certain day, that he went into a ship, with his disciples: and he said unto them, Let us go over unto the other side of the lake, and they launched forth.

23 But as they sailed, he fell asleep, and there came down a storm of wind on the lake, and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we

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12 And those by the way side are
they that have heard; then com-
eth the devil, and taketh away the
word from their heart, that they
may not believe and be saved.
13 And those on the rock *are* they
which, when they have heard, re-
ceive the word with joy; and these
have no root, which for a while
believe, and in time of temptation
14 fall away. And that which fell
among the thorns, these are they
that have heard, and as they go
on their way they are choked
with cares and riches and plea-
sures of *this* life, and bring no
15 fruit to perfection. And that in
the good ground, these are such as
in an honest and good heart, hav-
ing heard the word, hold it fast,
and bring forth fruit with pa-
tience.
16 And no man, when he hath
lighted a lamp, covereth it with a
vessel, or putteth it under a bed;
but putteth it on a stand, that
they which enter in may see the
17 light. For nothing is hid, that
shall not be made manifest; nor
anything secret, that shall not be
18 known and come to light. Take
heed therefore how ye hear: for
whosoever hath, to him shall be
given; and whosoever hath not,
from him shall be taken away
even that which he [1] thinketh he
hath.
19 And there came to him his
mother and brethren, and they
could not come at him for the
20 crowd. And it was told him, Thy
mother and thy brethren stand
without, desiring to see thee.
21 But he answered and said unto
them, My mother and my bre-
thren are these which hear the
word of God, and do it.
22 Now it came to pass on one
of those days, that he entered
into a boat, himself and his
disciples; and he said unto them,
Let us go over unto the other
side of the lake: and they launch-
23 ed forth. But as they sailed he
fell asleep: and there came down
a storm of wind on the lake;
and they were filling *with water*,
24 and were in jeopardy. And
they came to him, and awoke
him, saying, Master, master, we

[1] Or, *seemeth to have*

12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ **ἀκούοντες**[6], εἶτα
ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ
τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες
13 σωθῶσιν. οἱ δὲ ἐπὶ τῆς πέτρας οἵ, ὅταν
ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον,
καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν
πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφί-
14 στανται. τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗ-
τοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν
καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευό-
μενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι.
15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες
ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν
λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν
ὑπομονῇ.

16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν
σκεύει, ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ᾽ ἐπὶ
λυχνίας **ἐπιτίθησιν**[7], ἵνα οἱ εἰσπορευόμενοι
17 βλέπωσι τὸ φῶς. οὐ γάρ ἐστι κρυπτόν, ὃ
οὐ φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ
οὐ **γνωσθήσεται**[8] καὶ εἰς φανερὸν ἔλθῃ.
18 βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ,
δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ
δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ.

19 Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ
οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυ-
20 χεῖν αὐτῷ διὰ τὸν ὄχλον. **καὶ ἀπηγγέλη**[9]
αὐτῷ, **λεγόντων**,[10] Ἡ μήτηρ σου καὶ οἱ
ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλον-
21 τες. ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς,
Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ
τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες
αὐτόν[11].

22 **Καὶ ἐγένετο**[12] ἐν μιᾷ τῶν ἡμερῶν, καὶ
αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ,
καὶ εἶπε πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέ-
23 ραν τῆς λίμνης· καὶ ἀνήχθησαν. πλεόντων
δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαῖλαψ
ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο,
24 καὶ ἐκινδύνευον. προσελθόντες δὲ διήγειραν
αὐτόν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολ-

6 ἀκούσαντες
7 τίθησιν
8 μὴ γνωσθῇ
9 ἀπηγγέλη δὲ
10 *om.* λεγόντων,
11 *om.* αὐτόν
12 Ἐγένετο δὲ

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perish. Then he rose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this? For he commandeth even the winds and water, and they obey him.

26 ¶ *And they arrived at the country of the Gadarenes, which is over against Galilee.

* Matt. 8. 28.

27 And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man: For oftentimes it had caught him, and he was kept bound with chains, and in fetters: and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: and he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went, and told it in the city, and in the country.

35 Then they went out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

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perish. And he awoke, and re-
buked the wind and the raging
of the water: and they ceased,
25 and there was a calm. And he
said unto them, Where is your
faith? And being afraid they
marvelled, saying one to an-
other, Who then is this, that
he commandeth even the winds
and the water, and they obey
him?
26 And they arrived at the country
of the [1] Gerasenes, which is over
27 against Galilee. And when he
was come forth upon the land,
there met him a certain man out
of the city, who had [2] devils; and
for a long time he had worn no
clothes, and abode not in *any*
28 house, but in the tombs. And
when he saw Jesus, he cried out,
and fell down before him, and
with a loud voice said, What
have I to do with thee, Jesus,
thou Son of the Most High God?
I beseech thee, torment me not.
29 For he commanded the unclean
spirit to come out from the man.
For [3] oftentimes it had seized
him: and he was kept under
guard, and bound with chains
and fetters; and breaking the
bands asunder, he was driven of
30 the [4] devil into the deserts. And
Jesus asked him, What is thy
name? And he said, Legion; for
many [2] devils were entered into
31 him. And they intreated him
that he would not command them
32 to depart into the abyss. Now
there was there a herd of many
swine feeding on the mountain:
and they intreated him that he
would give them leave to enter
into them. And he gave them
33 leave. And the [2] devils came out
from the man, and entered into
the swine: and the herd rushed
down the steep into the lake,
34 and were choked. And when
they that fed them saw what
had come to pass, they fled, and
told it in the city and in the
35 country. And they went out to
see what had come to pass; and
they came to Jesus, and found
the man, from whom the [2] devils
were gone out, sitting, clothed
and in his right mind, at the feet
of Jesus: and they were afraid.

[1] Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

[2] Gr. *demons*.

[3] Or, *of a long time*

[4] Gr. *demon*.

λύμεθα. ὁ δὲ **ἐγερθεὶς**[13] ἐπετίμησε τῷ ἀνέμῳ
καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο,
25 καὶ ἐγένετο γαλήνη. εἶπε δὲ αὐτοῖς, Ποῦ
ἐστιν[14] ἡ πίστις ὑμῶν; φοβηθέντες δὲ
ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς
ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις
ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν
αὐτῷ;
26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν **Γα-
δαρηνῶν**[15], ἥτις ἐστὶν ἀντιπέραν τῆς Γαλι-
27 λαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν,
ὑπήντησεν **αὐτῷ**[16] ἀνήρ τις ἐκ τῆς πόλεως,
ὃς εἶχε[17] δαιμόνια **ἐκ χρόνων ἱκανῶν, καὶ
ἱμάτιον οὐκ ἐνεδιδύσκετο**[18], καὶ ἐν οἰκίᾳ οὐκ
28 ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. ἰδὼν δὲ τὸν
Ἰησοῦν, **καὶ**[19] ἀνακράξας, προσέπεσεν αὐτῷ,
καὶ φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοί,
Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί
29 σου, μή με βασανίσῃς. **παρήγγειλε**[20] γὰρ
τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ
ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει
αὐτόν, καὶ **ἐδεσμεῖτο**[21] ἁλύσεσι καὶ πέδαις
φυλασσόμενος, καὶ διαρρήσσων τὰ δεσμὰ
ἠλαύνετο ὑπὸ τοῦ **δαίμονος**[22] εἰς τὰς ἐρήμους.
30 ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, **λέγων**,[23] Τί
σοι ἐστὶν ὄνομα; ὁ δὲ εἶπε, Λεγεών· ὅτι
31 δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. καὶ
παρεκάλουν* αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς
32 εἰς τὴν ἄβυσσον ἀπελθεῖν. ἦν δὲ ἐκεῖ ἀγέλη
χοίρων ἱκανῶν **βοσκομένων**[24] ἐν τῷ ὄρει· καὶ
παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς
ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς.
33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώ-
που εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμη-
σεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμ-
34 νην, καὶ ἀπεπνίγη. ἰδόντες δὲ οἱ βόσκοντες
τὸ **γεγενημένον**[25] ἔφυγον, καὶ **ἀπελθόντες**[26]
ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς
35 ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ
ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον
τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια **ἐξεληλύ-
θει**[27], ἱματισμένον καὶ σωφρονοῦντα, παρὰ
τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.

[13] διεγερθεὶς
[14] *om.* ἐστιν
[15] Γερασηνῶν *text*, Γεργεσηνῶν *or* Γαδαρηνῶν *marg.*
[16] *om.* αὐτῷ
[17] ἔχων
[18] · καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον
[19] *om.* καὶ
[20] παρήγγελλε
[21] ἐδεσμεύετο
[22] δαιμονίου
[23] *om.* λέγων,
[24] βοσκομένη
[25] γεγονὸς
[26] *om.* ἀπελθόντες
[27] ἐξῆλθεν

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36 They also which saw it, told them by what means he that was possessed of the devils, was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them, for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people gladly received him: for they were all waiting for him.

* Matt. 9. 18.

41 ¶ *And behold, there came a man named Jairus, and he was a ruler of the Synagogue, and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter about twelve years of age, and she lay a dying. (But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon Physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole, go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the Synagogue's *house*, saying to him,

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36 And they that saw it told them
how he that was possessed with
37 [1]devils was [2]made whole. And
all the people of the country of
the Gerasenes round about asked
him to depart from them; for
they were holden with great
fear: and he entered into a boat,
38 and returned. But the man
from whom the [1]devils were
gone out prayed him that he
might be with him: but he sent
39 him away, saying, Return to
thy house, and declare how great
things God hath done for thee.
And he went his way, publishing
throughout the whole city how
great things Jesus had done for
him.
40 And as Jesus returned, the
multitude welcomed him; for
they were all waiting for him.
41 And behold, there came a man
named Jaïrus, and he was a
ruler of the synagogue: and he
fell down at Jesus' feet, and
besought him to come into his
42 house; for he had an only
daughter, about twelve years of
age, and she lay a dying. But
as he went the multitudes
thronged him.
43 And a woman having an issue
of blood twelve years, which
[3]had spent all her living upon
physicians, and could not be
44 healed of any, came behind him,
and touched the border of his
garment: and immediately the
45 issue of her blood stanched. And
Jesus said, Who is it that touched
me? And when all denied, Peter
said, [4]and they that were with
him, Master, the multitudes press
46 thee and crush *thee*. But Jesus
said, Some one did touch me:
for I perceived that power had
47 gone forth from me. And when
the woman saw that she was
not hid, she came trembling, and
falling down before him declared
in the presence of all the people
for what cause she touched him,
and how she was healed im-
48 mediately. And he said unto
her, Daughter, thy faith hath
[5]made thee whole; go in peace.
49 While he yet spake, there
cometh one from the ruler of
the synagogue's *house*, saying,

[1] Gr. *demons.*
[2] Or, *saved*
[3] Some ancient authorities omit *had spent all her living upon physicians, and.*
[4] Some ancient authorities omit *and they that were with him.*
[5] Or, *saved thee*

36 ἀπήγγειλαν δὲ αὐτοῖς **καὶ**[23] οἱ ἰδόντες πῶς
37 ἐσώθη ὁ δαιμονισθείς. καὶ **ἠρώτησαν**[29] αὐ-
τὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν
Γαδαρηνῶν[30] ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ
μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς **τὸ**[31]
38 πλοῖον ὑπέστρεψεν. ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ
ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν
αὐτῷ. ἀπέλυσε δὲ αὐτὸν **ὁ Ἰησοῦς**[32] λέγων,
39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ
ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπῆλθε, καθ'
ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν
αὐτῷ ὁ Ἰησοῦς.
40 **Ἐγένετο δὲ ἐν**[33] **τῷ ὑποστρέψαι**[34] τὸν Ἰη-
σοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ
41 πάντες προσδοκῶντες αὐτόν. καὶ ἰδού, ἦλ-
θεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων
τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ
τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν
42 εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ὅτι θυγάτηρ
μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ
αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν
οἱ ὄχλοι συνέπνιγον αὐτόν.
43 Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν
δώδεκα, ἥτις **εἰς ἰατροὺς**[35] **προσαναλώσασα
ὅλον τὸν βίον**[36] οὐκ ἴσχυσεν **ὑπ'**[37] οὐδενὸς
44 θεραπευθῆναι, προσελθοῦσα ὄπισθεν, ἥψατο
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ πα-
ραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.
45 καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἁψάμενός μου;
ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος **καὶ
οἱ μετ' αὐτοῦ**[38], Ἐπιστάτα, οἱ ὄχλοι συνέ-
χουσί σε καὶ ἀποθλίβουσι, **καὶ λέγεις, Τίς
46 ὁ ἁψάμενός μου;**[39] ὁ δὲ Ἰησοῦς εἶπεν,
Ἥψατό μού τις· ἐγὼ γὰρ ἔγνων δύναμιν
47 **ἐξελθοῦσαν**[40] ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ γυνὴ
ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπε-
σοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ
ἀπήγγειλεν **αὐτῷ**[41] ἐνώπιον παντὸς τοῦ λαοῦ,
48 καὶ ὡς ἰάθη παραχρῆμα. ὁ δὲ εἶπεν αὐτῇ,
Θάρσει,[42] θύγατερ, ἡ πίστις σου σέσωκέ σε·
πορεύου εἰς εἰρήνην.
49 Ἔτι αὐτοῦ λαλοῦντος, ἔρχεταί τις πα-
ρὰ τοῦ ἀρχισυναγώγου, λέγων **αὐτῷ**[43]·

28 *om.* καὶ
29 ἠρώτησεν
30 Γερασηνῶν *text, marg. as in ver.* 26
31 *om.* τὸ
32 *om.* ὁ Ἰησοῦς
33 Ἐν δὲ
34 ὑποστρέφειν
35 ἰατροῖς
36 *Marg. om.* εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον
37 ἀπ'
38 καὶ οἱ σὺν αὐτῷ *text: marg. om.* καὶ οἱ μετ' αὐτοῦ
39 (. *for* ,) *om.* καὶ λέγεις, Τίς ὁ ἁψάμενός μου;
40 ἐξεληλυθυῖαν
41 *om.* αὐτῷ
42 *om.* Θάρσει, (Θύγ-)
43 *om.* αὐτῷ

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Thy daughter is dead, trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not, she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

* Matt. 10. 1.

9 Then *he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the Kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them.

6 And they departed, and went through the towns, preaching the Gospel, and healing every where.

* Matt. 14. 1.

7 ¶ *Now Herod the Tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared: and of others, that one of the old Prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

* Matt. 14. 13.

10 ¶ And the Apostles when they were returned, told him all that they had done. *And he took them, and went aside privately

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Thy daughter is dead; trouble not
50 the [1]Master. But Jesus hearing
it, answered him, Fear not:
only believe, and she shall be
51 [2]made whole. And when he
came to the house, he suffered
not any man to enter in with
him, save Peter, and John, and
James, and the father of the
52 maiden and her mother. And
all were weeping, and bewailing
her: but he said, Weep not; for
she is not dead, but sleepeth.
53 And they laughed him to scorn,
54 knowing that she was dead. But
he, taking her by the hand,
called, saying, Maiden, arise.
55 And her spirit returned, and
she rose up immediately: and
he commanded that *something*
56 be given her to eat. And her
parents were amazed: but he
charged them to tell no man
what had been done.

9 And he called the twelve together, and gave them power
and authority over all [3]devils,
2 and to cure diseases. And he
sent them forth to preach the
kingdom of God, and to heal
3 [4]the sick. And he said unto
them, Take nothing for your
journey, neither staff, nor wallet, nor bread, nor money; nei-
4 ther have two coats. And into
whatsoever house ye enter, there
5 abide, and thence depart. And
as many as receive you not, when
ye depart from that city, shake off
the dust from your feet for a tes-
6 timony against them. And they
departed, and went throughout
the villages, preaching the gospel,
and healing everywhere.
7 Now Herod the tetrarch heard
of all that was done: and he was
much perplexed, because that it
was said by some, that John was
8 risen from the dead; and by
some, that Elijah had appeared;
and by others, that one of the
old prophets was risen again.
9 And Herod said, John I beheaded: but who is this, about whom
I hear such things? And he
sought to see him.
10 And the apostles, when they
were returned, declared unto him
what things they had done. And
he took them, and withdrew apart

[1] Or, *Teacher*

[2] Or, *saved*

[3] Gr. *demons.*

[4] Some ancient authorities omit *the sick.*

ὅτι Τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν
50 διδάσκαλον. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη
αὐτῷ, **λέγων,**[44] Μὴ φοβοῦ· μόνον πίστευε,
51 καὶ σωθήσεται. **εἰσελθὼν**[45] δὲ εἰς τὴν οἰ-
κίαν, οὐκ ἀφῆκεν εἰσελθεῖν **οὐδένα**[46], εἰ μὴ
Πέτρον καὶ **Ἰάκωβον καὶ Ἰωάννην**[47], καὶ τὸν
52 πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλαιον
δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε,
Μὴ κλαίετε· **οὐκ**[48] ἀπέθανεν, ἀλλὰ καθεύδει.
53 καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.
54 αὐτὸς δὲ **ἐκβαλὼν ἔξω πάντας, καὶ**[49] κρατή-
σας τῆς χειρὸς αὐτῆς, ἐφώνησε λέγων, Ἡ
55 παῖς ἐγείρου. καὶ ἐπέστρεψε τὸ πνεῦμα
αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν
56 αὐτῇ δοθῆναι φαγεῖν. καὶ ἐξέστησαν οἱ
γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μη-
δενὶ εἰπεῖν τὸ γεγονός.
9 Συγκαλεσάμενος δὲ τοὺς δώδεκα **μαθητὰς
αὐτοῦ**[1], ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν
ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θερα-
2 πεύειν. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν
τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι **τοὺς
3 ἀσθενοῦντας**[2]. καὶ εἶπε πρὸς αὐτούς, Μηδὲν
αἴρετε εἰς τὴν ὁδόν· μήτε **ῥάβδους**[3], μήτε
πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε
4 **ἀνὰ**[4] δύο χιτῶνας ἔχειν. καὶ εἰς ἣν ἂν
οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν
5 ἐξέρχεσθε. καὶ ὅσοι ἂν μὴ **δέξωνται**[5] ὑμᾶς,
ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης **καὶ**[6]
τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινά-
6 ξατε εἰς μαρτύριον ἐπ' αὐτούς. ἐξερχόμενοι
δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμε-
νοι καὶ θεραπεύοντες πανταχοῦ.
7 Ἤκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινό-
μενα **ὑπ' αὐτοῦ**[7] πάντα· καὶ διηπόρει, διὰ τὸ
λέγεσθαι ὑπό τινων ὅτι Ἰωάννης **ἐγήγερται**[8]
8 ἐκ νεκρῶν· ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη·
ἄλλων δὲ ὅτι Προφήτης **εἷς**[9] τῶν ἀρχαίων
9 ἀνέστη. **καὶ εἶπεν**[10] ὁ Ἡρώδης, Ἰωάννην
ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ
οὗ **ἐγὼ**[11] ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν
αὐτόν.
10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διη-
γήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ πα-
ραλαβὼν αὐτούς, ὑπεχώρησε κατ' ἰδίαν

44 *om.* λέγων,
45 ἐλθὼν
46 τινὰ σὺν αὐτῷ
47 Ἰωάννην καὶ Ἰάκωβον
48 οὐ γὰρ
49 *om.* ἐκβαλὼν ἔξω πάντας, καὶ

1 *om.* μαθητὰς αὐτοῦ
2 *Marg. om.* τοὺς ἀσθενοῦντας
3 ῥάβδον
4 *om.* ἀνὰ
5 δέχωνται
6 *om.* καὶ
7 *om.* ὑπ' αὐτοῦ
8 ἠγέρθη
9 τις
10 εἶπε δὲ
11 *om.* ἐγὼ

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into a desert place, belonging to the city called Bethsaida.

11 And the people when they knew it, followed him, and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

ᵃ Matt. 14. 15.

12 *And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled. And there was taken up of fragments that remained to them, twelve baskets.

ᵇ Matt. 16. 13.

18 ¶ *And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some say, Elias: and others say, that one of the old Prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing,

ᶜ Matt. 17. 22.

22 Saying, *The Son of man must suffer many things, and be rejected of the Elders, and chief Priests, and Scribes, and be slain, and be raised the third day.

ᵈ Matt. 10. 38.

23 ¶ *And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

ᵉ Matt. 16. 26. Mark 8. 36.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 *For what is a man advantaged,

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11 to a city called Bethsaida. But
the multitudes perceiving it fol-
lowed him: and he welcomed
them, and spake to them of the
kingdom of God, and them that
had need of healing he healed.
12 And the day began to wear
away; and the twelve came,
and said unto him, Send the
multitude away, that they may
go into the villages and country
round about, and lodge, and get
victuals: for we are here in a
13 desert place. But he said unto
them, Give ye them to eat. And
they said, We have no more than
five loaves and two fishes; ex-
cept we should go and buy food
14 for all this people. For they
were about five thousand men.
And he said unto his disciples,
Make them [1]sit down in com- 1 Gr. *recline.*
15 panies, about fifty each. And
they did so, and made them all
16 [1]sit down. And he took the five
loaves and the two fishes, and
looking up to heaven, he blessed
them, and brake; and gave to the
disciples to set before the multi-
17 tude. And they did eat, and were
all filled: and there was taken up
that which remained over to them
of broken pieces, twelve baskets.
18 And it came to pass, as he was
praying alone, the disciples were
with him: and he asked them,
saying, Who do the multitudes
19 say that I am? And they an-
swering said, John the Baptist;
but others *say*, Elijah; and others,
that one of the old prophets is
20 risen again. And he said unto
them, But who say ye that I am?
And Peter answering said, The
21 Christ of God. But he charged
them, and commanded *them* to
22 tell this to no man; saying, The
Son of man must suffer many
things, and be rejected of the el-
ders and chief priests and scribes,
and be killed, and the third day
23 be raised up. And he said unto
all, If any man would come after
me, let him deny himself, and
take up his cross daily, and fol-
24 low me. For whosoever would
save his [2]life shall lose it; but 2 Or, *soul*
whosoever shall lose his [2]life for
my sake, the same shall save
25 it. For what is a man profited,

εἰς τόπον ἔρημον πόλεως καλουμένης[12] Βηθ-
11 σαϊδά. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν
αὐτῷ· καὶ **δεξάμενος**[13] αὐτούς, ἐλάλει αὐτοῖς
περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς
12 χρείαν ἔχοντας θεραπείας ἰᾶτο. ἡ δὲ ἡμέρα
ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα
εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα **ἀπελ-
θόντες**[14] εἰς τὰς κύκλῳ κώμας καὶ **τοὺς**[15]
ἀγροὺς καταλύσωσι, καὶ εὕρωσιν ἐπισιτισ-
13 μόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. εἶπε δὲ
πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ
δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε
ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες
ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον
14 βρώματα. ἦσαν γὰρ ὡσεὶ ἄνδρες πεντα-
κισχίλιοι. εἶπε δὲ πρὸς τοὺς μαθητὰς αὐ-
τοῦ, Κατακλίνατε αὐτοὺς κλισίας[16] ἀνὰ πεν-
15 τήκοντα. καὶ ἐποίησαν οὕτω, καὶ **ἀνέκλιναν**[17]
16 ἅπαντας*. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ
τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν,
εὐλόγησεν αὐτούς, καὶ κατέκλασε, καὶ ἐδίδου
17 τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. καὶ
ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη
τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι
δώδεκα.
18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευ-
χόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μα-
θηταί· καὶ ἐπηρώτησεν αὐτούς, λέγων, Τίνα
19 με λέγουσιν οἱ ὄχλοι εἶναι; οἱ δὲ ἀπο-
κριθέντες εἶπον, Ἰωάννην τὸν Βαπτιστήν·
ἄλλοι δὲ Ἠλίαν· ἄλλοι δέ, ὅτι προφήτης
20 τις τῶν ἀρχαίων ἀνέστη. εἶπε δὲ αὐτοῖς,
Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκρι-
θεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ
21 Θεοῦ. ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε
22 μηδενὶ **εἰπεῖν**[18] τοῦτο, εἰπὼν ὅτι Δεῖ τὸν
υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ
ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων
καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκ-
τανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
23 ἔλεγε δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω
μου **ἐλθεῖν, ἀπαρνησάσθω**[19] ἑαυτόν, καὶ ἀρά-
τω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ
24 ἀκολουθείτω μοι. ὃς γὰρ ἂν θέλῃ τὴν ψυ-
χὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος
25 σώσει αὐτήν. τί γὰρ ὠφελεῖται ἄνθρωπος,

12 πόλιν καλουμένην
13 ἀποδεξάμενος
14 πορευθέντες
15 om. τοὺς
16 add ὡσεὶ
17 κατέκλιναν
18 λέγειν
19 ἔρχεσθαι, ἀρνησάσθω

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if he gain the whole world, and lose himself, or be cast away?

* Matt. 10. 33.

26 *For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy Angels.

* Matt. 16. 28.

27 *But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

* Matt. 17. 1.

|| Or, *things.*

28 ¶ *And it came to pass, about an eight days after these || sayings, he took Peter, and John, and James, and went up into a mountain to pray:

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias,

31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them, and they feared, as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone, and they kept it close, and told no man in those days any of those things which they had seen.

* Matt. 17. 14.

37 ¶ *And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him, hardly departeth from him.

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if he gain the whole world, and
26 lose or forfeit his own self? For
whosoever shall be ashamed of
me and of my words, of him shall
the Son of man be ashamed,
when he cometh in his own glory,
and *the glory* of the Father, and
27 of the holy angels. But I tell
you of a truth, There be some of
them that stand here, which shall
in no wise taste of death, till
they see the kingdom of God.
28 And it came to pass about eight
days after these sayings, he took
with him Peter and John and
James, and went up into the
29 mountain to pray. And as he
was praying, the fashion of his
countenance was altered, and his
raiment *became* white *and* daz-
30 zling. And behold, there talked
with him two men, which were
31 Moses and Elijah; who appeared
in glory, and spake of his [1]de- [1] Or, *de-*
cease which he was about to ac- *parture*
32 complish at Jerusalem. Now Pe-
ter and they that were with him
were heavy with sleep: but [2]when [2] Or,
they were fully awake, they saw *having*
his glory, and the two men that *remain-*
33 stood with him. And it came to *ed awake*
pass, as they were parting from
him, Peter said unto Jesus, Mas-
ter, it is good for us to be here: and
let us make three [3]tabernacles; [3] Or,
one for thee, and one for Moses, *booths*
and one for Elijah: not knowing
34 what he said. And while he said
these things, there came a cloud,
and overshadowed them: and they
feared as they entered into the
35 cloud. And a voice came out of the
cloud, saying, This is [4]my Son, my [4] Many
36 chosen: hear ye him. And when ancient
the voice [5]came, Jesus was found authorities read
alone. And they held their peace, *my be-*
and told no man in those days any *loved*
of the things which they had seen. *Son.* See
37 And it came to pass, on the Matt.
next day, when they were come xvii. 5;
down from the mountain, a great Mark ix.
38 multitude met him. And behold, 7.
a man from the multitude cried, [5] Or, *was*
saying, [6]Master, I beseech thee to *past*
look upon my son; for he is mine [6] Or,
39 only child: and behold, a spirit *Teacher*
taketh him, and he suddenly crieth
out; and it [7]teareth him that he [7] Or,
foameth, and it hardly departeth *convul-*
from him, bruising him sorely. *seth*

κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπο-
26 λέσας ἢ ζημιωθείς; ὃς γὰρ ἂν ἐπαισχυνθῇ
με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ
ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν
τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων
27 ἀγγέλων. λέγω δὲ ὑμῖν ἀληθῶς, εἰσί τινες
τῶν ὧδε ἑστηκότων, οἳ οὐ μὴ γεύσονται
θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ
Θεοῦ.
28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους
ὡσεὶ ἡμέραι ὀκτώ, καὶ παραλαβὼν τὸν Πέ-
τρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ
29 ὄρος προσεύξασθαι. καὶ ἐγένετο, ἐν τῷ
προσεύχεσθαι αὐτόν, τὸ εἶδος τοῦ προσώπου
αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς
30 ἐξαστράπτων. καὶ ἰδού, ἄνδρες δύο συνε-
λάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ
31 Ἡλίας, οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν
ἔξοδον αὐτοῦ ἣν ἔμελλε πληροῦν ἐν Ἱερου-
32 σαλήμ. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν
βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶ-
δον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας
33 τοὺς συνεστῶτας αὐτῷ. καὶ ἐγένετο, ἐν τῷ
διαχωρίζεσθαι αὐτοὺς ἀπ᾽ αὐτοῦ, εἶπεν ὁ
Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλόν
ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς
τρεῖς, μίαν σοί, καὶ Μωσεῖ μίαν, καὶ μίαν
34 Ἡλίᾳ· μὴ εἰδὼς ὃ λέγει. ταῦτα δὲ αὐτοῦ
λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν
αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ **ἐκείνους εἰσ-**
35 **ελθεῖν**[20] εἰς τὴν νεφέλην. καὶ φωνὴ ἐγέ-
νετο ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν
ὁ υἱός μου ὁ **ἀγαπητός**[21]· αὐτοῦ ἀκούετε.
36 καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὑρέθη ὁ
Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν, καὶ οὐ-
δενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις
οὐδὲν ὧν ἑωράκασιν.
37 Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελ-
θόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν
38 αὐτῷ ὄχλος πολύς. καὶ ἰδού, ἀνὴρ ἀπὸ
τοῦ ὄχλου **ἀνεβόησε**[22], λέγων, Διδάσκαλε,
δέομαί σου, **ἐπίβλεψον**[23] ἐπὶ τὸν υἱόν μου,
39 ὅτι μονογενής ἐστί μοι· καὶ ἰδού, πνεῦμα
λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει, καὶ
σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις
ἀποχωρεῖ ἀπ᾽ αὐτοῦ, συντρίβον αὐτόν.

[20] εἰσελθεῖν αὐτοὺς

[21] ἐκλελεγμένος *text, not marg.*

[22] ἐβόησε

[23] (*om.* ,) ἐπιβλέψαι

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40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: But while they wondered every one at all things which Jesus did, he said unto his disciples,

* Matt. 17. 22.

44 *Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

* Matt. 18. 1. Mark 9. 34.

46 ¶ *Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my Name, receiveth me: and whosoever shall receive me, receiveth him that sent me: For he that is least among you all, the same shall be great.

* Mark 9. 38.

49 ¶ *And John answered, and said, Master, we saw one casting out devils in thy Name, and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face, and they went and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples, James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as *Elias did?

* 2 Kin. 1. 10.

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40 And I besought thy disciples to
cast it out; and they could not.
41 And Jesus answered and said, O
faithless and perverse generation, how long shall I be with
you, and bear with you? bring
42 hither thy son. And as he was
yet a coming, the [1]devil [2]dashed
him down, and [3]tare *him* grievously. But Jesus rebuked the
unclean spirit, and healed the
boy, and gave him back to his
43 father. And they were all astonished at the majesty of God.
But while all were marvelling
at all the things which he did,
44 he said unto his disciples, Let
these words sink into your ears:
for the Son of man shall be delivered up into the hands of men.
45 But they understood not this
saying, and it was concealed
from them, that they should not
perceive it: and they were afraid
to ask him about this saying.
46 And there arose a reasoning
among them, which of them
47 should be [4]greatest. But when
Jesus saw the reasoning of their
heart, he took a little child, and
48 set him by his side, and said
unto them, Whosoever shall receive this little child in my name
receiveth me: and whosoever
shall receive me receiveth him
that sent me: for he that is [5]least
among you all, the same is great.
49 And John answered and said,
Master, we saw one casting out
[6]devils in thy name; and we
forbade him, because he follow-
50 eth not with us. But Jesus said
unto him, Forbid *him* not: for he
that is not against you is for you.
51 And it came to pass, when the
days [7]were well-nigh come that
he should be received up, he
stedfastly set his face to go to
52 Jerusalem, and sent messengers
before his face: and they went,
and entered into a village of the
Samaritans, to make ready for
53 him. And they did not receive
him, because his face was *as
though he were* going to Jeru-
54 salem. And when his disciples
James and John saw *this*, they
said, Lord, wilt thou that we
bid fire to come down from
heaven, and consume them[8]?

[1] Gr. *demon.*
[2] Or, *rent him*
[3] Or, *convulsed*
[4] Gr. *greater.*
[5] Gr. *lesser.*
[6] Gr. *demons.*
[7] Gr. *were being fulfilled.*
[8] Many ancient authorities add *even as Elijah did.*

40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα **ἐκβάλλω-**
41 **σιν**[21] αὐτό, καὶ οὐκ ἠδυνήθησαν. ἀποκριθεὶς — [21] ἐκβάλωσιν
δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ
διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς,
καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν
42 σου. ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν
αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπε-
τίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκα-
θάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν
43 αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσοντο δὲ
πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.
Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς
ἐποίησεν ὁ Ἰησοῦς[25], εἶπε πρὸς τοὺς μαθη- — [25] ἐποίει (*om.* ὁ Ἰησοῦς)
44 τὰς **αὐτοῦ**, Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν
τοὺς λόγους **τούτους**· ὁ γὰρ υἱὸς τοῦ ἀνθρώ-
που μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώ-
45 πων. οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν
παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴ-
σθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι
αὐτὸν περὶ τοῦ ῥήματος τούτου.
46 Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς
47 ἂν εἴη μείζων αὐτῶν. ὁ δὲ Ἰησοῦς ἰδὼν τὸν
διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβό-
μενος **παιδίου**[26], ἔστησεν αὐτὸ παρ' ἑαυτῷ, — [26] παιδίον
48 καὶ εἶπεν αὐτοῖς, Ὃς ἐὰν δέξηται τοῦτο τὸ
παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται· καὶ
ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά
με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων
οὗτος **ἔσται**[27] μέγας. — [27] (οὗτός) ἐστι
49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα,
εἴδομέν τινα **ἐπὶ**[28] τῷ ὀνόματί σου ἐκβάλ- — [28] ἐν
λοντα **τὰ**[29] δαιμόνια· καὶ **ἐκωλύσαμεν**[30] αὐτόν, — [29] *om.* τὰ
50 ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. **καὶ εἶπε**[31] — [30] ἐκωλύομεν
πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ — [31] εἶπε δὲ
οὐκ ἔστι καθ' **ἡμῶν**[32] ὑπὲρ **ἡμῶν**[32] ἐστιν. — [32] ὑμῶν
51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς
ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς
τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύ-
52 εσθαι εἰς Ἱερουσαλήμ, καὶ ἀπέστειλεν ἀγ-
γέλους πρὸ προσώπου αὐτοῦ· καὶ πορευ-
θέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε
53 ἑτοιμάσαι αὐτῷ. καὶ οὐκ ἐδέξαντο αὐτόν,
ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς
54 Ἱερουσαλήμ. ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ
Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις
εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ — [33] *om.* , ὡς καὶ Ἠλίας
ἀναλῶσαι αὐτούς, **ὡς καὶ Ἠλίας ἐποίησε**[33]; — ἐποίησε *text, not marg.*

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55 But he turned, and rebuked them, and said, Ye know not what manner spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

* Matt. 8. 19.

57 ¶ *And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

* Matt. 8. 21.

59 *And he said unto another, Follow me: But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 After these things, the Lord appointed other seventy also, and *sent them two and two before his face, into every city and place, whither he himself would come.

* Matt. 10. 1.

2 Therefore said he unto them, *The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

* Matt. 9. 37.

3 Go your ways: *Behold, I send you forth as lambs among wolves.

* Matt. 10. 16.

4 Carry neither purse nor scrip, nor shoes, and salute no man by the way.

5 *And into whatsoever house ye enter, first say, Peace be to this house.

* Matt. 10. 12.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: For the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The

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55 But he turned, and rebuked
56 them[1]. And they went to another village.
57 And as they went in the way,
a certain man said unto him, I
will follow thee whithersoever
58 thou goest. And Jesus said unto
him, The foxes have holes, and
the birds of the heaven *have*
[2]nests; but the Son of man
hath not where to lay his head.
59 And he said unto another, Fol-
low me. But he said, Lord,
suffer me first to go and bury
60 my father. But he said unto
him, Leave the dead to bury
their own dead; but go thou
and publish abroad the king-
61 dom of God. And another
also said, I will follow thee,
Lord; but first suffer me to
bid farewell to them that are
62 at my house. But Jesus said
unto him, No man, having put
his hand to the plough, and
looking back, is fit for the king-
dom of God.
10 Now after these things the
Lord appointed seventy[3] others,
and sent them two and two
before his face into every city
and place, whither he himself
2 was about to come. And he
said unto them, The harvest
is plenteous, but the labour-
ers are few: pray ye therefore
the Lord of the harvest, that
he send forth labourers into
3 his harvest. Go your ways:
behold, I send you forth as
lambs in the midst of wolves.
4 Carry no purse, no wallet, no
shoes: and salute no man on
5 the way. And into whatso-
ever house ye shall [4]enter, first
say, Peace *be* to this house.
6 And if a son of peace be
there, your peace shall rest
upon [5]him: but if not, it
7 shall turn to you again. And in
that same house remain, eating
and drinking such things as
they give: for the labourer is
worthy of his hire. Go not
8 from house to house. And in-
to whatsoever city ye enter,
and they receive you, eat such
things as are set before you:
9 and heal the sick that are
therein, and say unto them, The

1 Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them.*

2 Gr. *lodging-places.*

3 Many ancient authorities add *and two*: and so in ver. 17.

4 Or, *enter first, say*

5 Or, *it*

55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, **καὶ εἶπεν,**
56 **Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς·**[34] **ὁ**
γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς
ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι[35]. καὶ
ἐπορεύθησαν εἰς ἑτέραν κώμην.
57 **Ἐγένετο δὲ**[36] πορευομένων αὐτῶν ἐν τῇ
ὁδῷ, εἶπέ τις πρὸς αὐτόν, Ἀκολουθήσω σοι
58 ὅπου ἂν ἀπέρχῃ, **Κύριε**[37]. καὶ εἶπεν αὐτῷ
ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ
τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ
υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφα-
59 λὴν κλίνῃ. εἶπε δὲ πρὸς ἕτερον, Ἀκολούθει
μοι. ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελ-
60 θόντι πρῶτον θάψαι τὸν πατέρα μου. εἶπε
δὲ αὐτῷ **ὁ Ἰησοῦς**[38], Ἄφες τοὺς νεκροὺς
θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν
61 διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. εἶπε δὲ
καὶ ἕτερος, Ἀκολουθήσω σοι, Κύριε· πρῶτον
δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν
62 οἶκόν μου. εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς,
Οὐδείς, ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄρο-
τρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν
εἰς τὴν βασιλείαν τοῦ Θεοῦ.
10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος **καὶ**[1]
ἑτέρους ἑβδομήκοντα[2], καὶ ἀπέστειλεν αὐ-
τοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς
πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς
2 ἔρχεσθαι. ἔλεγεν **οὖν**[3] πρὸς αὐτούς, Ὁ μὲν
θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεή-
θητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως
ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.
3 ὑπάγετε· ἰδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς
4 ἄρνας ἐν μέσῳ λύκων. μὴ βαστάζετε βα-
λάντιον, μὴ πήραν, **μηδὲ**[4] ὑποδήματα· καὶ
5 μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. εἰς ἣν
δ' ἂν **οἰκίαν εἰσέρχησθε**[5], πρῶτον λέγετε,
6 Εἰρήνη τῷ οἴκῳ τούτῳ. καὶ ἐὰν **μὲν**[6] ᾖ
ἐκεῖ **ὁ**[7] υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐ-
τὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνα-
7 κάμψει. ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθί-
οντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ
ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ **ἐστι**[8]. μὴ
8 μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν
δ'[9] ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς,
9 ἐσθίετε τὰ παρατιθέμενα ὑμῖν, καὶ θεραπεύετε
τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς,

[34] *om.* , καὶ εἶπεν, Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς· *text, not marg.*

[35] *om.* ὁ γὰρ υἱὸς *to* ἀλλὰ σῶσαι *text, not marg.*

[36] Καὶ

[37] *om.* , Κύριε

[38] *om.* ὁ Ἰησοῦς

[1] *om.* καὶ

[2] *Marg. adds* δύο

[3] (*om.* ν) δὲ

[4] μὴ

[5] εἰσέλθητε οἰκίαν (*Marg.* πρῶτον,)

[6] *om.* μὲν

[7] *om.* ὁ

[8] *om.* ἐστι

[9] *om.* δ'

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kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

13 *Woe unto thee Chorazin, woe unto thee Bethsaida: For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

* Matt. 11. 21.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

* Matt. 10. 40.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so father, for so it seemed good in thy sight.

22 ‖ All things are delivered to me of my father: and no man knoweth who the son is, but the father: and who the father is, but the son, and he to whom the son will reveal him.

‖ *Many ancient copies add these words, And turning to his Disciples he said.*

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kingdom of God is come nigh
10 unto you. But into whatsoever city ye shall enter, and
they receive you not, go out
into the streets thereof and
11 say, Even the dust from your
city, that cleaveth to our feet,
we do wipe off against you:
howbeit know this, that the
kingdom of God is come nigh.
12 I say unto you, It shall be more
tolerable in that day for Sodom,
13 than for that city. Woe unto
thee, Chorazin! woe unto thee,
Bethsaida! for if the [1]mighty
works had been done in Tyre
and Sidon, which were done in
you, they would have repented
long ago, sitting in sackcloth
14 and ashes. Howbeit it shall be
more tolerable for Tyre and Sidon in the judgement, than for
15 you. And thou, Capernaum,
shalt thou be exalted unto heaven? thou shalt be brought
16 down unto Hades. He that
heareth you heareth me; and he
that rejecteth you rejecteth me;
and he that rejecteth me rejecteth him that sent me.
17 And the seventy returned with
joy, saying, Lord, even the [2]devils are subject unto us in thy
18 name. And he said unto them, I
beheld Satan fallen as lightning
19 from heaven. Behold, I have
given you authority to tread upon serpents and scorpions, and
over all the power of the enemy:
and nothing shall in any wise
20 hurt you. Howbeit in this rejoice not, that the spirits are
subject unto you; but rejoice
that your names are written in
heaven.
21 In that same hour he rejoiced
[3]in the Holy Spirit, and said, I
[4]thank thee, O Father, Lord of
heaven and earth, that thou
didst hide these things from the
wise and understanding, and
didst reveal them unto babes:
yea, Father; [5]for so it was well-
22 pleasing in thy sight. All things
have been delivered unto me of
my Father: and no one knoweth
who the Son is, save the Father;
and who the Father is, save the
Son, and he to whomsoever
the Son willeth to reveal *him*.

[1] Gr. *powers*.
[2] Gr. *demons*.
[3] Or, *by*
[4] Or, *praise*
[5] Or, *that*

Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.
10 εἰς ἣν δ' ἂν πόλιν **εἰσέρχησθε**[10], καὶ μὴ
δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας
11 αὐτῆς εἴπατε, Καὶ τὸν κονιορτὸν τὸν κολλη-
θέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν[11] ἀπομασ-
σόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι
ἤγγικεν **ἐφ' ὑμᾶς**[12] ἡ βασιλεία τοῦ Θεοῦ.
12 λέγω **δὲ**[13] ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ
ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.
13 οὐαί σοι, Χωραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι
εἰ ἐν Τύρῳ καὶ Σιδῶνι **ἐγένοντο**[14] αἱ δυνά-
μεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ
14 καὶ σποδῷ **καθήμεναι**[15] μετενόησαν. πλὴν
Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ
15 κρίσει, ἢ ὑμῖν. καὶ σύ, Καπερναούμ, **ἡ**[16]
ἕως τοῦ οὐρανοῦ **ὑψωθεῖσα**,[17] ἕως ᾅδου κατα-
16 βιβασθήσῃ. ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ
ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
ἀθετεῖ τὸν ἀποστείλαντά με.
17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα[18] μετὰ
χαρᾶς, λέγοντες, Κύριε, καὶ τὰ δαιμόνια
18 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. εἶπε
δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστρα-
19 πὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ἰδού, **δίδωμι**[19]
ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων
καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν
τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει.
20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύ-
ματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ **μᾶλ-
λον**[20] ὅτι τὰ ὀνόματα ὑμῶν **ἐγράφη**[21] ἐν
τοῖς οὐρανοῖς.
21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύ-
ματι[22] **ὁ Ἰησοῦς**[23], καὶ εἶπεν, Ἐξομολογοῦ-
μαί σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς
γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ
συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ
πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν
22 σου. πάντα παρεδόθη μοι ὑπὸ τοῦ πατρός
μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱός, εἰ
μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ
υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

[10] εἰσέλθητε
[11] *add* εἰς τοὺς πόδας,
[12] *om.* ἐφ' ὑμᾶς
[13] *om.* δὲ
[14] ἐγενήθησαν
[15] καθήμενοι
[16] μὴ
[17] ὑψωθήσῃ;
[18] *Marg. adds* δύο
[19] δέδωκα
[20] *om.* μᾶλλον
[21] ἐγγέγραπται
[22] (Πνεύματι) *add* τῷ Ἁγίῳ
[23] *om.* ὁ Ἰησοῦς

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23 ¶ And he turned him unto his dis-
ciples, and said privately, *Blessed
are the eyes which see the things that
ye see.
24 For I tell you, that many Pro-
phets, and kings have desired to see
those things which ye see, and have
not seen them: and to hear those
things which ye hear, and have not
heard them.
25 ¶ And behold, a certain Lawyer
stood up, and tempted him, saying,
*Master, what shall I do to inherit
eternal life?
26 He said unto him, What is writ-
ten in the law? how readest thou?
27 And he answering, said, Thou
shalt love the Lord thy God with all
thy heart, and with all thy soul, and
with all thy strength, and with all thy
mind, and thy neighbour as thyself.
28 And he said unto him, Thou
hast answered right: this do, and
thou shalt live.
29 But he willing to justify him-
self, said unto Jesus, And who is
my neighbour?
30 And Jesus answering, said, A
certain man went down from Jeru-
salem to Jericho, and fell among
thieves, which stripped him of his
raiment, and wounded him, and de-
parted, leaving him half dead.
31 And by chance there came down a
certain Priest that way, and when he
saw him, he passed by on the other side.
32 And likewise a Levite, when he
was at the place, came and looked on
him, and passed by on the other side.
33 But a certain Samaritan as he
journeyed, came where he was; and
when he saw him, he had compas-
sion on him,
34 And went to him, and bound
up his wounds, pouring in oil and
wine, and set him on his own beast,
and brought him to an Inn, and
took care of him.
35 And on the morrow when he
departed, he took out two ‖pence,
and gave them to the host, and said
unto him, Take care of him, and
whatsoever thou spendest more,
when I come again I will repay thee.
36 Which now of these three, think-
est thou, was neighbour unto him
that fell among the thieves?
37 And he said, He that shewed
mercy on him. Then said Jesus
unto him, Go, and do thou likewise.

* Matt. 13. 16.

* Matt. 22. 35.

‖ *See Matt.* 20. 2.

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23 And turning to the disciples, he
said privately, Blessed *are* the
eyes which see the things that
24 ye see: for I say unto you, that
many prophets and kings de-
sired to see the things which ye
see, and saw them not; and to
hear the things which ye hear,
and heard them not.
25 And behold, a certain lawyer
stood up and tempted him, say-
ing, [1]Master, what shall I do to
26 inherit eternal life? And he said
unto him, What is written in
the law? how readest thou?
27 And he answering said, Thou
shalt love the Lord thy God
[2]with all thy heart, and with all
thy soul, and with all thy
strength, and with all thy mind;
and thy neighbour as thyself.
28 And he said unto him, Thou
hast answered right: this do,
29 and thou shalt live. But he,
desiring to justify himself, said
unto Jesus, And who is my
30 neighbour? Jesus made answer
and said, A certain man was
going down from Jerusalem to
Jericho; and he fell among rob-
bers, which both stripped him
and beat him, and departed,
31 leaving him half dead. And by
chance a certain priest was go-
ing down that way: and when
he saw him, he passed by on the
32 other side. And in like manner
a Levite also, when he came to
the place, and saw him, passed
33 by on the other side. But a
certain Samaritan, as he jour-
neyed, came where he was: and
when he saw him, he was moved
34 with compassion, and came to
him, and bound up his wounds,
pouring on *them* oil and wine;
and he set him on his own beast,
and brought him to an inn, and
35 took care of him. And on the
morrow he took out two [3]pence,
and gave them to the host, and
said, Take care of him; and
whatsoever thou spendest more,
I, when I come back again, will
36 repay thee. Which of these three,
thinkest thou, proved neighbour
unto him that fell among the rob-
37 bers? And he said, He that shewed
mercy on him. And Jesus said un-
to him, Go, and do thou likewise.

[1] Or, *Teacher*

[2] Gr. *from.*

[3] See marginal note on Matt. xviii. 28.

23 *καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν*
εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ
24 *βλέπετε. λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προ-*
φῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς
βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε,
καὶ οὐκ ἤκουσαν.
25 *Καὶ ἰδού, νομικός τις ἀνέστη, ἐκπειράζων*
αὐτόν, **καὶ**[24] *λέγων, Διδάσκαλε, τί ποιήσας*
26 *ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ εἶπε πρὸς*
αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀνα-
27 *γινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγα-*
πήσεις Κύριον τὸν Θεόν σου, ἐξ ὅλης τῆς
καρδίας σου, καὶ **ἐξ ὅλης τῆς ψυχῆς σου,**
καὶ ἐξ ὅλης τῆς ἰσχύος[25] *σου, καὶ ἐξ* **ὅλης**
τῆς διανοίας[26] *σου· καὶ τὸν πλησίον σου*
28 *ὡς σεαυτόν. εἶπε δὲ αὐτῷ, Ὀρθῶς ἀπε-*
29 *κρίθης· τοῦτο ποίει, καὶ ζήσῃ. ὁ δὲ θέλων*
δικαιοῦν[27] *ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν,*
30 *Καὶ τίς ἐστί μου πλησίον; ὑπολαβὼν* **δὲ**[28]
ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν
ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχώ, καὶ λησταῖς
περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ
πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ
31 **τυγχάνοντα**[29]. *κατὰ συγκυρίαν δὲ ἱερεύς*
τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν
32 *αὐτὸν ἀντιπαρῆλθεν. ὁμοίως δὲ καὶ Λευΐτης*
γενόμενος[30] *κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν*
33 *ἀντιπαρῆλθε. Σαμαρείτης δέ τις ὁδεύων*
ἦλθε κατ' αὐτόν, καὶ ἰδὼν **αὐτὸν**[31] *ἐσπλαγχ-*
34 *νίσθη, καὶ προσελθὼν κατέδησε τὰ τραύματα*
αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας
δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν
35 *εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. καὶ*
ἐπὶ τὴν αὔριον **ἐξελθών**[32], *ἐκβαλὼν δύο δη-*
νάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν **αὐτῷ**[33],
Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδα-
πανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀπο-
36 *δώσω σοι. τίς* **οὖν**[34] *τούτων τῶν τριῶν*
δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος
37 *εἰς τοὺς λῃστάς; ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ*
ἔλεος μετ' αὐτοῦ. εἶπεν **οὖν**[35] *αὐτῷ ὁ Ἰη-*
σοῦς, Πορεύου, καὶ σὺ ποίει ὁμοίως.

[24] *om.* καὶ
[25] ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ ἰσχύϊ
[26] ἐν ὅλῃ τῇ διανοίᾳ
[27] δικαιῶσαι
[28] *om.* δὲ
[29] *om.* τυγχάνοντα
[30] *om.* γενόμενος
[31] *om.* αὐτὸν
[32] *om.* ἐξελθών
[33] *om.* αὐτῷ
[34] *om.* οὖν
[35] (*om.* ν) δὲ

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38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word:

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

11 And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, * Our Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done as in heaven, so in earth.

* Matt. 6. 9.

3 Give us ‖ day by day our daily bread.

‖ *Or, for the day.*

4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves.

6 For a friend of mine ‖ in his journey is come to me, and I have nothing to set before him,

‖ *Or, out of his way.*

7 And he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee.

8 I say unto you, Though he will not rise, and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 * And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

* Matt. 7. 7.

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38 Now as they went on their
way, he entered into a certain
village: and a certain woman
named Martha received him in-
39 to her house. And she had a
sister called Mary, which also
sat at the Lord's feet, and
40 heard his word. But Martha
was [1] cumbered about much
serving; and she came up to
him, and said, Lord, dost thou
not care that my sister did
leave me to serve alone? bid
her therefore that she help me.
41 But the Lord answered and
said unto her, [2] Martha, Mar-
tha, thou art anxious and trou-
42 bled about many things: [3] but
one thing is needful: for Mary
hath chosen the good part, which
shall not be taken away from
her.

11 And it came to pass, as he
was praying in a certain place,
that when he ceased, one of his
disciples said unto him, Lord,
teach us to pray, even as John
2 also taught his disciples. And
he said unto them, When ye
pray, say, [4] Father, Hallowed be
thy name. Thy kingdom come.[5]
3 Give us day by day [6] our daily
4 bread. And forgive us our sins;
for we ourselves also forgive
every one that is indebted to
us. And bring us not into temp-
tation[7].
5 And he said unto them, Which
of you shall have a friend, and
shall go unto him at mid-
night, and say to him, Friend,
6 lend me three loaves; for a
friend of mine is come to
me from a journey, and I
have nothing to set before
7 him; and he from within shall
answer and say, Trouble me
not: the door is now shut,
and my children are with me
in bed; I cannot rise and
8 give thee? I say unto you,
Though he will not rise and
give him, because he is his
friend, yet because of his im-
portunity he will arise and
give him [8] as many as he need-
9 eth. And I say unto you, Ask,
and it shall be given you; seek,
and ye shall find; knock, and
it shall be opened unto you.

[1] Gr. *distracted.*

[2] A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*

[3] Many ancient authorities read *but few things are needful, or one.*

[4] Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.

[5] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10.

[6] Gr. *our bread for the coming day.*

[7] Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Matt. vi. 13.

[8] Or, *whatsoever things*

38 **Ἐγένετο** δὲ ἐν[36] τῷ πορεύεσθαι αὐτούς,
καὶ[37] αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ
δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς
39 τὸν οἶκον αὐτῆς. καὶ τῇδε ἦν ἀδελφὴ κα-
λουμένη Μαρία, ἣ καὶ **παρακαθίσασα παρὰ**[38]
τοὺς πόδας τοῦ **Ἰησοῦ**[39] ἤκουε τὸν λόγον
40 αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολ-
λὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε, Κύριε, οὐ
μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με **κατέ-
λιπε**[40] διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι
41 συναντιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ
ὁ **Ἰησοῦς**[41], Μάρθα, Μάρθα, μεριμνᾷς καὶ[42]
42 **τυρβάζῃ**[43] περὶ πολλά·[42] **ἑνὸς δέ ἐστι χρεία**[44]·
Μαρία **δὲ**[45] τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις
οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.
11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ
τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις
τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δί-
δαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰω-
2 άννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. εἶπε δὲ
αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ
ἡμῶν ὁ ἐν τοῖς οὐρανοῖς[1], ἁγιασθήτω τὸ
ὄνομά σου. ἐλθέτω ἡ βασιλεία σου. **γενη-
θήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ
3 τῆς γῆς**[2]. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
4 δίδου ἡμῖν τὸ καθ' ἡμέραν. καὶ ἄφες ἡμῖν
τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν
παντὶ ὀφείλοντι ἡμῖν. καὶ μὴ εἰσενέγκῃς
ἡμᾶς εἰς πειρασμόν, **ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ
τοῦ πονηροῦ**[3].
5 Καὶ εἶπε πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἕξει φί-
λον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου,
καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους,
6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός
7 με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· κἀκεῖ-
νος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι κόπους
πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ
παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν·
8 οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν,
εἰ καὶ οὐ δώσει αὐτῷ ἀναστάς, διὰ τὸ εἶναι
αὐτοῦ φίλον, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερ-
9 θεὶς δώσει αὐτῷ ὅσων χρῄζει. κἀγὼ ὑμῖν
λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε,
καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

[36] Ἐν δὲ
[37] *om.* καὶ
[38] παρακαθεσθεῖσα πρὸς
[39] Κυρίου
[40] κατέλειπε
[41] Κύριος
[42] *Marg. om.* μεριμνᾷς καὶ *and* περὶ πολλά· ἑνὸς δέ ἐστι χρεία· *also* δὲ *after* Μαρία
[43] θορυβάζῃ
[44] *Another marg. reads* ὀλίγων δέ ἐστι χρεία ἢ ἑνός
[45] γὰρ
[1] *om.* ἡμῶν ὁ ἐν τοῖς οὐρανοῖς *text, not marg.*
[2] *om.* γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. *text, not marg.*
[3] *om.* , ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

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10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

* Matt. 7. 9.

11 *If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

* Matt. 9. 34. & 12. 24.

15 But some of them said, *He casteth out devils through Beelzebub the chief of the devils.

16 And other, tempting him, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation: and a house *divided* against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

* Matt. 12. 43.

24 * When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than

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10 For every one that asketh receiveth; and he that seeketh
findeth; and to him that knock-
11 eth it shall be opened. And of
which of you that is a father
shall his son ask [1]a loaf, and
he give him a stone? or a fish,
and he for a fish give him a
12 serpent? Or *if* he shall ask an
egg, will he give him a scorpion?
13 If ye then, being evil, know how
to give good gifts unto your children, how much more shall *your*
heavenly Father give the Holy
Spirit to them that ask him?
14 And he was casting out a [2]devil
which was dumb. And it came
to pass, when the [2]devil was
gone out, the dumb man spake;
and the multitudes marvelled.
15 But some of them said, [3]By Beelzebub the prince of the [4]devils
16 casteth he out [4]devils. And
others, tempting *him*, sought of
17 him a sign from heaven. But
he, knowing their thoughts, said
unto them, Every kingdom divided against itself is brought to
desolation; [5]and a house *divided*
18 against a house falleth. And if
Satan also is divided against himself, how shall his kingdom stand?
because ye say that I cast out
19 [4]devils [3]by Beelzebub. And if
I [3]by Beelzebub cast out [4]devils,
by whom do your sons cast them
out? therefore shall they be your
20 judges. But if I by the finger
of God cast out [4]devils, then is
the kingdom of God come upon
21 you. When the strong *man* fully
armed guardeth his own court,
22 his goods are in peace: but when
a stronger than he shall come
upon him, and overcome him,
he taketh from him his whole
armour wherein he trusted, and
23 divideth his spoils. He that is
not with me is against me; and
he that gathereth not with me
24 scattereth. The unclean spirit
when [6]he is gone out of the man,
passeth through waterless places,
seeking rest; and finding none,
[6]he saith, I will turn back unto
my house whence I came out.
25 And when [6]he is come, [6]he find-
26 eth it swept and garnished. Then
goeth [6]he, and taketh *to him*
seven other spirits more evil than

[1] Some ancient authorities omit *a loaf, and he give him a stone? or.*

[2] Gr. *demon.*

[3] Or, *In*

[4] Gr. *demons.*

[5] Or, *and house falleth upon house.*

[6] Or, *it*

10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν
11 εὑρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται. τίνα
δὲ[4] ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς [5]**ἄρτον,**
μὴ λίθον ἐπιδώσει αὐτῷ; εἰ[6] **καὶ** ἰχθύν,
12 μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; ἢ
καὶ **ἐὰν**[7] **αἰτήσῃ**[8] ὠόν, μὴ ἐπιδώσει αὐτῷ
13 σκορπίον; εἰ οὖν ὑμεῖς πονηροὶ ὑπάρ-
χοντες οἴδατε ἀγαθὰ δόματα διδόναι τοῖς
τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ
οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν
αὐτόν;
14 Καὶ ἦν ἐκβάλλων δαιμόνιον, **καὶ αὐτὸ ἦν**[9]
κωφόν. ἐγένετο δέ, τοῦ δαιμονίου ἐξελ-
θόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν
15 οἱ ὄχλοι. τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν
Βεελζεβοὺλ[10] ἄρχοντι τῶν δαιμονίων ἐκβάλ-
16 λει τὰ δαιμόνια. ἕτεροι δὲ πειράζοντες ση-
μεῖον **παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ**[11].
17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν
αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμε-
ρισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον
18 πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν
διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐ-
τοῦ; ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλειν
19 με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ
ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ
20 ἔσονται. εἰ δὲ ἐν δακτύλῳ Θεοῦ[12] ἐκβάλλω
τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
21 τοῦ Θεοῦ. ὅταν ὁ ἰσχυρὸς καθωπλισμένος
φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶ τὰ
22 ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ὁ[13] ἰσχυρότερος
αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν
αὐτοῦ αἴρει ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα
23 αὐτοῦ διαδίδωσιν. ὁ μὴ ὢν μετ' ἐμοῦ κατ'
ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορ-
24 πίζει. ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὑρίσκον
λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν
25 ἐξῆλθον. καὶ ἐλθὸν εὑρίσκει σεσαρωμένον
26 καὶ κεκοσμημένον. τότε πορεύεται καὶ παρα-
λαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα

[4] *add* ἐξ
[5] *Marg. om.* ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ
[6] ἢ
[7] *om.* ἐὰν
[8] αἰτήσει
[9] *om.* , καὶ αὐτὸ ἦν
[10] *add* τῷ
[11] ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ
[12] *add* ἐγώ
[13] *om.* ὁ

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himself, and they enter in, and dwell there, and the last state of that man is worse than the first.

27 ¶ And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God, and keep it.

* Matt. 12. 38.

29 ¶ *And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the Prophet:

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The Queen of the South shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon: and behold, a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

* Matt. 5. 15.

‖ See Matt. 5. 15.

33 *No man when he hath lighted a candle, putteth it in a secret place, neither under a ‖bushel, but on a candlestick, that they which come in may see the light.

* Matt. 6. 22.

34 *The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

* Matt. 23. 25.

39 *And the Lord said unto him, Now do ye Pharisees make clean the

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[1]himself; and they enter in and
dwell there: and the last state
of that man becometh worse than
the first.
27 And it came to pass, as he said
these things, a certain woman
out of the multitude lifted up
her voice, and said unto him,
Blessed is the womb that bare
thee, and the breasts which thou
28 didst suck. But he said, Yea
rather, blessed are they that hear
the word of God, and keep it.
29 And when the multitudes were
gathering together unto him, he
began to say, This generation is
an evil generation: it seeketh
after a sign; and there shall no
sign be given to it but the sign
30 of Jonah. For even as Jonah
became a sign unto the Ninevites,
so shall also the Son of
31 man be to this generation. The
queen of the south shall rise up
in the judgement with the men
of this generation, and shall condemn
them: for she came from
the ends of the earth to hear the
wisdom of Solomon; and behold,
[2]a greater than Solomon is here.
32 The men of Nineveh shall stand
up in the judgement with this
generation, and shall condemn
it: for they repented at the
preaching of Jonah; and behold,
[2]a greater than Jonah is here.
33 No man, when he hath lighted
a lamp, putteth it in a cellar,
neither under the bushel, but on
the stand, that they which enter
34 in may see the light. The lamp of
thy body is thine eye: when thine
eye is single, thy whole body also
is full of light; but when it is evil,
thy body also is full of darkness.
35 Look therefore whether the light
that is in thee be not darkness.
36 If therefore thy whole body be
full of light, having no part dark,
it shall be wholly full of light,
as when the lamp with its bright
shining doth give thee light.
37 Now as he spake, a Pharisee
asketh him to [3]dine with him:
and he went in, and sat down to
38 meat. And when the Pharisee
saw it, he marvelled that he had
not first washed before [3]dinner.
39 And the Lord said unto him,
Now do ye Pharisees cleanse the

[1] Or, *itself*

[2] Gr. *more than.*

[3] Gr. *breakfast.*

ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ
γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χείρονα τῶν πρώτων.
27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα,
ἐπάρασά τις **γυνὴ φωνὴν**[14] ἐκ τοῦ ὄχλου
εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστά-
28 σασά σε, καὶ μαστοὶ οὓς ἐθήλασας. αὐτὸς
δὲ εἶπε, **Μενοῦνγε**[15] μακάριοι οἱ ἀκούοντες
τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες **αὐ-
τόν**[16].
29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο
λέγειν, Ἡ γενεὰ αὕτη[17] πονηρά ἐστι· ση-
μεῖον **ἐπιζητεῖ**[18], καὶ σημεῖον οὐ δοθήσεται
αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ **τοῦ προφή-
30 του**[19]. καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον
τοῖς Νινευΐταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ
31 ἀνθρώπου τῇ γενεᾷ ταύτῃ. βασίλισσα νό-
του ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν
ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ
αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ ἰδού,
32 πλεῖον Σολομῶντος ὧδε. ἄνδρες Νινευῒ
ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς
ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετε-
νόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδού, πλεῖον
Ἰωνᾶ ὧδε.
33 Οὐδεὶς **δὲ**[20] λύχνον ἅψας εἰς **κρυπτὸν**[21]
τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν
λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ **φέγγος**[22]
34 βλέπωσιν. ὁ λύχνος τοῦ σώματός ἐστιν
ὁ ὀφθαλμός[23]· ὅταν **οὖν**[24] ὁ ὀφθαλμός σου
ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν
ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου
35 σκοτεινόν. σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ
36 σκότος ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον
φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται
φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστρα-
πῇ φωτίζῃ σε.
37 Ἐν δὲ τῷ λαλῆσαι, **ἠρώτα**[25] αὐτὸν
Φαρισαῖός **τις**[26] ὅπως ἀριστήσῃ παρ' αὐ-
38 τῷ· εἰσελθὼν δὲ ἀνέπεσεν. ὁ δὲ Φαρι-
σαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπ-
39 τίσθη πρὸ τοῦ ἀρίστου. εἶπε δὲ ὁ Κύριος
πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ

14 φωνὴν γυνὴ
15 *om.* γε
16 *om.* αὐτόν
17 *add* γενεὰ
18 ζητεῖ
19 *om.* τοῦ προφήτου
20 *om.* δὲ
21 κρύπτην
22 φῶς
23 *add* σου
24 *om.* οὖν
25 ἐρωτᾷ
26 (-ος) *om.* τις

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outside of the cup and the platter: but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms ‖ of such things as you have: and behold, all things are clean unto you.

‖ *Or, as you are able.*

42 But woe unto you Pharisees: for ye tithe Mint and Rue, and all manner of herbs, and pass over judgment, and the love of God: these ought ye to have done, and not to leave the other undone.

43 * Woe unto you Pharisees: for ye love the uppermost seats in the Synagogues, and greetings in the markets.

* Matt. 23. 6.

44 Woe unto you Scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 ¶ Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 * And he said, Woe unto you also ye Lawyers: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

* Matt. 23. 4.

47 * Woe unto you: for ye build the sepulchres of the Prophets, and your fathers killed them.

* Matt. 23. 29.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them Prophets and Apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation,

51 * From the blood of Abel unto the blood of Zacharias, which perished between the Altar and the Temple: Verily I say unto you, it shall be required of this generation.

* Gen. 4. 8.

52 * Woe unto you Lawyers: for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye ‖ hindered.

* Matt. 23. 13.

‖ *Or, forbade.*

53 And as he said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently,

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outside of the cup and of the
platter; but your inward part
is full of extortion and wick-
40 edness. Ye foolish ones, did
not he that made the outside
41 make the inside also? How-
beit give for alms those things
which [1] are within; and be- [1] Or, *ye can*
hold, all things are clean unto
you.
42 But woe unto you Pharisees!
for ye tithe mint and rue and
every herb, and pass over judge-
ment and the love of God: but
these ought ye to have done, and
not to leave the other undone.
43 Woe unto you Pharisees! for ye
love the chief seats in the syna-
gogues, and the salutations in
44 the marketplaces. Woe unto
you! for ye are as the tombs
which appear not, and the men
that walk over *them* know it not.
45 And one of the lawyers an-
swering saith unto him, [2] Master, [2] Or, *Teacher*
in saying this thou reproachest
46 us also. And he said, Woe
unto you lawyers also! for ye
lade men with burdens grie-
vous to be borne, and ye your-
selves touch not the burdens
47 with one of your fingers. Woe
unto you! for ye build the
tombs of the prophets, and
48 your fathers killed them. So ye
are witnesses and consent unto
the works of your fathers: for
they killed them, and ye build
49 *their tombs.* Therefore also said
the wisdom of God, I will send
unto them prophets and apostles;
and *some* of them they shall kill
50 and persecute; that the blood of
all the prophets, which was shed
from the foundation of the world,
may be required of this genera-
51 tion; from the blood of Abel
unto the blood of Zachariah, who
perished between the altar and
the [3] sanctuary: yea, I say un- [3] Gr. *house.*
to you, it shall be required of
52 this generation. Woe unto you
lawyers! for ye took away the
key of knowledge: ye entered not
in yourselves, and them that
were entering in ye hindered. [4] Or, *set themselves vehemently against* him
53 And when he was come
out from thence, the scribes
and the Pharisees began to
[4] press upon *him* vehemently,

ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθα-
ρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς
40 καὶ πονηρίας. ἄφρονες, οὐχ ὁ ποιήσας τὸ
41 ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; πλὴν τὰ
ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδού, πάντα
καθαρὰ ὑμῖν ἐστιν.
42 Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀπο-
δεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ
πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ
τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα[27] ἔδει ποιῆσαι,
43 κἀκεῖνα μὴ ἀφιέναι. οὐαὶ ὑμῖν τοῖς Φαρι-
σαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν
ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν
44 ταῖς ἀγοραῖς. οὐαὶ ὑμῖν, **γραμματεῖς καὶ
Φαρισαῖοι, ὑποκριταί,**[28] ὅτι ἐστὲ ὡς τὰ μνη-
μεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπα-
τοῦντες ἐπάνω οὐκ οἴδασιν.
45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει
αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς
46 ὑβρίζεις. ὁ δὲ εἶπε, Καὶ ὑμῖν τοῖς νομικοῖς
οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία
δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων
47 ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. οὐαὶ
ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προ-
φητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐ-
48 τούς. ἄρα **μαρτυρεῖτε**[29] καὶ συνευδοκεῖτε
τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ
μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε
49 **αὐτῶν τὰ μνημεῖα**[30]. διὰ τοῦτο καὶ ἡ σοφία
τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προ-
φήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀπο-
50 κτενοῦσι καὶ **ἐκδιώξουσιν**[31]· ἵνα ἐκζητηθῇ τὸ
αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον
ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύ-
51 της, ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος
Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυ-
σιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν,
52 ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. οὐαὶ
ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς
γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς
εἰσερχομένους ἐκωλύσατε.
53 **Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς
αὐτούς**[32], ἤρξαντο οἱ γραμματεῖς
καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν,

[27] *add* δὲ

[28] *om.* γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,

[29] μάρτυρές ἐστε

[30] *om.* αὐτῶν τὰ μνημεῖα

[31] διώξουσιν

[32] Κἀκεῖθεν ἐξελθόντος αὐτοῦ

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and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

* Matt. 16. 6.

12 In *the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

* Matt. 10. 26.

2 *For there is nothing covered, that shall not be revealed, neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear, in closets, shall be proclaimed upon the housetops.

* Matt. 10. 28.

4 *And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.

‖ *See Matt.* 10. 29.

6 Are not five sparrows sold for two ‖farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered: Fear not therefore, ye are of more value than many sparrows.

* Matt. 10. 32. 2 Tim. 2. 12.

8 *Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

9 But he that denieth me before men, shall be denied before the Angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

* Matt. 10. 19.

11 *And when they bring you unto the Synagogues, and unto Magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the holy Ghost shall teach you in the same hour, what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man,

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and to provoke him to speak
54 of [1]many things; laying wait — [1] Or, *more*
for him, to catch something
out of his mouth.
12 In the mean time, when [2]the — [2] Gr. *the myriads of.*
many thousands of the multitude
were gathered together, insomuch
that they trode one upon
another, he began to [3]say unto — [3] Or, *say unto his disciples, First of all beware ye*
his disciples first of all, Beware
ye of the leaven of the Pharisees,
2 which is hypocrisy. But there
is nothing covered up, that shall
not be revealed: and hid, that
3 shall not be known. Wherefore
whatsoever ye have said in the
darkness shall be heard in the
light; and what ye have spoken
in the ear in the inner chambers
shall be proclaimed upon the
4 housetops. And I say unto you
my friends, Be not afraid of
them which kill the body, and
after that have no more that
5 they can do. But I will warn
you whom ye shall fear: Fear
him, which after he hath killed
hath [4]power to cast into [5]hell; — [4] Or, *authority*
yea, I say unto you, Fear him. — [5] Gr. *Gehenna.*
6 Are not five sparrows sold for
two farthings? and not one of
them is forgotten in the sight of
7 God. But the very hairs of your
head are all numbered. Fear
not: ye are of more value than
8 many sparrows. And I say unto
you, Every one who shall confess
[6]me before men, [7]him shall — [6] Gr. *in me.*
the Son of man also confess before
9 the angels of God: but he — [7] Gr. *in him.*
that denieth me in the presence
of men shall be denied in the
presence of the angels of God.
10 And every one who shall speak
a word against the Son of man,
it shall be forgiven him: but
unto him that blasphemeth against
the Holy Spirit it shall
11 not be forgiven. And when they
bring you before the synagogues,
and the rulers, and the authorities,
be not anxious how or what
ye shall answer, or what ye shall
12 say: for the Holy Spirit shall
teach you in that very hour what
ye ought to say.
13 And one out of the multitude
said unto him, [8]Master, bid my brother — [8] Or, *Teacher*
ther divide the inheritance with
14 me. But he said unto him, Man,

καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,
54 *ἐνεδρεύοντες αὐτόν,* **καὶ ζητοῦντες**[33] *θηρεῦ-*
σαί τι ἐκ τοῦ στόματος αὐτοῦ, **ἵνα κατη-**
γορήσωσιν αὐτοῦ[34].
12 *Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ*
ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο
λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον,
Προσέχετε[1] ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν*
2 *Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. οὐδὲν δὲ*
συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθή-
3 *σεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. ἀνθ'*
ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ
ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε
ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δω-
4 *μάτων. λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ*
φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα,
καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι
5 *ποιῆσαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε·*
φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν
ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω
6 *ὑμῖν, τοῦτον φοβήθητε. οὐχὶ πέντε στρου-*
θία πωλεῖται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐ-
τῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ
7 *Θεοῦ. ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς*
ὑμῶν πᾶσαι ἠρίθμηνται. μὴ **οὖν**[2] *φοβεῖσθε·*
8 *πολλῶν στρουθίων διαφέρετε. λέγω δὲ*
ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμ-
προσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ
ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν
9 *τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἀρνησάμενός*
με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται
10 *ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. καὶ πᾶς*
ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ Ἅγιον
Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.
11 *ὅταν δὲ* **προσφέρωσιν**[3] *ὑμᾶς ἐπὶ τὰς συνα-*
γωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ
μεριμνᾶτε[4] *πῶς ἢ τί ἀπολογήσησθε, ἢ τί*
12 *εἴπητε· τὸ γὰρ Ἅγιον Πνεῦμα διδάξει ὑμᾶς*
ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.
13 *Εἶπε δέ τις* **αὐτῷ ἐκ τοῦ ὄχλου**[5], *Διδά-*
σκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ'
14 *ἐμοῦ τὴν κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ, Ἄν-*

[33] *om.* *καὶ ζητοῦντες*

[34] *om.* , *ἵνα κατηγορήσωσιν αὐτοῦ*

[1] (*Marg.*, *Πρῶτον προσέχετε*)

[2] *om.* *οὖν*

[3] *εἰσφέρωσιν*

[4] *μεριμνήσητε*

[5] *ἐκ τοῦ ὄχλου αὐτῷ*

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who made me a judge, or a divider over you?

15 And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits, and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night † thy soul shall be required of thee: then whose shall those things be which thou hast provided?

† Gr. *do they require thy soul.*

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 ¶ And he said unto his disciples, Therefore I say unto you, * Take no thought for your life what ye shall eat, neither for the body what ye shall put on.

* Matt. 6. 25.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them: How much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the Lilies how they grow, they toil not; they spin not: and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven: how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, ‖ neither be ye of doubtful mind.

‖ *Or, live not in careful suspense.*

30 For all these things do the

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who made me a judge or a
15 divider over you? And he said
unto them, Take heed, and keep
yourselves from all covetousness: [1] for a man's life consist-
eth not in the abundance of the
16 things which he possesseth. And
he spake a parable unto them,
saying, The ground of a certain
rich man brought forth plenti-
17 fully: and he reasoned within
himself, saying, What shall I do,
because I have not where to
18 bestow my fruits? And he said,
This will I do: I will pull down
my barns, and build greater;
and there will I bestow all my
19 corn and my goods. And I will
say to my [2] soul, [2] Soul, thou
hast much goods laid up for
many years; take thine ease, eat,
20 drink, be merry. But God said
unto him, Thou foolish one, this
night [3] is thy [2] soul required of
thee; and the things which thou
hast prepared, whose shall they
21 be? So is he that layeth up trea-
sure for himself, and is not rich
toward God.
22 And he said unto his disciples,
Therefore I say unto you, Be
not anxious for *your* [4] life, what
ye shall eat; nor yet for your
body, what ye shall put on.
23 For the [4] life is more than the
food, and the body than the
24 raiment. Consider the ravens,
that they sow not, neither reap;
which have no store-chamber nor
barn; and God feedeth them:
of how much more value are ye
25 than the birds! And which of
you by being anxious can add a
26 cubit unto his [5] stature? If then
ye are not able to do even that
which is least, why are ye anxious
27 concerning the rest? Consider the
lilies, how they grow: they toil
not, neither do they spin; yet I
say unto you, Even Solomon in
all his glory was not arrayed like
28 one of these. But if God doth so
clothe the grass in the field, which
to-day is, and to-morrow is cast
into the oven; how much more
shall he clothe you, O ye of little
29 faith? And seek not ye what ye
shall eat, and what ye shall drink,
neither be ye of doubtful mind.
30 For all these things do the

[1] Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.*

[2] Or, *life*

[3] Gr. *they require thy soul.*

[4] Or, *soul*

[5] Or, *age*

θρωπε, τίς με κατέστησε **δικαστὴν**[6] ἢ   [6] κριτὴν
15 μεριστὴν ἐφ' ὑμᾶς; εἶπε δὲ πρὸς αὐτούς,
Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ **τῆς**[7] πλεονε-   [7] πάσης
ξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ
αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.
16 εἶπε δὲ παραβολὴν πρὸς αὐτούς, λέγων,
Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ
17 χώρα· καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί
ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρ-
18 πούς μου; καὶ εἶπε, Τοῦτο ποιήσω· καθε-
λῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδο-
μήσω, καὶ συνάξω ἐκεῖ πάντα **τὰ γενήματά**[8]   [8] τὸν σῖτον
19 **μου**[9] καὶ τὰ ἀγαθά μου. καὶ ἐρῶ τῇ ψυχῇ   [9] *om.* μου
μου, Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς
ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.
20 εἶπε δὲ αὐτῷ ὁ Θεός, Ἄφρον, ταύτῃ τῇ
νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ·
21 ἃ δὲ ἡτοίμασας, τίνι ἔσται; οὕτως ὁ θησαυ-
ρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.
22 Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ
τοῦτο **ὑμῖν λέγω**[10], μὴ μεριμνᾶτε τῇ ψυχῇ   [10] λέγω ὑμῖν
ὑμῶν[11], τί φάγητε· μηδὲ τῷ σώματι[12], τί   [11] *om.* ὑμῶν
23 ἐνδύσησθε. ἡ[13] ψυχὴ πλεῖόν ἐστι τῆς τρο-   [12] *add* ὑμῶν
24 φῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. κατα-   [13] *add* γὰρ
νοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν,
οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι ταμεῖον οὐδὲ
ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ
25 μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; τίς
δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ
26 τὴν ἡλικίαν αὐτοῦ πῆχυν **ἕνα**[14]; εἰ οὖν **οὔτε**[15]   [14] *om.* ἕνα   [15] οὐδὲ
ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν με-
27 ριμνᾶτε; κατανοήσατε τὰ κρίνα πῶς αὐξά-
νει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ
Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβά-
28 λετο ὡς ἓν τούτων. εἰ δὲ **τὸν χόρτον ἐν τῷ**
ἀγρῷ σήμερον ὄντα[16], καὶ αὔριον εἰς κλί-   [16] ἐν ἀγρῷ τὸν χόρτον, ὄντα σήμερον
βανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέν-
29 νυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; καὶ
ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ[17] τί πίητε·   [17] καὶ
30 καὶ μὴ μετεωρίζεσθε. ταῦτα γὰρ πάντα τὰ

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nations of the world seek after: and your father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock, for it is your father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms: * provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

* Matt. 6. 20.

34 For where your treasure is, there will your heart be also.

35 * Let your loins be girded about, and your lights burning,

* 1 Pet. 1. 13.

36 And ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh, shall find watching: Verily, I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 * And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

* Matt. 24. 43.

40 Be ye therefore ready also: for the son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his Lord when he cometh, shall find so doing.

44 Of a truth, I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants, and maidens, and to eat and drink, and to be drunken:

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nations of the world seek after:
but your Father knoweth that
ye have need of these things.
31 Howbeit seek ye [1]his kingdom,
and these things shall be added
32 unto you. Fear not, little flock;
for it is your Father's good pleasure to give you the kingdom.
33 Sell that ye have, and give alms;
make for yourselves purses which
wax not old, a treasure in the
heavens that faileth not, where
no thief draweth near, neither
34 moth destroyeth. For where
your treasure is, there will your
heart be also.
35 Let your loins be girded about,
36 and your lamps burning; and be
ye yourselves like unto men looking for their lord, when he shall
return from the marriage feast;
that, when he cometh and knocketh, they may straightway open
37 unto him. Blessed are those
[2]servants, whom the lord when
he cometh shall find watching:
verily I say unto you, that he
shall gird himself, and make
them sit down to meat, and shall
38 come and serve them. And if
he shall come in the second
watch, and if in the third, and
find *them* so, blessed are those
39 *servants*. [3]But know this, that
if the master of the house had
known in what hour the thief
was coming, he would have
watched, and not have left his
house to be [4]broken through.
40 Be ye also ready: for in an
hour that ye think not the Son
of man cometh.
41 And Peter said, Lord, speakest
thou this parable unto us, or
42 even unto all? And the Lord
said, Who then is [5]the faithful
and wise steward, whom his
lord shall set over his household, to give them their portion
43 of food in due season? Blessed
is that [6]servant, whom his lord
when he cometh shall find so
44 doing. Of a truth I say unto
you, that he will set him over all
45 that he hath. But if that [6]servant
shall say in his heart, My lord
delayeth his coming; and shall
begin to beat the menservants
and the maidservants, and to eat
and drink, and to be drunken;

[1] Many ancient authorities read *the kingdom of God.*

[2] Gr. *bond-servants.*

[3] Or, *But this ye know*

[4] Gr. *digged through.*

[5] Or, *the faithful steward, the wise* man *whom &c.*

[6] Gr. *bond-servant.*

ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ
31 οἶδεν ὅτι χρῄζετε τούτων. πλὴν ζητεῖτε τὴν
βασιλείαν **τοῦ Θεοῦ**[18], καὶ ταῦτα **πάντα**[19]
32 προστεθήσεται ὑμῖν. μὴ φοβοῦ, τὸ μικρὸν
ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦ-
33 ναι ὑμῖν τὴν βασιλείαν. πωλήσατε τὰ
ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην.
ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα,
θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου
κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει·
34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ
ἡ καρδία ὑμῶν ἔσται.
35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι,
36 καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι
ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυ-
τῶν, πότε **ἀναλύσει**[20] ἐκ τῶν γάμων, ἵνα,
ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν
37 αὐτῷ. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλ-
θὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν
λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ
αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς.
38 **καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ**[21] ἐν
τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μα-
39 κάριοί εἰσιν **οἱ δοῦλοι**[22] ἐκεῖνοι. τοῦτο δὲ
γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ
ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ
οὐκ **ἂν**[23] ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.
40 καὶ ὑμεῖς **οὖν**[24] γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ
οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
41 Εἶπε δὲ **αὐτῷ**[25] ὁ Πέτρος, Κύριε, πρὸς
ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ
42 πρὸς πάντας; **εἶπε δὲ**[26] ὁ Κύριος, Τίς ἄρα
ἐστὶν ὁ πιστὸς οἰκονόμος **καὶ**[27] φρόνιμος, ὃν
καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐ-
τοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;
43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ
44 κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. ἀλη-
θῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσι τοῖς ὑπάρ-
45 χουσιν αὐτοῦ καταστήσει αὐτόν. ἐὰν δὲ
εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξη-
ται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας,
ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι·

18 αὐτοῦ *text, not marg.*
19 *om.* πάντα
20 ἀναλύσῃ
21 κἂν ἐν τῇ δευτέρᾳ, κἂν
22 *om.* οἱ δοῦλοι
23 *om.* ἂν
24 *om.* οὖν
25 *om.* αὐτῷ
26 καὶ εἶπεν
27 ὁ (*marg.*, ὁ φρόνιμος ὃν)

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46 The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will ‖cut him in sunder, and will appoint him his portion with the unbelievers.

‖ *Or, cut him off.*

47 And that servant which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I have a baptism to be baptized with, and how am I ‖straitened till it be accomplished?

‖ *Or, pained.*

51 * Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division.

* Matt. 10. 34.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, * When ye see a cloud rise out of the West, straightway ye say, There cometh a shower, and so it is.

* Matt. 16. 2.

55 And when ye see the South wind blow, ye say, There will be heat, and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky, and of the earth: but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ * When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him, lest he hale thee to the Judge, and the Judge deliver thee to the officer, and the officer cast thee into prison.

* Matt. 5. 25.

59 I tell thee, Thou shalt not depart thence, till thou hast paid the very last ‖mite.

‖ *See Mark* 12. 42.

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46 the lord of that [1]servant shall
come in a day when he expecteth
not, and in an hour when he
knoweth not, and shall [2]cut him
asunder, and appoint his portion
47 with the unfaithful. And that
[1]servant, which knew his lord's
will, and made not ready, nor
did according to his will, shall
be beaten with many *stripes*;
48 but he that knew not, and did
things worthy of stripes, shall
be beaten with few *stripes*. And
to whomsoever much is given,
of him shall much be required:
and to whom they commit much,
of him will they ask the more.
49 I came to cast fire upon the
earth; and what will I, if it is
50 already kindled? But I have a
baptism to be baptized with; and
how am I straitened till it be ac-
51 complished! Think ye that I am
come to give peace in the earth? I
tell you, Nay; but rather division:
52 for there shall be from henceforth
five in one house divided, three a-
gainst two, and two against three.
53 They shall be divided, father
against son, and son against
father; mother against daughter,
and daughter against her mother;
mother in law against her daugh-
ter in law, and daughter in law
against her mother in law.
54 And he said to the multitudes
also, When ye see a cloud rising
in the west, straightway ye
say, There cometh a shower;
55 and so it cometh to pass. And
when *ye see* a south wind blow-
ing, ye say, There will be a
[3]scorching heat; and it cometh
56 to pass. Ye hypocrites, ye know
how to [4]interpret the face of the
earth and the heaven; but how
is it that ye know not how to
57 [4]interpret this time? And why
even of yourselves judge ye not
58 what is right? For as thou art
going with thine adversary be-
fore the magistrate, on the way
give diligence to be quit of him;
lest haply he hale thee unto the
judge, and the judge shall de-
liver thee to the [5]officer, and the
[5]officer shall cast thee into prison.
59 I say unto thee, Thou shalt by
no means come out thence, till
thou have paid the very last mite.

[1] Gr. *bond-servant.*
[2] Or, *severely scourge him*
[3] Or, *hot wind*
[4] Gr. *prove.*
[5] Gr. *exactor.*

46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ
ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει·
καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ
47 μετὰ τῶν ἀπίστων θήσει. ἐκεῖνος δὲ ὁ δοῦ-
λος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου **ἑαυτοῦ**[28],
καὶ μὴ ἑτοιμάσας **μηδὲ**[29] ποιήσας πρὸς τὸ
48 θέλημα αὐτοῦ, δαρήσεται πολλάς· ὁ δὲ μὴ
γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται
ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζη-
τηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο
πολύ, περισσότερον αἰτήσουσιν αὐτόν.
49 Πῦρ ἦλθον βαλεῖν **εἰς**[30] τὴν γῆν, καὶ τί
50 θέλω εἰ ἤδη ἀνήφθη; βάπτισμα δὲ ἔχω
βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως **οὗ**[31]
51 τελεσθῇ. δοκεῖτε ὅτι εἰρήνην παρεγενόμην
δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ
52 διαμερισμόν. ἔσονται γὰρ ἀπὸ τοῦ νῦν
πέντε ἐν **οἴκῳ ἑνὶ**[32] διαμεμερισμένοι, τρεῖς
53 ἐπὶ δυσί, καὶ δύο ἐπὶ τρισί. **διαμερισθήσε-
ται**[33] πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί·
μήτηρ ἐπὶ **θυγατρί**[34], καὶ θυγάτηρ ἐπὶ **μη-
τρί**[35]· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ
νύμφη ἐπὶ τὴν πενθερὰν **αὐτῆς**[36].
54 Ἔλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε
τὴν[37] νεφέλην ἀνατέλλουσαν **ἀπὸ**[38] δυσμῶν,
εὐθέως λέγετε[39] Ὄμβρος ἔρχεται· καὶ γίνε-
55 ται οὕτω. καὶ ὅταν νότον πνέοντα, λέγετε
56 ὅτι Καύσων ἔσται· καὶ γίνεται. ὑποκριταί,
τὸ πρόσωπον **τοῦ οὐρανοῦ καὶ τῆς γῆς***[40]
οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς
57 **οὐ δοκιμάζετε**[41]; τί δὲ καὶ ἀφ' ἑαυτῶν οὐ
58 κρίνετε τὸ δίκαιον; ὡς γὰρ ὑπάγεις μετὰ
τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ
δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μή-
ποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ
κριτής σε **παραδῷ**[42] τῷ πράκτορι, καὶ ὁ
59 πράκτωρ σε **βάλλῃ**[43] εἰς φυλακήν. λέγω
σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ
ἔσχατον λεπτὸν ἀποδῷς.

[28] αὐτοῦ
[29] ἢ
[30] ἐπὶ
[31] ὅτου
[32] ἑνὶ οἴκῳ
[33] διαμερισθήσονται
[34] θυγατέρα
[35] τὴν μητέρα
[36] om. αὐτῆς
[37] om. τὴν [38] ἐπὶ
[39] add ὅτι
[40] τῆς γῆς καὶ τοῦ οὐρανοῦ
[41] οὐκ οἴδατε δοκιμάζειν
[42] παραδώσει
[43] βαλεῖ

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13 There were present at that season, some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were ‖ sinners above all men that dwelt in Jerusalem?

‖ *Or, debtors.*

5 I tell you, Nay; but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable, A certain man had a fig tree planted in his Vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his Vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down, why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *Well:* and if not, then after that, thou shalt cut it down.

10 And he was teaching in one of the Synagogues on the Sabbath.

11 ¶ And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thy infirmity.

13 And he laid his hands on her, and immediately she was made straight, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

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13 Now there were some present
at that very season which told
him of the Galilæans, whose
blood Pilate had mingled with
2 their sacrifices. And he answered
and said unto them, Think ye
that these Galilæans were sinners
above all the Galilæans, because
they have suffered these
3 things? I tell you, Nay: but,
except ye repent, ye shall all in
4 like manner perish. Or those
eighteen, upon whom the tower
in Siloam fell, and killed them,
think ye that they were [1]offenders
above all the men that dwell in
5 Jerusalem? I tell you, Nay: but,
except ye repent, ye shall all likewise
perish.
6 And he spake this parable; A
certain man had a fig tree planted
in his vineyard; and he came
seeking fruit thereon, and found
7 none. And he said unto the vinedresser,
Behold, these three years
I come seeking fruit on this fig
tree, and find none: cut it down;
why doth it also cumber the
8 ground? And he answering saith
unto him, Lord, let it alone this
year also, till I shall dig about
9 it, and dung it: and if it bear
fruit thenceforth, *well*; but if
not, thou shalt cut it down.
10 And he was teaching in one of
the synagogues on the sabbath
11 day. And behold, a woman which
had a spirit of infirmity eighteen
years; and she was bowed together,
and could in no wise lift
12 herself up. And when Jesus
saw her, he called her, and said
to her, Woman, thou art loosed
13 from thine infirmity. And he
laid his hands upon her: and immediately
she was made straight,
14 and glorified God. And the ruler
of the synagogue, being moved
with indignation because Jesus
had healed on the sabbath,
answered and said to the multitude,
There are six days in which
men ought to work: in them
therefore come and be healed, and
not on the day of the sabbath.
15 But the Lord answered him, and
said, Ye hypocrites, doth not each
one of you on the sabbath loose
his ox or his ass from the [2]stall,
and lead him away to watering?

[1] Gr. *debtors.*

[2] Gr. *manger.*

13 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ
ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων,
ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν
2 αὐτῶν. καὶ ἀποκριθεὶς **ὁ Ἰησοῦς**[1] εἶπεν
αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρ-
τωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγέ-
3 νοντο, ὅτι **τοιαῦτα**[2] πεπόνθασιν; οὐχί, λέγω
ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες **ὡσαύ-**
4 **τως**[3] ἀπολεῖσθε. ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ,
ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ καὶ
ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι **οὗτοι**[4] ὀφει-
λέται ἐγένοντο παρὰ πάντας[5] ἀνθρώπους
5 τοὺς κατοικοῦντας **ἐν**[6] Ἱερουσαλήμ; οὐχί,
λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες
6 **ὁμοίως**[7] ἀπολεῖσθε. ἔλεγε δὲ ταύτην τὴν
παραβολήν· Συκῆν εἶχέ τις **ἐν τῷ ἀμπελῶνι**
αὐτοῦ πεφυτευμένην[8]· καὶ ἦλθε **καρπὸν ζη-**
7 **τῶν**[9] ἐν αὐτῇ, καὶ οὐχ εὗρεν. εἶπε δὲ πρὸς
τὸν ἀμπελουργόν, Ἰδού, τρία ἔτη[10] ἔρχομαι
ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ
εὑρίσκω· ἔκκοψον αὐτήν· ἱνατί καὶ τὴν γῆν
8 καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ,
Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως
ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κοπρίαν·
9 κἂν μὲν ποιήσῃ καρπόν· **εἰ δὲ μήγε, εἰς τὸ**
μέλλον[11] ἐκκόψεις αὐτήν.
10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγω-
11 γῶν ἐν τοῖς σάββασι· καὶ ἰδού, γυνὴ **ἦν**[12]
πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ
ὀκτώ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη
12 ἀνακύψαι εἰς τὸ παντελές. ἰδὼν δὲ αὐτὴν
ὁ Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ,
13 Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. καὶ
ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα
14 ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. ἀποκρι-
θεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι
τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε
τῷ ὄχλῳ, Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ
ἐργάζεσθαι· ἐν **ταύταις**[13] οὖν ἐρχόμενοι θε-
ραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββά-
15 του. ἀπεκρίθη **οὖν**[14] αὐτῷ ὁ Κύριος, καὶ
εἶπεν, **Ὑποκριτά**[15], ἕκαστος ὑμῶν τῷ σαβ-
βάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον
ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει;

[1] *om.* ὁ Ἰησοῦς
[2] ταῦτα
[3] ὁμοίως
[4] αὐτοὶ
[5] *add* τοὺς
[6] *om.* ἐν
[7] ὡσαύτως
[8] πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ
[9] ζητῶν καρπὸν
[10] *add* ἀφ' οὗ
[11] (καρπὸν) εἰς τὸ μέλλον· εἰ δὲ μήγε
[12] *om.* ἦν
[13] αὐταῖς
[14] δὲ
[15] Ὑποκριταί

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16 And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the Sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

* Matt. 13. 31.

18 ¶ * Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

‖ *See Matt.* 13. 33.

21 It is like leaven, which a woman took and hid in three ‖ measures of meal, till the whole was leavened.

* Matt. 9. 35.

22 * And he went through the cities and villages, teaching and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

* Matt. 7. 13.

24 ¶ * Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer, and say unto you, I know you not whence you are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

* Matt. 7. 23.

27 * But he shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God.

* Matt. 19. 30.

30 * And behold, there are last, which shall be first; and there are first, which shall be last.

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16 And ought not this woman,
being a daughter of Abraham,
whom Satan had bound, lo, *these*
eighteen years, to have been
loosed from this bond on the day
17 of the sabbath? And as he said
these things, all his adversaries
were put to shame: and all the
multitude rejoiced for all the
glorious things that were done
by him.
18 He said therefore, Unto what
is the kingdom of God like? and
19 whereunto shall I liken it? It is
like unto a grain of mustard seed,
which a man took, and cast into
his own garden; and it grew, and
became a tree; and the birds of
the heaven lodged in the branches
20 thereof. And again he said,
Whereunto shall I liken the king-
21 dom of God? It is like unto
leaven, which a woman took and
hid in three [1] measures of meal,
till it was all leavened.
22 And he went on his way through
cities and villages, teaching, and
journeying on unto Jerusalem.
23 And one said unto him, Lord,
are they few that be saved? And
24 he said unto them, Strive to
enter in by the narrow door: for
many, I say unto you, shall seek
to enter in, and shall not be
25 [2] able. When once the master of
the house is risen up, and hath
shut to the door, and ye begin to
stand without, and to knock at
the door, saying, Lord, open to
us; and he shall answer and say
to you, I know you not whence ye
26 are; then shall ye begin to say,
We did eat and drink in thy pre-
sence, and thou didst teach in
27 our streets; and he shall say, I
tell you, I know not whence ye
are; depart from me, all ye
28 workers of iniquity. There shall
be the weeping and gnashing of
teeth, when ye shall see Abra-
ham, and Isaac, and Jacob, and
all the prophets, in the kingdom
of God, and yourselves cast forth
29 without. And they shall come
from the east and west, and from
the north and south, and shall
[3] sit down in the kingdom of God.
30 And behold, there are last which
shall be first, and there are first
which shall be last.

1 See marginal note on Matt. xiii. 33.

2 Or, *able, when once*

3 Gr. *recline.*

16 ταύτην δέ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν
ἔδησεν ὁ Σατανᾶς, ἰδού, δέκα καὶ ὀκτὼ ἔτη,
οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου
17 τῇ ἡμέρᾳ τοῦ σαββάτου; καὶ ταῦτα λέγον-
τος αὐτοῦ, κατῃσχύνοντο πάντες οἱ ἀντι-
κείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν
ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ'
αὐτοῦ.
18 **Ἔλεγε δέ**[16], Τίνι ὁμοία ἐστὶν ἡ βασιλεία
19 τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν; ὁμοία
ἐστὶ κόκκῳ σινάπεως, ὃν* λαβὼν ἄνθρωπος
ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ηὔξησε, καὶ
ἐγένετο εἰς δένδρον **μέγα**[17], καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις
20 αὐτοῦ. καὶ πάλιν εἶπε, Τίνι ὁμοιώσω τὴν
21 βασιλείαν τοῦ Θεοῦ; ὁμοία ἐστὶ ζύμῃ, ἣν
λαβοῦσα γυνὴ **ἐνέκρυψεν**[18] εἰς ἀλεύρου σάτα
τρία, ἕως οὗ ἐζυμώθη ὅλον.
22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας
διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερου-
23 σαλήμ. εἶπε δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι
24 οἱ σωζόμενοι; ὁ δὲ εἶπε πρὸς αὐτούς, Ἀγω-
νίζεσθε εἰσελθεῖν διὰ τῆς στενῆς **πύλης**[19]·
ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελ-
25 θεῖν, καὶ οὐκ ἰσχύσουσιν. ἀφ' οὗ[20] ἂν
ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν
θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν
τὴν θύραν, λέγοντες, Κύριε, **Κύριε**[21], ἄνοιξον
ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα
26 ὑμᾶς, πόθεν ἐστέ· τότε ἄρξεσθε λέγειν,
Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν
27 ταῖς πλατείαις ἡμῶν ἐδίδαξας. καὶ ἐρεῖ,
Λέγω ὑμῖν, οὐκ οἶδα **ὑμᾶς**[22] πόθεν ἐστέ·
ἀπόστητε ἀπ' ἐμοῦ πάντες **οἱ**[23] ἐργάται **τῆς**[24]
28 ἀδικίας. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγ-
μὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ
Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας
ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλο-
29 μένους ἔξω. καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ
δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνα-
30 κλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. καὶ
ἰδού, εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καί
εἰσι πρῶτοι οἳ ἔσονται ἔσχατοι.

16 Ἔλεγεν οὖν
17 om. μέγα
18 ἔκρυψεν
19 θύρας
20 (Marg. οὐκ ἰσχύσουσιν, ἀφ' οὗ)
21 om. Κύριε
22 om. ὑμᾶς
23 om. οἱ
24 om. τῆς

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31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that Fox, behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to day and to morrow, and the day following: for it cannot be that a Prophet perish out of Jerusalem.

34 * O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

* Matt. 23. 37.

35 Behold, your house is left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the Name of the Lord.

14 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.

2 And behold, there was a certain man before him, which had the dropsy.

3 And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go,

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him,

9 And he that bade thee and him, come, and say to thee, Give this man place: and thou begin with shame to take the lowest room.

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31 In that very hour there came
certain Pharisees, saying to him,
Get thee out, and go hence:
for Herod would fain kill thee.
32 And he said unto them, Go and
say to that fox, Behold, I cast
out [1]devils and perform cures
to-day and to-morrow, and the
33 third *day* I am perfected. How-
beit I must go on my way to-day
and to-morrow and the *day* fol-
lowing: for it cannot be that
a prophet perish out of Jeru-
34 salem. O Jerusalem, Jerusa-
lem, which killeth the pro-
phets, and stoneth them that
are sent unto her! how often
would I have gathered thy chil-
dren together, even as a hen
gathereth her own brood under
her wings, and ye would not!
35 Behold, your house is left unto
you *desolate*: and I say unto you,
Ye shall not see me, until ye shall
say, Blessed *is* he that cometh in
the name of the Lord.
14 And it came to pass, when he
went into the house of one of
the rulers of the Pharisees on
a sabbath to eat bread, that
2 they were watching him. And
behold, there was before him a
certain man which had the
3 dropsy. And Jesus answering
spake unto the lawyers and Phari-
sees, saying, Is it lawful to heal
4 on the sabbath, or not? But
they held their peace. And he
took him, and healed him, and
5 let him go. And he said unto
them, Which of you shall have
[2]an ass or an ox fallen into a
well, and will not straightway
draw him up on a sabbath day?
6 And they could not answer again
unto these things.
7 And he spake a parable unto
those which were bidden, when
he marked how they chose out
the chief seats; saying unto
8 them, When thou art bidden of
any man to a marriage feast,
[3]sit not down in the chief seat;
lest haply a more honourable
man than thou be bidden of
9 him, and he that bade thee and
him shall come and say to
thee, Give this man place; and
then thou shalt begin with
shame to take the lowest place.

[1] Gr. *demons.*

[2] Many ancient authorities read *a son.* See ch. xiii. 15.

[3] Gr. *recline not.*

31 Ἐν αὐτῇ τῇ **ἡμέρᾳ**[25] προσῆλθόν τινες
Φαρισαῖοι, λέγοντες αὐτῷ, Ἔξελθε καὶ πο-
ρεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀπο-
32 κτεῖναι. καὶ εἶπεν αὐτοῖς, Πορευθέντες εἴ-
πατε τῇ ἀλώπεκι ταύτῃ, Ἰδού, ἐκβάλλω
δαιμόνια καὶ ἰάσεις **ἐπιτελῶ**[26] σήμερον καὶ
33 αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ
με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πο-
ρεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπο-
34 λέσθαι ἔξω Ἱερουσαλήμ. Ἱερουσαλήμ, Ἱε-
ρουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας,
καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς
αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα
σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν
35 ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. ἰδού,
ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν **ἔρημος**[27]· **ἀμὴν
δὲ λέγω**[28] ὑμῖν **ὅτι**[29] Οὐ μή με ἴδητε ἕως
ἂν ἥξῃ, ὅτε[30] εἴπητε, Εὐλογημένος ὁ ἐρχόμε-
νος ἐν ὀνόματι Κυρίου.

14 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν
τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ
φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμε-
2 νοι αὐτόν. καὶ ἰδού, ἄνθρωπός τις ἦν ὑδρω-
3 πικὸς ἔμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρι-
σαίους, λέγων, **Εἰ**[1] ἔξεστι τῷ σαββάτῳ
4 **θεραπεύειν**[2]; οἱ δὲ ἡσύχασαν. καὶ ἐπι-
5 λαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε. καὶ
ἀποκριθεὶς[3] πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν
ὄνος[4] ἢ βοῦς εἰς φρέαρ **ἐμπεσεῖται**[5], καὶ οὐκ
εὐθέως ἀνασπάσει αὐτὸν ἐν **τῇ**[6] ἡμέρᾳ τοῦ
6 σαββάτου; καὶ οὐκ ἴσχυσαν ἀνταποκριθῆ-
ναι **αὐτῷ**[7] πρὸς ταῦτα.

7 Ἔλεγε δὲ πρὸς τοὺς κεκλημένους πα-
ραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας
8 ἐξελέγοντο, λέγων πρὸς αὐτούς, Ὅταν
κληθῇς ὑπό τινος εἰς γάμους, μὴ κατα-
κλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐν-
τιμότερός σου ᾖ κεκλημένος ὑπ᾽ αὐτοῦ,
9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ
σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ
μετ᾽ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

[25] ὥρᾳ
[26] ἀποτελῶ
[27] *om.* ἔρημος
[28] λέγω δὲ [29] *om.* ὅτι
[30] *om.* ἂν ἥξῃ, ὅτε
[1] *om.* Εἰ (Ἔξεστι)
[2] θεραπεῦσαι, ἢ οὔ
[3] *om.* ἀποκριθεὶς
[4] *Marg.* υἱὸς
[5] πεσεῖται
[6] *om.* τῇ
[7] *om.* αὐτῷ

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* Prov. 25. 6, 7.

10 *But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

* Matt. 23. 12.

11 *For whosoever exalteth himself, shall be abased: and he that humbleth himself, shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee.

* Tobit 4. 7.

13 But when thou makest a feast, call *the poor, the maimed, the lame, the blind,

14 And thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

* Rev. 19. 9.

15 ¶ And when one of them that sat at meat with him, heard these things, he said unto him, *Blessed is he that shall eat bread in the kingdom of God.

* Matt. 22. 2.

16 *Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready.

18 And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife: and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant,

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10 But when thou art bidden, go
and sit down in the lowest place;
that when he that hath bidden
thee cometh, he may say to thee,
Friend, go up higher: then shalt
thou have glory in the presence
of all that sit at meat with thee.
11 For every one that exalteth
himself shall be humbled; and
he that humbleth himself shall
be exalted.
12 And he said to him also that
had bidden him, When thou
makest a dinner or a supper, call
not thy friends, nor thy brethren,
nor thy kinsmen, nor rich neighbours;
lest haply they also bid
thee again, and a recompense
13 be made thee. But when thou
makest a feast, bid the poor, the
maimed, the lame, the blind:
14 and thou shalt be blessed; because
they have not *wherewith*
to recompense thee: for thou
shalt be recompensed in the resurrection
of the just.
15 And when one of them that
sat at meat with him heard
these things, he said unto him,
Blessed is he that shall eat
bread in the kingdom of God.
16 But he said unto him, A certain
man made a great supper;
17 and he bade many: and he
sent forth his [1]servant at supper
time to say to them that were
bidden, Come; for *all* things are
18 now ready. And they all with one
consent began to make excuse.
The first said unto him, I have
bought a field, and I must needs
go out and see it: I pray thee
19 have me excused. And another
said, I have bought five yoke of
oxen, and I go to prove them: I
20 pray thee have me excused. And
another said, I have married a
wife, and therefore I cannot
21 come. And the [1]servant came,
and told his lord these things.
Then the master of the house
being angry said to his [1]servant,
Go out quickly into the streets
and lanes of the city, and bring
in hither the poor and maimed
22 and blind and lame. And the
[1]servant said, Lord, what thou
didst command is done, and
23 yet there is room. And the
lord said unto the [1]servant,

[1] Gr. *bond-servant.*

10 ἀλλ᾽ ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς
τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκλη-
κώς σε, **εἴπῃ**[8] σοι, Φίλε, προσανάβηθι ἀνώ-
τερον· τότε ἔσται σοι δόξα ἐνώπιον[9] τῶν
11 συνανακειμένων σοι. ὅτι πᾶς ὁ ὑψῶν ἑαυ-
τὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν
ὑψωθήσεται.
12 Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτόν, Ὅταν
ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς
φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ
τοὺς συγγενεῖς σου, μηδὲ γείτονας πλου-
σίους· μήποτε καὶ αὐτοί σε ἀντικαλέσωσι,
13 καὶ γένηταί **σοι ἀνταπόδομα**[10]. ἀλλ᾽ ὅταν
ποιῇς δοχήν, κάλει πτωχούς, ἀναπήρους,
14 χωλούς, τυφλούς· καὶ μακάριος ἔσῃ, ὅτι οὐκ
ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται
γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦ-
τα εἶπεν αὐτῷ, Μακάριος, **ὃς**[11] φάγεται
16 ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ὁ δὲ εἶπεν
αὐτῷ, Ἄνθρωπός τις **ἐποίησε**[12] δεῖπνον μέ-
17 γα, καὶ ἐκάλεσε πολλούς· καὶ ἀπέστειλε τὸν
δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς
κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι
18 **πάντα**[13]. καὶ ἤρξαντο ἀπὸ μιᾶς **παραιτεῖ-
σθαι πάντες**[14]. ὁ πρῶτος εἶπεν αὐτῷ,
Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην **ἐξελθεῖν
καὶ**[15] ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃ-
19 τημένον. καὶ ἕτερος εἶπε, Ζεύγη βοῶν
ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι
20 αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον. καὶ
ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο
21 οὐ δύναμαι ἐλθεῖν. καὶ παραγενόμενος ὁ
δοῦλος **ἐκεῖνος**[16] ἀπήγγειλε τῷ κυρίῳ αὐτοῦ
ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε
τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς
πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς
πτωχοὺς καὶ ἀναπήρους καὶ **χωλοὺς καὶ τυ-
22 φλοὺς**[17] εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δοῦλος,
Κύριε, γέγονεν **ὡς**[18] ἐπέταξας, καὶ ἔτι τόπος
23 ἐστί. καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον,

[8] *ἐρεῖ*
[9] *add πάντων*
[10] (-ται) *ἀνταπόδομά σοι*
[11] *ὅστις*
[12] *ἐποίει*
[13] *om. πάντα*
[14] *πάντες παραιτεῖσθαι*
[15] *ἐξελθὼν*
[16] *om. ἐκεῖνος*
[17] *τυφλοὺς καὶ χωλοὺς*
[18] *ὃ*

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Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

* Matt. 10. 37.

26 * If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

* Matt. 5. 13.

34 ¶ * Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath ears to hear, let him hear.

15 Then drew near unto him all the Publicans and sinners, for to hear him.

2 And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

* Matt. 18. 12.

4 * What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness,

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Go out into the highways and
hedges, and constrain *them* to
come in, that my house may be
24 filled. For I say unto you, that
none of those men which were
bidden shall taste of my supper.
25 Now there went with him
great multitudes: and he turned,
26 and said unto them, If any man
cometh unto me, and hateth not
his own father, and mother, and
wife, and children, and brethren,
and sisters, yea, and his own life
also, he cannot be my disciple.
27 Whosoever doth not bear his
own cross, and come after me,
28 cannot be my disciple. For
which of you, desiring to build
a tower, doth not first sit down
and count the cost, whether he
have *wherewith* to complete it?
29 Lest haply, when he hath laid a
foundation, and is not able to
finish, all that behold begin to
30 mock him, saying, This man
began to build, and was not
31 able to finish. Or what king,
as he goeth to encounter another
king in war, will not sit down
first and take counsel whether
he is able with ten thousand to
meet him that cometh against
32 him with twenty thousand? Or
else, while the other is yet a
great way off, he sendeth an
ambassage, and asketh con-
33 ditions of peace. So therefore
whosoever he be of you that
renounceth not all that he hath,
34 he cannot be my disciple. Salt
therefore is good: but if even
the salt have lost its savour,
wherewith shall it be seasoned?
35 It is fit neither for the land
nor for the dunghill: *men* cast
it out. He that hath ears to
hear, let him hear.

15 Now all the publicans and
sinners were drawing near unto
2 him for to hear him. And both
the Pharisees and the scribes
murmured, saying, This man
receiveth sinners, and eateth
with them.
3 And he spake unto them this
4 parable, saying, What man of
you, having a hundred sheep,
and having lost one of them,
doth not leave the ninety
and nine in the wilderness,

Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ
ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός
24 μου. λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν
ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ
δείπνου.
25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ
26 στραφεὶς εἶπε πρὸς αὐτούς, Εἴ τις ἔρχεται
πρός με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ
τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα,
καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι **δὲ**[19]
καὶ τὴν ἑαυτοῦ ψυχήν, οὐ δύναταί μου μα-
27 θητὴς εἶναι. **καὶ**[20] ὅστις οὐ βαστάζει τὸν
σταυρὸν **αὐτοῦ**[21] καὶ ἔρχεται ὀπίσω μου, οὐ
28 δύναταί μου εἶναι μαθητής. τίς γὰρ ἐξ
ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶ-
τον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει
29 **τὰ**[22] **πρὸς**[23] ἀπαρτισμόν; ἵνα μήποτε, θέντος
αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι,
πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν
30 αὐτῷ, λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξα-
το οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι.
31 ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέ-
ρῳ βασιλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶ-
τον **βουλεύεται**[24] εἰ δυνατός ἐστιν ἐν δέκα
χιλιάσιν **ἀπαντῆσαι**[25] τῷ μετὰ εἴκοσι χιλιά-
32 δων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, ἔτι
αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας
33 ἐρωτᾷ τὰ πρὸς εἰρήνην. οὕτως οὖν πᾶς ἐξ
ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ
ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής.
34 καλὸν[26] τὸ ἅλας· ἐὰν δὲ[27] τὸ ἅλας μωρανθῇ,
35 ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν οὔτε εἰς
κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό.
ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
15 Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τε-
2 λῶναι καὶ οἱ ἁμαρτωλοί, ἀκούειν αὐτοῦ. καὶ
διεγόγγυζον οἱ[1] Φαρισαῖοι καὶ οἱ γραμματεῖς
λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχε-
ται, καὶ συνεσθίει αὐτοῖς.
3 Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύ-
4 την, λέγων, Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκα-
τὸν πρόβατα, καὶ ἀπολέσας **ἓν ἐξ αὐτῶν**[2], οὐ
καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ,

[19] τε
[20] *om.* καὶ
[21] ἑαυτοῦ
[22] *om.* τὰ
[23] εἰς
[24] βουλεύσεται
[25] ὑπαντῆσαι
[26] *add* οὖν
[27] *add* καὶ
[1] (οἱ) *add* τε
[2] ἐξ αὐτῶν ἓν

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and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends, and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten ‖pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

‖ *Drachma here translated a piece of silver, is the eighth part of an ounce, which cometh to seven pence half-penny, and is equal to the Roman penny, Matt.* 18. 28.

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.

10 Likewise I say unto you, there is joy in the presence of the Angels of God, over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land, and he began to be in want.

15 And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger?

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose and came to his

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and go after that which is lost,
5 until he find it? And when he
hath found it, he layeth it on
6 his shoulders, rejoicing. And
when he cometh home, he calleth
together his friends and his
neighbours, saying unto them,
Rejoice with me, for I have found
7 my sheep which was lost. I say
unto you, that even so there shall
be joy in heaven over one sinner
that repenteth, *more* than over
ninety and nine righteous persons,
which need no repentance.
8 Or what woman having ten
[1] pieces of silver, if she lose one
piece, doth not light a lamp,
and sweep the house, and seek
diligently until she find it?
9 And when she hath found it, she
calleth together her friends and
neighbours, saying, Rejoice with
me, for I have found the piece
10 which I had lost. Even so, I
say unto you, there is joy in the
presence of the angels of God
over one sinner that repenteth.
11 And he said, A certain man
12 had two sons: and the younger of
them said to his father, Father,
give me the portion of [2] *thy* substance
that falleth to me. And
he divided unto them his living.
13 And not many days after the
younger son gathered all together,
and took his journey into a far
country; and there he wasted his
substance with riotous living.
14 And when he had spent all, there
arose a mighty famine in that
country; and he began to be in
15 want. And he went and joined
himself to one of the citizens of
that country; and he sent him
16 into his fields to feed swine. And
he would fain have been filled
with [3] the husks that the swine
did eat: and no man gave unto
17 him. But when he came to himself
he said, How many hired servants
of my father's have bread
enough and to spare, and I perish
18 here with hunger! I will arise
and go to my father, and will
say unto him, Father, I have
sinned against heaven, and in
19 thy sight: I am no more worthy
to be called thy son: make me
as one of thy hired servants.
20 And he arose, and came to his

[1] Gr. *drachma*, a coin worth about eight pence.

[2] Gr. *the*.

[3] Gr. *the pods of the carob tree.*

καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ
5 αὐτό; καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους
6 **ἑαυτοῦ**[3] χαίρων. καὶ ἐλθὼν εἰς τὸν οἶκον, [3] *αὐτοῦ*
συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας,
λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ
7 πρόβατόν μου τὸ ἀπολωλός. λέγω ὑμῖν ὅτι
οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ
ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεν-
νέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετα-
νοίας.
8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν
ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον,
καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἕως
9 ὅτου εὕρῃ; καὶ εὑροῦσα **συγκαλεῖται**[4] τὰς [4] *συγκαλεῖ*
φίλας καὶ **τὰς**[5] γείτονας, λέγουσα, Συγχά- [5] *om.* *τὰς*
ρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώ-
10 λεσα. οὕτω, λέγω ὑμῖν, **χαρὰ γίνεται**[6] [6] *γίνεται χαρὰ*
ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ
ἁμαρτωλῷ μετανοοῦντι.
11 Εἶπε δέ, Ἄνθρωπός τις εἶχε δύο υἱούς·
12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ,
δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας.
13 **καὶ**[7] διεῖλεν αὐτοῖς τὸν βίον. καὶ μετ' οὐ [7] *ὁ δὲ*
πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτε-
ρος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ
ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν
14 ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα,
ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκεί-
15 νην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πο-
ρευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας
ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς
16 αὐτοῦ βόσκειν χοίρους. καὶ ἐπεθύμει **γεμί-**
σαι τὴν κοιλίαν αὐτοῦ ἀπὸ[8] τῶν κερατίων [8] *χορτασθῆναι ἐκ*
ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου
17 αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν **εἶπε**[9], Πόσοι [9] *ἔφη*
μίσθιοι τοῦ πατρός μου **περισσεύουσιν**[10] [10] *περισσεύονται*
18 ἄρτων, ἐγὼ δὲ λιμῷ[11] ἀπόλλυμαι· ἀναστὰς [11] *add* *ὧδε*
πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ
αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν
19 καὶ ἐνώπιόν σου· **καὶ**[12] οὐκέτι εἰμὶ ἄξιος [12] *om.* *καὶ*
κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν
20 μισθίων σου. καὶ ἀναστὰς ἦλθε πρὸς τὸν

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father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it, and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field, and as he came and drew nigh to the house, he heard musick and dancing,

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again: and was lost, and is found.

16 And he said also unto his disciples, There was a certain rich man which had a Steward, and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer Steward.

3 Then the Steward said within

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father. But while he was yet afar
off, his father saw him, and was
moved with compassion, and ran,
and fell on his neck, and [1]kissed
21 him. And the son said unto him,
Father, I have sinned against
heaven, and in thy sight: I am
no more worthy to be called thy
22 son[2]. But the father said to his
[3]servants, Bring forth quickly
the best robe, and put it on him;
and put a ring on his hand, and
23 shoes on his feet: and bring the
fatted calf, *and* kill it, and let us
24 eat, and make merry: for this
my son was dead, and is alive
again; he was lost, and is found.
And they began to be merry.
25 Now his elder son was in the
field: and as he came and drew
nigh to the house, he heard music
26 and dancing. And he called to
him one of the [3]servants, and inquired what these things might
27 be. And he said unto him, Thy
brother is come; and thy father
hath killed the fatted calf, because he hath received him safe
28 and sound. But he was angry,
and would not go in: and his
father came out, and intreated
29 him. But he answered and said
to his father, Lo, these many
years do I serve thee, and I
never transgressed a commandment of thine: and *yet* thou
never gavest me a kid, that I
might make merry with my
30 friends: but when this thy son
came, which hath devoured thy
living with harlots, thou killedst
31 for him the fatted calf. And he
said unto him, [4]Son, thou art
ever with me, and all that is
32 mine is thine. But it was meet
to make merry and be glad: for
this thy brother was dead, and
is alive *again*; and *was* lost, and
is found.

16 And he said also unto the disciples, There was a certain rich
man, which had a steward; and
the same was accused unto him
that he was wasting his goods.
2 And he called him, and said unto him, What is this that I hear
of thee? render the account
of thy stewardship; for thou
canst be no longer steward.
3 And the steward said within

1 Gr. *kissed him much.*

2 Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.

3 Gr. *bond-servants.*

4 Gr. *Child.*

πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέ-
χοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ
ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν
τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.
21 εἶπε δὲ αὐτῷ ὁ υἱός, Πάτερ, ἥμαρτον εἰς τὸν
οὐρανὸν καὶ ἐνώπιόν σου, **καὶ**[13] οὐκέτι εἰμὶ
22 ἄξιος κληθῆναι υἱός σου.[14] εἶπε δὲ ὁ πατὴρ
πρὸς τοὺς δούλους αὐτοῦ, [15]Ἐξενέγκατε
τὴν[16] στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐ-
τόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ,
23 καὶ ὑποδήματα εἰς τοὺς πόδας· καὶ **ἐνέγκαν-
τες**[17] τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ
24 φαγόντες εὐφρανθῶμεν· ὅτι οὗτος ὁ υἱός μου
νεκρὸς ἦν, καὶ ἀνέζησε· **καὶ ἀπολωλὼς ἦν**[18],
25 καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. ἦν
δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ
ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμ-
26 φωνίας καὶ χορῶν. καὶ προσκαλεσάμενος
ἕνα τῶν παίδων, ἐπυνθάνετο τί[19] εἴη ταῦτα.
27 ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἥκει·
καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.
28 ὠργίσθη δέ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ
οὖν[20] πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.
29 ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί[21], Ἰδού, το-
σαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντο-
λήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας
ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.
30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου
τὸν βίον μετὰ[22] πορνῶν ἦλθεν, ἔθυσας αὐτῷ
31 τὸν **μόσχον τὸν σιτευτόν**[23]. ὁ δὲ εἶπεν αὐ-
τῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ
32 πάντα τὰ ἐμὰ σά ἐστιν. εὐφρανθῆναι δὲ καὶ
χαρῆναι ἔδει· ὅτι ὁ ἀδελφός σου οὗτος νε-
κρὸς ἦν, καὶ **ἀνέζησε**[24]· καὶ ἀπολωλὼς **ἦν**[25],
καὶ εὑρέθη.

16 Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς **αὐ-
τοῦ**[1], Ἄνθρωπός τις ἦν πλούσιος, ὃς
εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ
ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.
2 καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί
τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον
τῆς οἰκονομίας σου· οὐ γὰρ **δυνήσῃ**[2] ἔτι
3 οἰκονομεῖν. εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος,

[13] *om.* καὶ
[14] *Marg. adds* ποίησόν με ὡς ἕνα τῶν μισθίων σου.
[15] *add* Ταχὺ (ἐξενέγκατε)
[16] *om.* τὴν
[17] φέρετε (..., θύσατε)
[18] ἦν ἀπολωλώς
[19] *add* ἂν
[20] δὲ
[21] *add* αὐτοῦ
[22] *add* τῶν
[23] σιτευτὸν μόσχον
[24] ἔζησε
[25] (-ώς) *om.* ἦν

[1] *om.* αὐτοῦ
[2] δύνῃ

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himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred ‖measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred ‖measures of wheat. And he said unto him, Take thy bill and write fourscore.

8 And the lord commended the unjust Steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the ‖Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous ‖Mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ *No servant can serve two masters, for either he will hate the one, and love the other: or else he will hold to the one, and despise the other: ye cannot serve God and Mammon.

14 And the Pharisees also who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 *The Law and the Prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

‖ *The word Batus in the original containeth nine gallons three quarts.*

‖ *The word here interpreted a measure, in the original containeth about fourteen bushels and a pottle.*

‖ *Or, riches.*

‖ *Or, riches.*

* Matt. 6. 24.

* Matt. 11. 12.

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himself, What shall I do, seeing
that my lord taketh away the
stewardship from me? I have
not strength to dig; to beg I am
4 ashamed. I am resolved what to
do, that, when I am put out
of the stewardship, they may re-
5 ceive me into their houses. And
calling to him each one of his
lord's debtors, he said to the
first, How much owest thou unto
6 my lord? And he said, A hun-
dred [1]measures of oil. And he
said unto him, Take thy [2]bond,
and sit down quickly and write
7 fifty. Then said he to another,
And how much owest thou? And
he said, A hundred [3]measures of
wheat. He saith unto him, Take
thy [2]bond, and write fourscore.
8 And his lord commended [4]the
unrighteous steward because he
had done wisely: for the sons of
this [5]world are for their own
generation wiser than the sons of
9 the light. And I say unto you,
Make to yourselves friends [6]by
means of the mammon of un-
righteousness; that, when it
shall fail, they may receive you
10 into the eternal tabernacles. He
that is faithful in a very little is
faithful also in much: and he that
is unrighteous in a very little is
11 unrighteous also in much. If
therefore ye have not been faith-
ful in the unrighteous mammon,
who will commit to your trust the
12 true *riches*? And if ye have not
been faithful in that which is
another's, who will give you that
13 which is [7]your own? No [8]ser-
vant can serve two masters: for
either he will hate the one, and
love the other; or else he will hold
to one, and despise the other. Ye
cannot serve God and mammon.
14 And the Pharisees, who were
lovers of money, heard all these
things; and they scoffed at him.
15 And he said unto them, Ye are they
that justify yourselves in the sight
of men; but God knoweth your
hearts: for that which is exalted
among men is an abomination in
16 the sight of God. The law and the
prophets *were* until John: from
that time the gospel of the king-
dom of God is preached, and every
man entereth violently into it.

[1] Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

[2] Gr. *writings*.

[3] Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.

[4] Gr. *the steward of unrighteousness.*

[5] Or, *age*

[6] Gr. *out of.*

[7] Some ancient authorities read *our own*.

[8] Gr. *household-servant.*

Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν
οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω,
4 ἐπαιτεῖν αἰσχύνομαι. ἔγνων τί ποιήσω, ἵνα,
ὅταν μετασταθῶ[3] τῆς οἰκονομίας, δέξωνταί
5 με εἰς τοὺς οἴκους **αὐτῶν**[4]. καὶ προσκαλε-
σάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ
κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον
6 ὀφείλεις τῷ κυρίῳ μου; ὁ δὲ εἶπεν, Ἑκατὸν
βάτους ἐλαίου. **καὶ**[5] εἶπεν αὐτῷ, Δέξαι σου
τὸ γράμμα[6], καὶ καθίσας ταχέως γράψον
7 πεντήκοντα. ἔπειτα ἑτέρῳ εἶπε, Σὺ δὲ πό-
σον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους
σίτου. **καὶ**[7] λέγει αὐτῷ, Δέξαι σου **τὸ**
8 **γράμμα**[6], καὶ γράψον ὀγδοήκοντα. καὶ ἐπή-
νεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι
φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος
τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ
9 φωτὸς εἰς τὴν γενεὰν[8] ἑαυτῶν εἰσί. κἀγὼ
ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ
μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν **ἐκλίπητε**[9],
10 δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ὁ
πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός
ἐστι, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ
11 ἄδικός ἐστιν. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ
πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν
12 πιστεύσει; καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ
οὐκ ἐγένεσθε, τὸ **ὑμέτερον**[10] τίς **ὑμῖν δώ-**
13 **σει**[11]; οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις
δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν
ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ
ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ
δουλεύειν καὶ μαμωνᾷ.
14 Ἤκουον δὲ ταῦτα πάντα **καὶ**[12] οἱ Φα-
ρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξε-
15 μυκτήριζον αὐτόν. καὶ εἶπεν αὐτοῖς,
Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώ-
πιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει
τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις
ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ
16 **ἐστιν**[13]. ὁ νόμος καὶ οἱ προφῆται **ἕως**[14]
Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ
εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

[3] *add* ἐκ
[4] ἑαυτῶν
[5] ὁ δὲ
[6] τὰ γράμματα
[7] *om.* καὶ
[8] *add* τὴν
[9] ἐκλίπῃ
[10] *Marg.* ἡμέτερον
[11] δώσει ὑμῖν
[12] *om.* καὶ
[13] *om.* ἐστιν
[14] μέχρι

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* Matt. 5. 18.

17 *And it is easier for heaven and earth to pass, than one tittle of the law to fail.

* Matt. 5. 32.

18 *Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.

20 And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom: the rich man also died, and was buried.

23 And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom:

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore father, that thou wouldest send him to my father's house:

28 For I have five brethren, that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the Prophets, let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.

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17 But it is easier for heaven and
earth to pass away, than for one
18 tittle of the law to fall. Every
one that putteth away his wife,
and marrieth another, commit-
teth adultery: and he that mar-
rieth one that is put away from a
husband committeth adultery.
19 Now there was a certain rich
man, and he was clothed in
purple and fine linen, [1]faring
20 sumptuously every day: and a
certain beggar named Lazarus
was laid at his gate, full of sores,
21 and desiring to be fed with the
crumbs that fell from the rich
man's table; yea, even the dogs
22 came and licked his sores. And
it came to pass, that the beggar
died, and that he was carried
away by the angels into Abra-
ham's bosom: and the rich man
23 also died, and was buried. And
in Hades he lifted up his eyes,
being in torments, and seeth
Abraham afar off, and Lazarus
24 in his bosom. And he cried and
said, Father Abraham, have
mercy on me, and send Lazarus,
that he may dip the tip of his
finger in water, and cool my
tongue; for I am in anguish in
25 this flame. But Abraham said,
[2]Son, remember that thou in
thy lifetime receivedst thy good
things, and Lazarus in like
manner evil things: but now
here he is comforted, and thou
26 art in anguish. And [3]beside all
this, between us and you there
is a great gulf fixed, that they
which would pass from hence to
you may not be able, and that
none may cross over from thence
27 to us. And he said, I pray thee
therefore, father, that thou
wouldest send him to my father's
28 house; for I have five brethren;
that he may testify unto them,
lest they also come into this
29 place of torment. But Abraham
saith, They have Moses and the
prophets; let them hear them.
30 And he said, Nay, father Abra-
ham: but if one go to them
from the dead, they will repent.
31 And he said unto him, If they
hear not Moses and the pro-
phets, neither will they be per-
suaded, if one rise from the dead.

[1] Or, *living in mirth and splendour every day*

[2] Gr. *Child.*

[3] Or, *in all these things*

17 εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν
γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν
18 πεσεῖν. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
καὶ γαμῶν ἑτέραν μοιχεύει· καὶ **πᾶς**[15] ὁ ἀπο- [15] *om.* πᾶς
λελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.
19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδι-
δύσκετο πορφύραν καὶ βύσσον, εὐφραινόμε-
20 νος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις
ἦν[16] ὀνόματι Λάζαρος, **ὃς**[17] ἐβέβλητο πρὸς [16] *om.* ἦν [17] *om.* , ὃς
21 τὸν πυλῶνα αὐτοῦ ἡλκωμένος καὶ ἐπιθυμῶν
χορτασθῆναι ἀπὸ τῶν **ψιχίων τῶν**[18] πιπτόν- [18] *om.* ψιχίων τῶν
των ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ
καὶ οἱ κύνες ἐρχόμενοι **ἀπέλειχον**[19] τὰ ἕλκη [19] ἐπέλειχον
22 αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν,
καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς
τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ
23 πλούσιος, καὶ ἐτάφη. καὶ ἐν τῷ ᾅδῃ ἐπάρας
τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασά-
νοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ
24 Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς
φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με,
καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ
δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν
γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ
25 ταύτῃ. εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι
ὅτι ἀπέλαβες **σὺ**[20] τὰ ἀγαθά σου ἐν τῇ ζωῇ [20] *om.* σὺ
σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ
26 **ὅδε**[21] παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. καὶ [21] ὧδε
ἐπὶ[22] πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν [22] ἐν
χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες
διαβῆναι **ἐντεῦθεν**[23] πρὸς ὑμᾶς μὴ δύνωνται, [23] ἔνθεν
μηδὲ **οἱ**[24] ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. [24] *om.* οἱ
27 εἶπε δέ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς
28 αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, ἔχω γὰρ
πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς,
ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦ-
29 τον τῆς βασάνου. λέγει **αὐτῷ**[25] Ἀβραάμ, [25] δὲ
Ἔχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσά-
30 τωσαν αὐτῶν. ὁ δὲ εἶπεν, Οὐχί, πάτερ
Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ
31 πρὸς αὐτούς, μετανοήσουσιν. εἶπε δὲ αὐτῷ,
Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούου-
σιν, οὐδέ, ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθή-
σονται.

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17 Then said he unto the disciples, *It is impossible but that offences will come, but woe unto him through whom they come.

* Matt. 18. 7.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: *If thy brother trespass against thee, rebuke him, and if he repent, forgive him.

* Matt. 18. 21.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

5 And the Apostles said unto the Lord, Increase our faith.

6 *And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this Sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.

* Matt. 17. 20.

7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink.

9 Doth he thank that servant, because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, *Go shew yourselves unto the Priests. And it came to pass, that as they went, they were cleansed.

* Lev. 14. 2.

15 And one of them when he saw that he was healed, turned back, and with a loud voice glorified God,

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17 And he said unto his disciples,
It is impossible but that occasions of stumbling should come:
but woe unto him, through whom
2 they come! It were well for him
if a millstone were hanged about
his neck, and he were thrown
into the sea, rather than that he
should cause one of these little
3 ones to stumble. Take heed to
yourselves: if thy brother sin,
rebuke him; and if he repent,
4 forgive him. And if he sin against
thee seven times in the day, and
seven times turn again to thee,
saying, I repent; thou shalt forgive him.
5 And the apostles said unto the
6 Lord, Increase our faith. And
the Lord said, If ye have faith as
a grain of mustard seed, ye would
say unto this sycamine tree, Be
thou rooted up, and be thou planted in the sea; and it would have
7 obeyed you. But who is there of
you, having a [1]servant plowing
or keeping sheep, that will say
unto him, when he is come in
from the field, Come straightway
8 and sit down to meat; and will not
rather say unto him, Make ready
wherewith I may sup, and gird
thyself, and serve me, till I have
eaten and drunken; and afterward thou shalt eat and drink?
9 Doth he thank the [1]servant because he did the things that
10 were commanded? Even so ye
also, when ye shall have done all
the things that are commanded
you, say, We are unprofitable
[2]servants; we have done that
which it was our duty to do.
11 And it came to pass, [3]as they
were on the way to Jerusalem,
that he was passing [4]through
the midst of Samaria and Gali-
12 lee. And as he entered into a
certain village, there met him
ten men that were lepers, which
13 stood afar off: and they lifted
up their voices, saying, Jesus,
14 Master, have mercy on us. And
when he saw them, he said unto
them, Go and shew yourselves unto the priests. And it came to pass,
as they went, they were cleansed.
15 And one of them, when he saw
that he was healed, turned back,
with a loud voice glorifying God;

[1] Gr. *bond-servant.*

[2] Gr. *bond-servants.*

[3] Or, *as he was*

[4] Or, *between*

17 Εἶπε δὲ πρὸς τοὺς μαθητάς[1], Ἀνένδεκτόν
ἐστι τοῦ μὴ **ἐλθεῖν τὰ σκάνδαλα**[2]· **οὐαὶ δὲ**[3]
2 δι' οὗ ἔρχεται. λυσιτελεῖ αὐτῷ εἰ **μύλος**
ὀνικὸς[4] περίκειται περὶ τὸν τράχηλον αὐτοῦ,
καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκαν-
3 δαλίσῃ **ἕνα τῶν μικρῶν τούτων**[5]. προσέχετε
ἑαυτοῖς. ἐὰν **δὲ**[6] ἁμάρτῃ **εἰς σὲ**[7] ὁ ἀδελφός
σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ,
4 ἄφες αὐτῷ. καὶ ἐὰν ἑπτάκις τῆς ἡμέρας
ἁμάρτῃ εἰς σέ, καὶ ἑπτάκις **τῆς ἡμέρας**[8]
ἐπιστρέψῃ **ἐπί**[9] σε, λέγων, Μετανοῶ, ἀφή-
σεις αὐτῷ.
5 Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθες
6 ἡμῖν πίστιν. εἶπε δὲ ὁ Κύριος, Εἰ **εἴχετε**[10]
πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ
συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύ-
θητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.
7 τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ
ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ
8 ἐρεῖ[11] εὐθέως, Παρελθὼν[12] **ἀνάπεσαι**[13]· ἀλλ'
οὐχὶ ἐρεῖ αὐτῷ, Ἑτοίμασον τί δειπνήσω, καὶ
περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ
πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι
9 σύ; μὴ χάριν ἔχει τῷ δούλῳ **ἐκείνῳ**[14] ὅτι
ἐποίησε τὰ διαταχθέντα **αὐτῷ**[15]; **οὐ δοκῶ.**[16]
10 οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ
διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί
ἐσμεν· **ὅτι**[17] ὃ ὠφείλομεν ποιῆσαι πεποι-
ήκαμεν.
11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι **αὐτὸν**[18] εἰς
Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ **μέσου**[19]
12 Σαμαρείας καὶ Γαλιλαίας. καὶ εἰσερχομένου
αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα
13 λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν· καὶ αὐ-
τοὶ ἦραν φωνήν, λέγοντες, Ἰησοῦ, ἐπιστάτα,
14 ἐλέησον ἡμᾶς. καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευ-
θέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. καὶ
ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν.
15 εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε,
μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν·

1 *add* αὐτοῦ
2 τὰ σκάνδαλα μὴ ἐλθεῖν
3 πλὴν οὐαὶ
4 λίθος μυλικὸς
5 τῶν μικρῶν τούτων ἕνα
6 *om.* δὲ
7 *om.* εἰς σὲ
8 *om.* τῆς ἡμέρας
9 πρός
10 ἔχετε
11 *add* αὐτῷ
12 (, Εὐθέως παρελθὼν)
13 ἀνάπεσε
14 *om.* ἐκείνῳ
15 *om.* αὐτῷ
16 *om.* οὐ δοκῶ.
17 *om.* ὅτι
18 *om.* αὐτὸν
19 μέσον

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16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed, but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not ‖ with observation.

‖ *Or, with outward shew.*

21 Neither shall they say, Lo here, or lo there: for behold, the kingdom of God is ‖ within you.

‖ *Or, among you.*

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

* Matt. 24. 23.

23 *And they shall say to you, See here, or see there: Go not after them, nor follow them.

24 For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

* Gen. 7.

26 *And as it was in the days of Noe: so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came, and destroyed them all.

* Gen. 19.

28 *Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

* Gen. 19. 26.

32 *Remember Lot's wife.

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16 and he fell upon his face at his
feet, giving him thanks: and he
17 was a Samaritan. And Jesus
answering said, Were not the
ten cleansed? but where are the
18 nine? [1]Were there none found ¹ *Or, There were none found... save this stranger.*
that returned to give glory to
19 God, save this [2]stranger? And
he said unto him, Arise, and go
thy way: thy faith hath [3]made
thee whole.
20 And being asked by the Pharisees, when the kingdom of God ² *Or, alien*
cometh, he answered them and
said, The kingdom of God com- ³ *Or, saved thee*
21 eth not with observation: neither
shall they say, Lo, here! or,
There! for lo, the kingdom of
God is [4]within you. ⁴ *Or, in the midst of you*
22 And he said unto the disciples,
The days will come, when ye
shall desire to see one of the
days of the Son of man, and
23 ye shall not see it. And they
shall say to you, Lo, there!
Lo, here! go not away, nor
24 follow after *them*: for as the
lightning, when it lighteneth
out of the one part under the
heaven, shineth unto the other
part under heaven; so shall
the Son of man be [5]in his ⁵ Some ancient authorities omit *in his day.*
25 day. But first must he suffer
many things and be rejected of
26 this generation. And as it came
to pass in the days of Noah,
even so shall it be also in the
27 days of the Son of man. They
ate, they drank, they married,
they were given in marriage,
until the day that Noah entered
into the ark, and the flood came,
28 and destroyed them all. Like-
wise even as it came to pass in
the days of Lot; they ate, they
drank, they bought, they sold,
29 they planted, they builded; but
in the day that Lot went out
from Sodom it rained fire and
brimstone from heaven, and de-
30 stroyed them all: after the
same manner shall it be in
the day that the Son of man
31 is revealed. In that day, he
which shall be on the housetop,
and his goods in the house,
let him not go down to take
them away: and let him that is
in the field likewise not return
32 back. Remember Lot's wife.

16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας
αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σα-
17 μαρείτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα
18 ποῦ; οὐχ εὑρέθησαν ὑποστρέψαντες δοῦ-
ναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος.[20] — [20] (; *text, not marg.*)
19 καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις
σου σέσωκέ σε.
20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε
ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐ-
τοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ
21 Θεοῦ μετὰ παρατηρήσεως· οὐδὲ ἐροῦσιν, Ἰδοὺ
ὧδε, ἤ, **ἰδοὺ**[21] ἐκεῖ. ἰδοὺ γάρ, ἡ βασιλεία τοῦ — [21] *om.* ἰδοὺ
Θεοῦ ἐντὸς ὑμῶν ἐστίν.
22 Εἶπε δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται
ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ
υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.
23 καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ **ὧδε, ἤ, ἰδοὺ ἐκεῖ**[22]· — [22] ἐκεῖ, ἰδοὺ ὧδε
24 μὴ ἀπέλθητε, μηδὲ διώξητε. ὥσπερ γὰρ ἡ
ἀστραπὴ **ἡ**[23] ἀστράπτουσα ἐκ τῆς **ὑπ'**[24] — [23] *om.* ἡ [24] ὑπὸ τὸν
οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως
ἔσται **καὶ**[25] ὁ υἱὸς τοῦ ἀνθρώπου **ἐν τῇ** — [25] *om.* καὶ
25 **ἡμέρᾳ αὐτοῦ**[26]. πρῶτον δὲ δεῖ αὐτὸν πολλὰ — [26] *Marg. om.* ἐν τῇ ἡ-
παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς — μέρᾳ αὐτοῦ
26 ταύτης. καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις
27 τοῦ υἱοῦ τοῦ ἀνθρώπου. ἤσθιον, ἔπινον,
ἐγάμουν, **ἐξεγαμίζοντο**[27], ἄχρι ἧς ἡμέρας — [27] ἐγαμίζοντο
εἰσῆλθε Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν
ὁ κατακλυσμός, καὶ ἀπώλεσεν ἅπαντας.
28 ὁμοίως **καὶ ὡς**[28] ἐγένετο ἐν ταῖς ἡμέραις — [28] καθὼς
Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν,
29 ἐφύτευον, ᾠκοδόμουν· ᾗ δὲ ἡμέρᾳ ἐξῆλθε
Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον
30 ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· κατὰ
ταῦτα[29] ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώ- — [29] τὰ αὐτὰ
31 που ἀποκαλύπτεται. ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς
ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ
ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ
ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς
32 τὰ ὀπίσω. μνημονεύετε τῆς γυναικὸς Λώτ.

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33 *Whosoever shall seek to save his life, shall lose it, and whosoever shall lose his life, shall preserve it.

34 *I tell you, in that night there shall be two men in one bed; the one shall be taken, the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 ‖Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered, and said unto him, *Where, Lord? And he said unto them, Wheresoever the body is, thither will the Eagles be gathered together.

18 And he spake a parable unto them, *to this end*, that men ought *always to pray, and not to faint,

2 Saying, There was in a city a Judge, which feared not God neither regarded man.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary:

4 And he would not for a while. But afterward he said within himself, Though I fear not God, nor regard man,

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves ‖that they were righteous, and despised other:

10 Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the Publican standing afar off, would not lift up so much as his

* Matt. 16. 25.
* Matt. 24. 40.
‖ *This 36th verse is wanting in most of the Greek copies.*
* Matt. 24. 28.
* 1 Thess. 5. 17.
‖ *Or, as being righteous.*

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33 Whosoever shall seek to gain
his [1]life shall lose it: but who-
soever shall lose *his* [1]*life* shall
34 [2]preserve it. I say unto you,
In that night there shall be
two men on one bed; the one
shall be taken, and the other
35 shall be left. There shall be
two women grinding together;
the one shall be taken, and
37 the other shall be left.[3] And
they answering say unto him,
Where, Lord? And he said unto
them, Where the body *is*, thither
will the [4]eagles also be gathered
together.
18 And he spake a parable unto
them to the end that they
ought always to pray, and not
2 to faint; saying, There was in
a city a judge, which feared
not God, and regarded not
3 man: and there was a widow
in that city; and she came
oft unto him, saying, [5]Avenge
4 me of mine adversary. And
he would not for a while: but
afterward he said within him-
self, Though I fear not God,
5 nor regard man; yet because
this widow troubleth me, I will
avenge her, lest she [6]wear me
out by her continual coming.
6 And the Lord said, Hear what
[7]the unrighteous judge saith.
7 And shall not God avenge his
elect, which cry to him day and
night, and he is longsuffering
8 over them? I say unto you, that
he will avenge them speedily.
Howbeit when the Son of man
cometh, shall he find [8]faith on
the earth?
9 And he spake also this parable
unto certain which trusted in
themselves that they were right-
eous, and set [9]all others at
10 nought: Two men went up into
the temple to pray; the one a
Pharisee, and the other a pub-
11 lican. The Pharisee stood and
prayed thus with himself, God,
I thank thee, that I am not as
the rest of men, extortioners,
unjust, adulterers, or even as
12 this publican. I fast twice in
the week; I give tithes of
13 all that I get. But the pub-
lican, standing afar off, would
not lift up so much as his

[1] Or, *soul*
[2] Gr. *save it alive.*
[3] Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*
[4] Or, *vultures*
[5] Or, *Do me justice of*: and so in ver. 5, 7, 8.
[6] Gr. *bruise.*
[7] Gr. *the judge of unrighteousness.*
[8] Or, *the faith*
[9] Gr. *the rest.*

33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ **σῶσαι**[30]
ἀπολέσει αὐτήν· **καὶ ὃς ἐὰν**[31] ἀπολέσῃ **αὐ-**
34 **τὴν**[32] ζωογονήσει αὐτήν. λέγω ὑμῖν, ταύτῃ
τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς
παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.
35 **δύο ἔσονται**[33] ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ *
μία παραληφθήσεται, **καὶ ἡ**[34] ἑτέρα ἀφε-
36 θήσεται. [35]**δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς**
παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.
37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, Κύ-
ριε; ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ
συναχθήσονται οἱ ἀετοί[36].

18 Ἔλεγε δὲ **καὶ**[1] παραβολὴν αὐτοῖς πρὸς τὸ
δεῖν πάντοτε προσεύχεσθαι[2], καὶ μὴ **ἐκκα-**
2 **κεῖν**[3], λέγων, Κριτής τις ἦν ἔν τινι πόλει,
τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ
3 ἐντρεπόμενος· χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ,
καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, Ἐκδίκησόν
4 με ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ **ἠθέ-**
λησεν[4] ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν
ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, **καὶ**
5 **ἄνθρωπον οὐκ**[5] ἐντρέπομαι· διά γε τὸ παρέ-
χειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω
αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ
6 με. εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κρι-
7 τὴς τῆς ἀδικίας λέγει. ὁ δὲ Θεὸς οὐ μὴ
ποιήσει[6] τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ
τῶν βοώντων **πρὸς αὐτὸν**[7] ἡμέρας καὶ νυκτός,
8 καὶ **μακροθυμῶν**[8] ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι
ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν
ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν
πίστιν ἐπὶ τῆς γῆς;

9 Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας
ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθε-
νοῦντας τοὺς λοιπούς, τὴν παραβολὴν ταύ-
10 την· Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν
προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτε-
11 ρος τελώνης. ὁ Φαρισαῖος σταθεὶς **πρὸς**
ἑαυτὸν ταῦτα[9] προσηύχετο, Ὁ Θεός, εὐχα-
ριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν
ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς
12 οὗτος ὁ τελώνης. νηστεύω δὶς τοῦ σαββάτου,
13 ἀποδεκατῶ πάντα ὅσα κτῶμαι. **καὶ ὁ**[10] τελώ-
νης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς

30 περιποιήσασθαι
31 ὃς δ' ἂν
32 *om.* αὐτὴν
33 ἔσονται δύο
34 ἡ δὲ
35 *om. ver.* 36 *text, not marg.*
36 καὶ οἱ ἀετοὶ ἐπισυναχθήσονται
1 *om.* καὶ
2 *add* αὐτούς
3 ἐγκακεῖν
4 ἤθελεν
5 οὐδὲ ἄνθρωπον
6 ποιήσῃ
7 αὐτῷ
8 μακροθυμεῖ
9 ταῦτα πρὸς ἑαυτὸν
10 ὁ δὲ

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eyes unto heaven: but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: *For every one that exalteth himself, shall be abased: and he that humbleth himself, shall be exalted.

* Matt. 23. 12.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 *And a certain ruler asked him, saying, Good master, what shall I do to inherit eternal life?

* Matt. 19. 16.

19 And Jesus said unto him, Why callest thou me good? None is good save one, *that is* God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me.

23 And when he heard this, he was very sorrowful, for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it, said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 *Then Peter said, Lo, we have left all, and followed thee.

* Matt. 19. 27.

29 And he said unto them, Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

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eyes unto heaven, but smote his
breast, saying, God, [1] be merciful
14 to me [2] a sinner. I say unto
you, This man went down to
his house justified rather than
the other: for every one that exalteth
himself shall be humbled;
but he that humbleth himself
shall be exalted.
15 And they brought unto him
also their babes, that he should
touch them: but when the disciples
saw it, they rebuked them.
16 But Jesus called them unto him,
saying, Suffer the little children
to come unto me, and forbid them
not: for of such is the kingdom
17 of God. Verily I say unto you,
Whosoever shall not receive the
kingdom of God as a little child,
he shall in no wise enter therein.
18 And a certain ruler asked him,
saying, Good [3] Master, what shall
19 I do to inherit eternal life? And
Jesus said unto him, Why callest
thou me good? none is good,
20 save one, *even* God. Thou knowest
the commandments, Do not
commit adultery, Do not kill,
Do not steal, Do not bear false
witness, Honour thy father and
21 mother. And he said, All these
things have I observed from my
22 youth up. And when Jesus heard
it, he said unto him, One thing
thou lackest yet: sell all that
thou hast, and distribute unto
the poor, and thou shalt have
treasure in heaven: and come,
23 follow me. But when he heard
these things, he became exceeding
sorrowful; for he was very rich.
24 And Jesus seeing him said, How
hardly shall they that have riches
enter into the kingdom of God!
25 For it is easier for a camel to enter
in through a needle's eye, than
for a rich man to enter into the
26 kingdom of God. And they that
heard it said, Then who can be
27 saved? But he said, The things
which are impossible with men
28 are possible with God. And Peter
said, Lo, we have left [4] our
29 own, and followed thee. And
he said unto them, Verily I
say unto you, There is no man
that hath left house, or wife, or
brethren, or parents, or children,
for the kingdom of God's sake,

[1] Or, *be propitiated*

[2] Or, *the sinner*

[3] Or, *Teacher*

[4] Or, *our own* homes

ὀφθαλμοὺς **εἰς τὸν οὐρανὸν ἐπᾶραι**[11], ἀλλ'
ἔτυπτεν **εἰς**[12] τὸ στῆθος αὐτοῦ, λέγων, Ὁ
14 Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω
ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν
οἶκον αὐτοῦ ἢ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυ-
τὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν
ὑψωθήσεται.
15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα
αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ **ἐπετί-**
16 **μησαν**[13] αὐτοῖς. ὁ δὲ Ἰησοῦς **προσκαλε-**
σάμενος αὐτὰ εἶπεν[14], Ἄφετε τὰ παιδία
ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά·
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ
17 Θεοῦ. ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται
τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ
εἰσέλθῃ εἰς αὐτήν.
18 Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων,
Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον
19 κληρονομήσω; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί
με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ
20 εἷς, ὁ Θεός. τὰς ἐντολὰς οἶδας, Μὴ μοι-
χεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευ-
δομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ
21 τὴν μητέρα **σου**[15]. ὁ δὲ εἶπε, Ταῦτα πάντα
22 ἐφυλαξάμην ἐκ νεότητός μου. ἀκούσας δὲ
ταῦτα[16] ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἕν σοι
λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ
διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν **οὐ-**
23 **ρανῷ**[17]· καὶ δεῦρο, ἀκολούθει μοι. ὁ δὲ
ἀκούσας ταῦτα περίλυπος **ἐγένετο**[18]· ἦν
24 γὰρ πλούσιος σφόδρα. ἰδὼν δὲ αὐτὸν ὁ
Ἰησοῦς **περίλυπον γενόμενον**[19] εἶπε, Πῶς
δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύ-
25 σονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. εὐκο-
πώτερον γάρ ἐστι κάμηλον διὰ **τρυμαλιᾶς**
ῥαφίδος[20] εἰσελθεῖν, ἢ πλούσιον εἰς τὴν
26 βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. εἶπον δὲ
οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι;
27 ὁ δὲ εἶπε, Τὰ ἀδύνατα παρὰ ἀνθρώποις
28 δυνατά ἐστι παρὰ τῷ Θεῷ. εἶπε δὲ ὁ
Πέτρος, Ἰδού, ἡμεῖς **ἀφήκαμεν πάντα, καὶ**[21]
29 ἠκολουθήσαμέν σοι. ὁ δὲ εἶπεν αὐτοῖς,
Ἀμὴν λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν
οἰκίαν, ἢ **γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα**[22],
ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ,

[11] ἐπᾶραι εἰς τὸν οὐρανόν
[12] (om. ν) om. εἰς
[13] ἐπετίμων
[14] προσεκαλέσατο αὐτὰ λέγων
[15] om. σου
[16] om. ταῦτα
[17] τοῖς οὐρανοῖς
[18] ἐγενήθη
[19] om. περίλυπον γενόμενον
[20] τρήματος βελόνης
[21] ἀφέντες τὰ ἴδια
[22] γυναῖκα, ἢ ἀδελφούς, ἢ γονεῖς

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30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

* Matt. 20. 17.

31 ¶ * Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the son of man, shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death, and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

* Matt. 20. 29.

35 ¶ * And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side, begging,

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus thou son of David, have mercy on me.

39 And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight, thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

19 And *Jesus* entered, and passed through Jericho.

2 And behold, there was a man named Zacchæus, which was the chief among the Publicans, and he was rich.

3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up

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30 who shall not receive mani-
fold more in this time, and
in the [1]world to come eternal
life.
31 And he took unto him the
twelve, and said unto them,
Behold, we go up to Jeru-
salem, and all the things that
are written [2]by the prophets
shall be accomplished unto the
32 Son of man. For he shall
be delivered up unto the Gen-
tiles, and shall be mocked, and
shamefully entreated, and spit
33 upon: and they shall scourge
and kill him: and the third
34 day he shall rise again. And
they understood none of these
things; and this saying was
hid from them, and they per-
ceived not the things that were
said.
35 And it came to pass, as he
drew nigh unto Jericho, a cer-
tain blind man sat by the way
36 side begging: and hearing a
multitude going by, he inquired
37 what this meant. And they
told him, that Jesus of Nazareth
38 passeth by. And he cried, say-
ing, Jesus, thou son of David,
39 have mercy on me. And they
that went before rebuked him,
that he should hold his peace:
but he cried out the more a
great deal, Thou son of David,
40 have mercy on me. And Jesus
stood, and commanded him to
be brought unto him: and when
he was come near, he asked
41 him, What wilt thou that I
should do unto thee? And he
said, Lord, that I may receive
42 my sight. And Jesus said un-
to him, Receive thy sight: thy
faith hath [3]made thee whole.
43 And immediately he received
his sight, and followed him,
glorifying God: and all the peo-
ple, when they saw it, gave
praise unto God.
19 And he entered and was pass-
2 ing through Jericho. And behold,
a man called by name Zacchæus;
and he was a chief publican, and
3 he was rich. And he sought to
see Jesus who he was; and could
not for the crowd, because he
4 was little of stature. And he
ran on before, and climbed up

[1] Or, *age*

[2] Or, *through*

[3] Or, *saved thee*

30 ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ
καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
ζωὴν αἰώνιον.
31 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς
αὐτούς, Ἰδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα,
καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ
32 τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. πα-
ραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθή-
σεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται,
33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ
34 τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. καὶ αὐτοὶ
οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο
κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον
τὰ λεγόμενα.
35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱε-
ριχώ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν
36 προσαιτῶν· ἀκούσας δὲ ὄχλου διαπορευο-
37 μένου, ἐπυνθάνετο τί εἴη τοῦτο. ἀπήγγειλαν
δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχε-
38 ται. καὶ ἐβόησε, λέγων, Ἰησοῦ, υἱὲ Δαβίδ,
39 ἐλέησόν με. καὶ οἱ προάγοντες ἐπετίμων
αὐτῷ ἵνα **σιωπήσῃ**[23]· αὐτὸς δὲ πολλῷ μᾶλ- [23] *σιγήσῃ*
40 λον ἔκραζεν, Υἱὲ Δαβίδ, ἐλέησόν με. στα-
θεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι
πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώ-
41 τησεν αὐτόν, **λέγων**[24], Τί σοι θέλεις ποι- [24] *om.* λέγων,
ήσω; ὁ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω.
42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ
43 πίστις σου σέσωκέ σε. καὶ παραχρῆμα
ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ, δοξάζων
τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν
αἶνον τῷ Θεῷ.
19 Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ. καὶ
2 ἰδού, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ
αὐτὸς ἦν ἀρχιτελώνης, καὶ **οὗτος ἦν**[1] πλούσιος. [1] *αὐτὸς*
3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ
ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μι-
4 κρὸς ἦν. καὶ προδραμὼν[2] ἔμπροσθεν ἀνέβη [2] *add εἰς τὸ*

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into a sycomore tree to see him, for he was to pass that way.

5 And when Jesus came to the place, he looked up and saw him, and said unto him, Zacchæus, make haste, and come down, for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham.

* Matt. 18. 11.

10 *For the son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

* Matt. 25. 14.

12 *He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ‖pounds, and said unto them, Occupy till I come.

‖ *Mina, here translated a pound, is twelve ounces and an half, which according to five shillings the ounce, is three pounds two shillings six pence.*

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord,

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into a sycomore tree to see him:
for he was to pass that way.
5 And when Jesus came to the
place, he looked up, and said
unto him, Zacchæus, make haste,
and come down; for to-day I
6 must abide at thy house. And
he made haste, and came down,
7 and received him joyfully. And
when they saw it, they all murmured,
saying, He is gone in to
lodge with a man that is a sinner.
8 And Zacchæus stood, and said
unto the Lord, Behold, Lord,
the half of my goods I give to
the poor; and if I have wrongfully
exacted aught of any man,
9 I restore fourfold. And Jesus
said unto him, To-day is salvation
come to this house, forasmuch
as he also is a son of
10 Abraham. For the Son of man
came to seek and to save that
which was lost.
11 And as they heard these things,
he added and spake a parable,
because he was nigh to Jerusalem,
and *because* they supposed
that the kingdom of God was
12 immediately to appear. He said
therefore, A certain nobleman
went into a far country, to receive
for himself a kingdom, and
13 to return. And he called ten
[1]servants of his, and gave them
ten [2]pounds, and said unto them,
Trade ye *herewith* till I come.
14 But his citizens hated him, and
sent an ambassage after him,
saying, We will not that this
15 man reign over us. And it came
to pass, when he was come back
again, having received the kingdom,
that he commanded these
[1]servants, unto whom he had
given the money, to be called to
him, that he might know what
16 they had gained by trading. And
the first came before him, saying,
Lord, thy pound hath made ten
17 pounds more. And he said unto
him, Well done, thou good [3]servant:
because thou wast found
faithful in a very little, have thou
18 authority over ten cities. And
the second came, saying, Thy
pound, Lord, hath made five
19 pounds. And he said unto him
also, Be thou also over five cities.
20 And [4]another came, saying, Lord,

[1] Gr. *bond-servants.*

[2] *Mina,* here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.

[3] Gr. *bond-servant.*

[4] Gr. *the other.*

ἐπὶ συκομωραίαν ἵνα ἴδῃ αὐτόν· ὅτι **δι'**[3] ἐκεί-
5 νης ἤμελλε διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ
τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς **εἶδεν αὐτόν,**
καὶ[4] εἶπε πρὸς αὐτόν, Ζακχαῖε, σπεύσας
κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ
6 με μεῖναι. καὶ σπεύσας κατέβη, καὶ ὑπε-
7 δέξατο αὐτὸν χαίρων. καὶ ἰδόντες **ἅπαντες**[5]
διεγόγγυζον, λέγοντες ὅτι Παρὰ ἁμαρτωλῷ
8 ἀνδρὶ εἰσῆλθε καταλῦσαι. σταθεὶς δὲ Ζακ-
χαῖος εἶπε πρὸς τὸν Κύριον, Ἰδού, τὰ ἡμίση
τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς
πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα,
9 ἀποδίδωμι τετραπλοῦν. εἶπε δὲ πρὸς αὐ-
τὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ
τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ
10 ἐστιν. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι
καὶ σῶσαι τὸ ἀπολωλός.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε
παραβολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερου-
σαλήμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα
μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.
12 εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς ἐπορεύθη
εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν,
13 καὶ ὑποστρέψαι. καλέσας δὲ δέκα δούλους
ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε
πρὸς αὐτούς, Πραγματεύσασθε ἕως ἔρχομαι.
14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέ-
στειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες,
Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.
15 καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λα-
βόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι
αὐτῷ τοὺς δούλους τούτους, οἷς **ἔδωκε**[6] τὸ
ἀργύριον, ἵνα γνῷ **τίς τί διεπραγματεύ-**
16 **σατο**[7]. παρεγένετο δὲ ὁ πρῶτος, λέγων,
Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς.
17 καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν
ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων
18 ἐπάνω δέκα πόλεων. καὶ ἦλθεν ὁ δεύτερος,
λέγων, **Κύριε, ἡ μνᾶ σου**[8] ἐποίησε πέντε
19 μνᾶς. εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω
20 πέντε πόλεων. καὶ[9] ἕτερος ἦλθε, λέγων, Κύριε,

[3] *om.* δι'
[4] *om.* εἶδεν αὐτόν, καὶ
[5] πάντες
[6] δεδώκει
[7] τί διεπραγματεύσαντο
[8] ἡ μνᾶ σου, Κύριε,
[9] *add* ὁ

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behold, here is thy pound which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 And they said unto him, Lord, he hath ten pounds.

* Matt. 13. 12.

26 For I say unto you, * That unto every one which hath, shall be given, and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

* Matt. 21. 1.

29 * And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you, in the which at your entering ye shall find a Colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? Thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the Colt, the owners thereof said unto them, Why loose ye the Colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the Colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

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behold, *here is* thy pound, which
21 I kept laid up in a napkin: for
I feared thee, because thou art
an austere man: thou takest
up that thou layedst not down,
and reapest that thou didst
22 not sow. He saith unto him,
Out of thine own mouth will
I judge thee, thou wicked [1]ser- 1 Gr. *bond-servant.*
vant. Thou knewest that I
am an austere man, taking up
that I laid not down, and reap-
23 ing that I did not sow; then
wherefore gavest thou not my
money into the bank, and [2]I 2 Or, *I should have gone and required*
at my coming should have re-
24 quired it with interest? And he
said unto them that stood by,
Take away from him the pound,
and give it unto him that hath
25 the ten pounds. And they said
unto him, Lord, he hath ten
26 pounds. I say unto you, that
unto every one that hath shall
be given; but from him that
hath not, even that which he
hath shall be taken away from
27 him. Howbeit these mine ene-
mies, which would not that I
should reign over them, bring
hither, and slay them before me.
28 And when he had thus spoken,
he went on before, going up to
Jerusalem.
29 And it came to pass, when he
drew nigh unto Bethphage and
Bethany, at the mount that is
called *the mount* of Olives, he
30 sent two of the disciples, say-
ing, Go your way into the village
over against *you*; in the which
as ye enter ye shall find a colt
tied, whereon no man ever yet
sat: loose him, and bring him.
31 And if any one ask you, Why
do ye loose him? thus shall ye
say, The Lord hath need of
32 him. And they that were sent
went away, and found even
as he had said unto them.
33 And as they were loosing the
colt, the owners thereof said
unto them, Why loose ye the
34 colt? And they said, The Lord
35 hath need of him. And they
brought him to Jesus: and they
threw their garments upon the
colt, and set Jesus thereon.
36 And as he went, they spread
their garments in the way.

ἰδού, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν
21 σουδαρίῳ· ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος
αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις
22 ὃ οὐκ ἔσπειρας. λέγει **δὲ**[10] αὐτῷ, Ἐκ τοῦ
στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ᾔδεις
ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ
23 οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα· καὶ
διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ **τὴν**[11]
τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν
24 ἔπραξα αὐτό; καὶ τοῖς παρεστῶσιν εἶπεν,
Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ
25 τὰς δέκα μνᾶς ἔχοντι. καὶ εἶπον αὐτῷ,
26 Κύριε, ἔχει δέκα μνᾶς. λέγω **γὰρ**[12] ὑμῖν,
ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ
μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐ-
27 τοῦ. πλὴν τοὺς ἐχθρούς μου **ἐκείνους**[13],
τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐ-
τούς, ἀγάγετε ὧδε, καὶ κατασφάξατε[14] ἔμπρο-
σθέν μου.
28 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν,
ἀναβαίνων εἰς Ἱεροσόλυμα.
29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ
Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν,
30 ἀπέστειλε δύο τῶν μαθητῶν **αὐτοῦ**[15], εἰπών,
Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπο-
ρευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν
οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες
31 αὐτὸν ἀγάγετε. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διατί
λύετε; οὕτως ἐρεῖτε **αὐτῷ**[16] ὅτι Ὁ Κύριος αὐ-
32 τοῦ χρείαν ἔχει. ἀπελθόντες δὲ οἱ ἀπεσταλ-
33 μένοι εὗρον καθὼς εἶπεν αὐτοῖς. λυόντων δὲ
αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς
34 αὐτούς, Τί λύετε τὸν πῶλον; οἱ δὲ εἶπον,
35 [17]Ὁ Κύριος αὐτοῦ χρείαν ἔχει. καὶ ἤγαγον
αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιρρίψαντες
ἑαυτῶν[18] τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβί-
36 βασαν τὸν Ἰησοῦν. πορευομένου δὲ αὐτοῦ,
ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

[10] *om.* δὲ
[11] *om.* τὴν
[12] *om.* γὰρ
[13] τούτους
[14] *add* αὐτοὺς
[15] *om.* αὐτοῦ
[16] *om.* αὐτῷ
[17] (*om.* ,) ὅτι
[18] αὐτῶν

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37 And when he was come nigh even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed be the King that cometh in the Name of the Lord, peace in heaven, and glory in the Highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

* Matt. 21. 12.

45 *And he went into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the Temple. But the chief Priests and the Scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people ‖ were very attentive to hear him.

‖ *Or, hanged on him.*

* Matt. 21. 23.

20 And *it came to pass, that on one of those days, as he taught the people in the Temple, and preached the Gospel, the chief Priests and the Scribes came upon him, with the Elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

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37 And as he was now drawing
nigh, *even* at the descent of
the mount of Olives, the whole
multitude of the disciples be-
gan to rejoice and praise God
with a loud voice for all the
[1]mighty works which they had
38 seen; saying, Blessed *is* the
King that cometh in the name
of the Lord: peace in heaven,
39 and glory in the highest. And
some of the Pharisees from
the multitude said unto him,
[2]Master, rebuke thy disciples.
40 And he answered and said, I
tell you that, if these shall hold
their peace, the stones will cry
out.
41 And when he drew nigh, he
saw the city and wept over it,
42 saying, [3]If thou hadst known in
this day, even thou, the things
which belong unto peace! but
now they are hid from thine
43 eyes. For the days shall come
upon thee, when thine enemies
shall cast up a [4]bank about thee,
and compass thee round, and
44 keep thee in on every side, and
shall dash thee to the ground,
and thy children within thee;
and they shall not leave in thee
one stone upon another; because
thou knewest not the time of
thy visitation.
45 And he entered into the tem-
ple, and began to cast out them
46 that sold, saying unto them, It
is written, And my house shall
be a house of prayer: but ye
have made it a den of rob-
bers.
47 And he was teaching daily
in the temple. But the chief
priests and the scribes and the
principal men of the people
48 sought to destroy him: and
they could not find what they
might do; for the people all
hung upon him, listening.

20 And it came to pass, on one
of the days, as he was teaching
the people in the temple, and
preaching the gospel, there came
upon him the chief priests and
2 the scribes with the elders; and
they spake, saying unto him, Tell
us: By what authority doest
thou these things? or who is
he that gave thee this authority?

[1] Gr. *powers.*

[2] Or, *Teacher*

[3] Or, *O that thou hadst known*

[4] Gr. *palisade.*

37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει
τοῦ ὄρους τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ
πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν
Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον
38 δυνάμεων, λέγοντες, Εὐλογημένος ὁ ἐρχό-
μενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη
39 ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις. καί τινες
τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς
αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς
40 σου. καὶ ἀποκριθεὶς εἶπεν **αὐτοῖς**[19], Λέγω
ὑμῖν ὅτι, ἐὰν οὗτοι **σιωπήσωσιν**[20], οἱ λίθοι
κεκράξονται[21].
41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν
42 ἐπ' αὐτῇ, λέγων ὅτι Εἰ ἔγνως **καὶ σύ**[22], **καί
γε**[23] ἐν τῇ ἡμέρᾳ **σου**[24] ταύτῃ[25], τὰ πρὸς
εἰρήνην **σου**[26]· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν
43 σου. ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ, καὶ περι-
βαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ
περικυκλώσουσί σε, καὶ συνέξουσί σε πάν-
44 τοθεν, καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου
ἐν σοί, καὶ οὐκ ἀφήσουσιν **ἐν σοὶ λίθον ἐπὶ
λίθῳ**[27]· ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς
ἐπισκοπῆς σου.
45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλ-
λειν τοὺς πωλοῦντας **ἐν αὐτῷ καὶ ἀγορά-
46 ζοντας**[28], λέγων αὐτοῖς, Γέγραπται, **Ὁ οἶκός
μου οἶκος προσευχῆς ἐστίν**[29]· ὑμεῖς δὲ αὐτὸν
ἐποιήσατε σπήλαιον λῃστῶν.
47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ
ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζή-
τουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ
48 λαοῦ· καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ
λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν **ἐκείνων**[1],
διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ
καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιε-
ρεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέ-
2 ροις, καὶ εἶπον **πρὸς αὐτόν, λέγοντες**[2], Εἰπὲ
ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς
ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

[19] *om.* (ν) αὐτοῖς
[20] σιωπήσουσιν
[21] κράξουσι
[22] *om.* καὶ σύ
[23] *om.* καί γε
[24] *om.* σου
[25] *add* καὶ σύ
[26] *om.* σου
[27] λίθον ἐπὶ λίθον ἐν σοί
[28] *om.* ἐν αὐτῷ καὶ ἀγοράζοντας
[29] Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς
[1] *om.* ἐκείνων
[2] , λέγοντες πρὸς αὐτόν

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3 And he answered, and said unto them, I will also ask you one thing, and answer me.

4 The Baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not?

6 But and if we say, Of men, all the people will stone us: for they be persuaded that John was a Prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: *A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

* Matt. 21. 33.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent the third, and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, *The stone which the builders rejected, the same is become the head of the corner?

* Ps. 118. 22.

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

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3 And he answered and said unto
them, I also will ask you a [1]ques-
4 tion; and tell me: The baptism
of John, was it from heaven, or
5 from men? And they reasoned
with themselves, saying, If we
shall say, From heaven; he will
say, Why did ye not believe him?
6 But if we shall say, From men;
all the people will stone us: for
they be persuaded that John was
7 a prophet. And they answered,
that they knew not whence *it*
8 *was*. And Jesus said unto them,
Neither tell I you by what authority I do these things.
9 And he began to speak unto
the people this parable: A man
planted a vineyard, and let it
out to husbandmen, and went
into another country for a long
10 time. And at the season he sent
unto the husbandmen a [2]servant,
that they should give him of the
fruit of the vineyard: but the
husbandmen beat him, and sent
11 him away empty. And he sent
yet another [2]servant: and him
also they beat, and handled him
shamefully, and sent him away
12 empty. And he sent yet a third:
and him also they wounded, and
13 cast him forth. And the lord of
the vineyard said, What shall I
do? I will send my beloved son:
it may be they will reverence
14 him. But when the husbandmen
saw him, they reasoned one with
another, saying, This is the heir:
let us kill him, that the inherit-
15 ance may be ours. And they
cast him forth out of the vineyard, and killed him. What
therefore will the lord of the
16 vineyard do unto them? He
will come and destroy these husbandmen, and will give the vineyard unto others. And when
they heard it, they said, [3]God
17 forbid. But he looked upon
them, and said, What then is
this that is written,

The stone which the builders rejected,
The same was made the head of the corner?

18 Every one that falleth on that
stone shall be broken to pieces;
but on whomsoever it shall fall,
it will scatter him as dust.

[1] Gr. *word.*

[2] Gr. *bond-servant.*

[3] Gr. *Be it not so.*

3 ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς, Ἐρωτήσω
4 ὑμᾶς κἀγὼ **ἕνα**[3] λόγον, καὶ εἴπατέ μοι· Τὸ [3] *om.* ἕνα
βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ
5 ἀνθρώπων; οἱ δὲ συνελογίσαντο πρὸς ἑαυ-
τούς, λέγοντες ὅτι Ἐὰν εἴπωμεν, Ἐξ οὐ-
ρανοῦ, ἐρεῖ, Διατί **οὖν**[4] οὐκ ἐπιστεύσατε [4] *om.* οὖν
6 αὐτῷ; ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, **πᾶς**
ὁ λαὸς[5] καταλιθάσει ἡμᾶς· πεπεισμένος γάρ [5] ὁ λαὸς ἅπας
7 ἐστιν Ἰωάννην προφήτην εἶναι. καὶ ἀπεκρί-
8 θησαν μὴ εἰδέναι πόθεν. καὶ ὁ Ἰησοῦς εἶπεν
αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιῶ.
9 Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν πα-
ραβολὴν ταύτην· Ἄνθρωπός **τις**[6] ἐφύτευσεν [6] (-ος) *om.* τις
ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ
10 ἀπεδήμησε χρόνους ἱκανούς· καὶ **ἐν**[7] καιρῷ [7] *om.* ἐν
ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα
ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος **δῶσιν**[8] αὐτῷ· [8] δώσουσιν
οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν
11 κενόν. καὶ προσέθετο πέμψαι ἕτερον δοῦ-
λον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμά-
12 σαντες ἐξαπέστειλαν κενόν. καὶ προσέθετο
πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματί-
13 σαντες ἐξέβαλον. εἶπε δὲ ὁ κύριος τοῦ
ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν
μου τὸν ἀγαπητόν· ἴσως τοῦτον **ἰδόντες**[9] [9] *om.* ἰδόντες
14 ἐντραπήσονται. ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ
διελογίζοντο πρὸς **ἑαυτούς**[10], λέγοντες, Οὗ- [10] ἀλλήλους
τός ἐστιν ὁ κληρονόμος· **δεῦτε,**[11] ἀποκτείνω- [11] *om.* δεῦτε,
μεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.
15 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος,
ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος
16 τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει
τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπε-
λῶνα ἄλλοις. ἀκούσαντες δὲ εἶπον, Μὴ
17 γένοιτο. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, Τί
οὖν ἐστι τὸ γεγραμμένον τοῦτο, Λίθον ὃν
ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγε-
18 νήθη εἰς κεφαλὴν γωνίας; πᾶς ὁ πεσὼν ἐπ'
ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ'
ἂν πέσῃ, λικμήσει αὐτόν.

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19 ¶ And the chief Priests and the Scribes the same hour sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, *Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God ‖truly.

* Matt. 22. 16.

‖ *Or, of a truth.*

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a ‖penny: whose image and superscription hath it? They answered, and said, Cæsar's.

‖ *See Matt.* 18. 28.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

27 ¶ *Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

* Matt. 22. 23.

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren, and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her, and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the

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19 And the scribes and the chief
priests sought to lay hands
on him in that very hour; and
they feared the people: for
they perceived that he spake
20 this parable against them. And
they watched him, and sent
forth spies, which feigned themselves
to be righteous, that
they might take hold of his
speech, so as to deliver him
up to the rule and to the au-
21 thority of the governor. And
they asked him, saying, [1]Mas- [1] Or, *Teacher*
ter, we know that thou sayest
and teachest rightly, and ac-
ceptest not the person *of any*,
but of a truth teachest the
22 way of God: Is it lawful
for us to give tribute unto
23 Cæsar, or not? But he per-
ceived their craftiness, and said
24 unto them, Shew me a [2]penny. [2] See marginal note on Matt. xviii. 28.
Whose image and superscrip-
tion hath it? And they said,
25 Cæsar's. And he said unto
them, Then render unto Cæ-
sar the things that are Cæsar's,
and unto God the things that
26 are God's. And they were not
able to take hold of the saying
before the people: and they
marvelled at his answer, and
held their peace.
27 And there came to him cer-
tain of the Sadducees, they
which say that there is no re-
surrection; and they asked
28 him, saying, [1]Master, Moses
wrote unto us, that if a man's
brother die, having a wife,
and he be childless, his bro-
ther should take the wife, and
raise up seed unto his brother.
29 There were therefore seven
brethren: and the first took
a wife, and died childless;
30 and the second; and the third
31 took her; and likewise the
seven also left no children, and
32 died. Afterward the woman
33 also died. In the resurrec-
tion therefore whose wife of
them shall she be? for the
34 seven had her to wife. And
Jesus said unto them, The sons
of this [3]world marry, and are [3] Or, *age*
35 given in marriage: but they
that are accounted worthy to
attain to that [3]world, and the

19 Καὶ ἐζήτησαν οἱ **ἀρχιερεῖς καὶ οἱ γραμ-**
ματεῖς[12] ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν
αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν·
ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παρα-
20 βολὴν ταύτην εἶπε. καὶ παρατηρήσαντες
ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυ-
τοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ
λόγου, **εἰς τὸ**[13] παραδοῦναι αὐτὸν τῇ ἀρχῇ
21 καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. καὶ ἐπηρώ-
τησαν αὐτόν, λέγοντες, Διδάσκαλε, οἴδαμεν
ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμ-
βάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν
22 ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστιν **ἡμῖν**[14]
23 Καίσαρι φόρον δοῦναι, ἢ οὔ; κατανοήσας
δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς,
24 **Τί με πειράζετε;**[15] **ἐπιδείξατέ**[16] μοι δη-
νάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;
25 **ἀποκριθέντες**[17] δὲ εἶπον, Καίσαρος. ὁ δὲ
εἶπεν αὐτοῖς, **Ἀπόδοτε τοίνυν**[18] τὰ Καίσαρος
26 Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ οὐκ
ἴσχυσαν ἐπιλαβέσθαι **αὐτοῦ**[19] ῥήματος ἐναν-
τίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀπο-
κρίσει αὐτοῦ, ἐσίγησαν.
27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ
ἀντιλέγοντες[20] ἀνάστασιν μὴ εἶναι, ἐπηρώτη-
28 σαν αὐτόν, λέγοντες, Διδάσκαλε, Μωσῆς ἔγρα-
ψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων
γυναῖκα, καὶ οὗτος ἄτεκνος **ἀποθάνῃ**[21], ἵνα
λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξα-
29 ναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ
οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν
30 γυναῖκα ἀπέθανεν ἄτεκνος· καὶ **ἔλαβεν**[22] ὁ
δεύτερος **τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν**
31 **ἄτεκνος**[23]. καὶ ὁ τρίτος ἔλαβεν αὐτήν.
ὡσαύτως δὲ καὶ οἱ ἑπτά· **καὶ***[24] οὐ κατέ-
32 λιπον τέκνα, καὶ ἀπέθανον. ὕστερον* **πάν-**
33 **των**[25] ἀπέθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστά-
σει, τίνος αὐτῶν **γίνεται**[26] γυνή; οἱ γὰρ ἑπτὰ
34 ἔσχον αὐτὴν γυναῖκα. καὶ **ἀποκριθεὶς**[27] εἶπεν
αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου
35 γαμοῦσι καὶ **ἐκγαμίσκονται**[28]· οἱ δὲ κατα-
ξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς

[12] γραμματεῖς καὶ οἱ ἀρχιερεῖς
[13] ὥστε
[14] ἡμᾶς
[15] om. Τί με πειράζετε;
[16] Δείξατέ
[17] οἱ
[18] Τοίνυν ἀπόδοτε
[19] τοῦ
[20] λέγοντες
[21] ᾖ
[22] om. ἔλαβεν
[23] om. τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος
[24] om. · καὶ
[25] om. πάντων
[26] ἔσται
[27] om. ἀποκριθεὶς
[28] γαμίσκονται

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resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are equal unto the Angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, *even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

* Ex. 3. 6.

38 For he is not a God of the dead, but of the living; for all live unto him.

39 ¶ Then certain of the Scribes answering, said, Master, Thou hast well said.

40 And after that, they durst not ask him any question at all.

41 And he said unto them, *How say they that Christ is David's son?

* Matt. 22. 42.

42 And David himself saith in the book of Psalms, The Lord said to my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 *Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the Synagogues, and the chief rooms at feasts:

* Matt. 23. 5.

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

21 And he looked up, *and saw the rich men casting their gifts into the treasury.

* Mark 12. 41.

2 And he saw also a certain poor widow, casting in thither two ‖ mites.

‖ *See Mark* 12. 42.

3 And he said, Of a truth, I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.

5 ¶ *And as some spake of the Temple, how it was adorned with goodly stones, and gifts, he said,

* Matt. 24. 1.

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

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resurrection from the dead, nei-
ther marry, nor are given in mar-
36 riage: for neither can they die
any more: for they are equal
unto the angels; and are sons of
God, being sons of the resurrec-
37 tion. But that the dead are
raised, even Moses shewed, in
the place concerning the Bush,
when he calleth the Lord the God
of Abraham, and the God of
Isaac, and the God of Jacob.
38 Now he is not the God of the
dead, but of the living: for all
39 live unto him. And certain of
the scribes answering said, [1]Mas-
40 ter, thou hast well said. For
they durst not any more ask him
any question.
41 And he said unto them, How
say they that the Christ is Da-
42 vid's son? For David himself
saith in the book of Psalms,
The Lord said unto my Lord,
Sit thou on my right hand,
43 Till I make thine enemies the
footstool of thy feet.
44 David therefore calleth him Lord,
and how is he his son?
45 And in the hearing of all the
people he said unto his disciples,
46 Beware of the scribes, which
desire to walk in long robes, and
love salutations in the market-
places, and chief seats in the
synagogues, and chief places at
47 feasts; which devour widows'
houses, and for a pretence make
long prayers: these shall receive
greater condemnation.

[1] Or, *Teacher*

21 And he looked up, [2]and saw
the rich men that were casting
their gifts into the treasury.
2 And he saw a certain poor widow
casting in thither two mites.
3 And he said, Of a truth I say
unto you, This poor widow cast
4 in more than they all: for all
these did of their superfluity cast
in unto the gifts: but she of her
want did cast in all the living
that she had.
5 And as some spake of the
temple, how it was adorned with
goodly stones and offerings, he
6 said, As for these things which
ye behold, the days will come, in
which there shall not be left
here one stone upon another,
that shall not be thrown down.

[2] Or, *and saw them that... treasury, and they were rich.*

ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν
36 οὔτε **ἐκγαμίσκονται**[29]· **οὔτε**[30] γὰρ ἀποθανεῖν
ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι, καὶ υἱοί
εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.
37 ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωσῆς ἐμή-
νυσεν ἐπὶ τῆς βάτου[31], ὡς λέγει Κύριον τὸν
Θεὸν Ἀβραὰμ καὶ **τὸν**[32] Θεὸν Ἰσαὰκ καὶ
38 **τὸν**[32] Θεὸν Ἰακώβ. Θεὸς δὲ οὐκ ἔστι νεκρῶν,
39 ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. ἀπο-
κριθέντες δέ τινες τῶν γραμματέων εἶπον,
40 Διδάσκαλε, καλῶς εἶπας. Οὐκέτι **δὲ**[33] ἐτόλμων
ἐπερωτᾷν αὐτὸν οὐδέν.
41 Εἶπε δὲ πρὸς αὐτούς, Πῶς λέγουσι τὸν
42 Χριστὸν υἱὸν Δαβὶδ εἶναι; **καὶ αὐτὸς**[34] Δα-
βὶδ λέγει ἐν βίβλῳ ψαλμῶν, Εἶπεν ὁ Κύριος
43 τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν
θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
44 σου. Δαβὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ
πῶς υἱὸς αὐτοῦ ἐστιν;
45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς
46 μαθηταῖς αὐτοῦ, Προσέχετε ἀπὸ τῶν γραμ-
ματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς,
καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,
καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ
47 πρωτοκλισίας ἐν τοῖς δείπνοις· οἳ κατε-
σθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει
μακρὰ προσεύχονται. οὗτοι λήψονται πε-
ρισσότερον κρίμα.
21 Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας **τὰ
δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον**[1] πλου-
2 σίους· εἶδε δὲ **καί**[2] τινα χήραν πενιχρὰν
3 βάλλουσαν ἐκεῖ δύο λεπτά, καὶ εἶπεν, Ἀλη-
θῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη
4 πλεῖον πάντων ἔβαλεν· **ἅπαντες**[3] γὰρ οὗτοι
ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ
δῶρα **τοῦ Θεοῦ**[4], αὕτη δὲ ἐκ τοῦ ὑστερήματος
αὐτῆς **ἅπαντα**[5] τὸν βίον ὃν εἶχεν ἔβαλε.
5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ,
ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκό-
6 σμηται, εἶπε, Ταῦτα ἃ θεωρεῖτε, ἐλεύ-
σονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται
λίθος ἐπὶ λίθῳ[6], ὃς οὐ καταλυθήσεται.

[29] γαμίζονται [30] οὐδὲ
[31] Βάτου
[32] om. τὸν
[33] γὰρ
[34] αὐτὸς γὰρ
[1] εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν
[2] (δέ) om. καί
[3] πάντες
[4] om. τοῦ Θεοῦ
[5] πάντα
[6] add ὧδε

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7 And they asked him, saying, Master, but when shall these things be? and what sign will there be, when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my Name, saying, I am *Christ*, and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end is not by and by.

* Matt. 24. 7.

10 * Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the Synagogues, and into prisons, being brought before Kings and rulers for my Name's sake.

13 And it shall turn to you for a testimony.

* Matt. 10. 19.

14 * Settle it therefore in your hearts, not to meditate before what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents and brethren, and kinsfolks and friends, and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my Name's sake.

* Matt. 10. 30.

18 * But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

* Matt. 24. 15.

20 * And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa, flee to the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countries, enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

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7 And they asked him, saying,
[1]Master, when therefore shall
these things be? and what
shall be the sign when these
things are about to come to
8 pass? And he said, Take heed
that ye be not led astray:
for many shall come in my
name, saying, I am *he*; and,
The time is at hand: go ye
9 not after them. And when ye
shall hear of wars and tumults,
be not terrified: for these things
must needs come to pass first;
but the end is not immediately.
10 Then said he unto them, Nation shall rise against nation,
and kingdom against kingdom:
11 and there shall be great earthquakes, and in divers places
famines and pestilences; and
there shall be terrors and great
12 signs from heaven. But before
all these things, they shall lay
their hands on you, and shall
persecute you, delivering you
up to the synagogues and
prisons, [2]bringing you before
kings and governors for my
13 name's sake. It shall turn un-
14 to you for a testimony. Settle
it therefore in your hearts, not
to meditate beforehand how to
15 answer: for I will give you
a mouth and wisdom, which
all your adversaries shall not
be able to withstand or to
16 gainsay. But ye shall be delivered up even by parents,
and brethren, and kinsfolk, and
friends; and *some* of you [3]shall
they cause to be put to death.
17 And ye shall be hated of all men
18 for my name's sake. And not a
hair of your head shall perish.
19 In your patience ye shall win
your [4]souls.
20 But when ye see Jerusalem
compassed with armies, then
know that her desolation is
21 at hand. Then let them that
are in Judæa flee unto the
mountains; and let them that
are in the midst of her depart out; and let not them
that are in the country enter
22 therein. For these are days of
vengeance, that all things which
are written may be fulfilled.

[1] Or, *Teacher*

[2] Gr. you *being brought.*

[3] Or, *shall they put to death*

[4] Or, *lives*

7 ἐπηρώτησαν δὲ αὐτόν, λέγοντες, Διδάσκαλε,
πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον,
8 ὅταν μέλλῃ ταῦτα γίνεσθαι; ὁ δὲ εἶπε,
Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύ-
σονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι
Ἐγώ εἰμι· καί, Ὁ καιρὸς ἤγγικε. μὴ **οὖν**[7]
9 πορευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε
πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε·
δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ᾽ οὐκ
εὐθέως τὸ τέλος.
10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος
11 ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· σεισ-
μοί τε μεγάλοι **κατὰ τόπους καὶ**[8] λιμοὶ καὶ
λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ᾽
12 οὐρανοῦ μεγάλα ἔσται. πρὸ δὲ τούτων
ἁπάντων[9] ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς χεῖρας
αὐτῶν, καὶ διώξουσι, παραδιδόντες εἰς[10] συν-
αγωγὰς καὶ φυλακάς, **ἀγομένους**[11] ἐπὶ βα-
σιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός
13 μου. ἀποβήσεται **δὲ**[12] ὑμῖν εἰς μαρτύριον.
14 **θέσθε**[13] οὖν **εἰς τὰς καρδίας**[14] ὑμῶν μὴ προ-
15 μελετᾷν ἀπολογηθῆναι· ἐγὼ γὰρ δώσω ὑμῖν
στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται **ἀντει-
πεῖν οὐδὲ ἀντιστῆναι**[15] πάντες οἱ ἀντικείμε-
16 νοι ὑμῖν. παραδοθήσεσθε δὲ καὶ ὑπὸ γο-
νέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων,
17 καὶ θανατώσουσιν ἐξ ὑμῶν. καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
18 καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλη-
19 ται. ἐν τῇ ὑπομονῇ ὑμῶν **κτήσασθε**[16] τὰς
ψυχὰς ὑμῶν.
20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατο-
πέδων τὴν Ἱερουσαλήμ, τότε γνῶτε ὅτι
21 ἤγγικεν ἡ ἐρήμωσις αὐτῆς. τότε οἱ ἐν
τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· καὶ
οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ
ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐ-
22 τήν. ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσι,
τοῦ **πληρωθῆναι**[17] πάντα τὰ γεγραμμένα.

[7] *om.* οὖν
[8] καὶ κατὰ τόπους
[9] πάντων
[10] *add* τὰς
[11] ἀπαγομένους
[12] *om.* δὲ
[13] θέτε
[14] ἐν ταῖς καρδίαις
[15] ἀντιστῆναι ἢ ἀντειπεῖν
[16] κτήσεσθε
[17] πλησθῆναι

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23 But woe unto them that are with child and to them that give suck in those days, for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ *And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the earth distress of nations, with perplexity, the Sea and the waves roaring,

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth; For the powers of heaven shall be shaken.

27 And then shall they see the son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

29 And he spake to them a parable, Behold the fig tree, and all the trees,

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, this generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away, but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man.

37 And in the day time he was teaching in the Temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the Temple, for to hear him.

* Matt. 24. 29.

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23 Woe unto them that are with
child and to them that give suck
in those days! for there shall be
great distress upon the [1]land,
24 and wrath unto this people. And
they shall fall by the edge of the
sword, and shall be led captive
into all the nations: and Jerusalem
shall be trodden down of
the Gentiles, until the times of
25 the Gentiles be fulfilled. And
there shall be signs in sun and
moon and stars; and upon the
earth distress of nations, in perplexity
for the roaring of the sea
26 and the billows; men [2]fainting
for fear, and for expectation of
the things which are coming on
[3]the world: for the powers of the
27 heavens shall be shaken. And
then shall they see the Son of man
coming in a cloud with power and
28 great glory. But when these
things begin to come to pass, look
up, and lift up your heads; because
your redemption draweth nigh.
29 And he spake to them a parable:
Behold the fig tree, and all
30 the trees: when they now shoot
forth, ye see it and know of your
own selves that the summer is
31 now nigh. Even so ye also,
when ye see these things coming
to pass, know ye that the king-
32 dom of God is nigh. Verily I say
unto you, This generation shall
not pass away, till all things be
33 accomplished. Heaven and earth
shall pass away: but my words
shall not pass away.
34 But take heed to yourselves,
lest haply your hearts be overcharged
with surfeiting, and
drunkenness, and cares of this
life, and that day come on you
35 suddenly as a snare: for *so* shall
it come upon all them that dwell
36 on the face of all the earth. But
watch ye at every season, making
supplication, that ye may prevail
to escape all these things that
shall come to pass, and to stand
before the Son of man.
37 And every day he was teaching
in the temple; and every night he
went out, and lodged in the mount
that is called *the mount* of Olives.
38 And all the people came early in
the morning to him in the temple,
to hear him.

[1] Or, *earth*

[2] Or, *expiring*

[3] Gr. *the inhabited earth.*

23 οὐαὶ **δὲ**[18] ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται
γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ
24 **ἐν**[19] τῷ λαῷ τούτῳ. καὶ πεσοῦνται στόματι
μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα
τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη
ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.
25 καὶ **ἔσται**[20] σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ
ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν
ἀπορίᾳ, **ἠχούσης**[21] θαλάσσης καὶ σάλου,
26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ
προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ·
αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ
28 δόξης πολλῆς. ἀρχομένων δὲ τούτων γίνε-
σθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς
ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
29 Καὶ εἶπε παραβολὴν αὐτοῖς, Ἴδετε τὴν
30 συκῆν καὶ πάντα τὰ δένδρα· ὅταν προβάλω-
σιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε
31 ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. οὕτω καὶ
ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε
32 ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ. ἀμὴν
λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη,
33 ἕως ἂν πάντα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ
παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ
παρέλθωσι[22].
34 Προσέχετε δὲ ἑαυτοῖς, μήποτε **βαρυνθῶ-
σιν**[23] ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ
καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ'
35 ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· ὡς παγὶς[24] **γὰρ
ἐπελεύσεται**[25] ἐπὶ πάντας τοὺς καθημένους
36 ἐπὶ πρόσωπον πάσης τῆς γῆς. ἀγρυπνεῖτε
οὖν[26] ἐν παντὶ καιρῷ δεόμενοι, ἵνα **καταξιω-
θῆτε**[27] ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα
γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ
τοῦ ἀνθρώπου.
37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων·
τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ
38 ὄρος τὸ καλούμενον ἐλαιῶν. καὶ πᾶς ὁ λαὸς
ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν
αὐτοῦ.

[18] *om.* δὲ
[19] *om.* ἐν
[20] ἔσονται
[21] (*om.* ,) ἤχους
[22] παρελεύσονται
[23] βαρηθῶσιν
[24] (ἐκείνη ὡς παγίς·)
[25] ἐπεισελεύσεται γὰρ
[26] δὲ
[27] κατισχύσητε

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* Matt. 26. 2.

22 Now * the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief Priests and Scribes sought how they might kill him; for they feared the people.

* Matt. 26. 14.

3 ¶ * Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief Priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them ‖ in the absence of the multitude.

‖ Or, *without tumult.*

* Matt. 26. 17.

7 ¶ * Then came the day of unleavened bread, when the Passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the Passover with my disciples?

12 And he shall shew you a large upper room furnished, there make ready.

13 And they went, and found as he had said unto them, and they made ready the Passover.

* Matt. 26. 20.

14 * And when the hour was come, he sat down, and the twelve Apostles with him.

15 And he said unto them, ‖ With desire I have desired to eat this Passover with you before I suffer.

‖ Or, *I have heartily desired.*

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I will not drink of the fruit of the Vine, until the kingdom of God shall come.

* Matt. 26. 26.

19 ¶ * And he took bread, and gave thanks, and brake *it*, and gave unto

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22 Now the feast of unleavened
bread drew nigh, which is called
2 the Passover. And the chief
priests and the scribes sought
how they might put him to death;
for they feared the people.
3 And Satan entered into Judas
who was called Iscariot, being of
4 the number of the twelve. And
he went away, and communed
with the chief priests and captains, how he might deliver him
5 unto them. And they were glad,
and covenanted to give him
6 money. And he consented, and
sought opportunity to deliver
him unto them [1] in the absence
of the multitude.
7 And the day of unleavened
bread came, on which the pass-
8 over must be sacrificed. And he
sent Peter and John, saying, Go
and make ready for us the pass-
9 over, that we may eat. And
they said unto him, Where wilt
10 thou that we make ready? And
he said unto them, Behold, when
ye are entered into the city, there
shall meet you a man bearing a
pitcher of water; follow him into the house whereinto he goeth.
11 And ye shall say unto the goodman of the house, The [2] Master
saith unto thee, Where is the
guest-chamber, where I shall eat
the passover with my disciples?
12 And he will shew you a large
upper room furnished: there
13 make ready. And they went,
and found as he had said unto
them: and they made ready the
passover.
14 And when the hour was come,
he sat down, and the apostles
15 with him. And he said unto
them, With desire I have desired
to eat this passover with you be-
16 fore I suffer: for I say unto you,
I will not eat it, until it be ful-
filled in the kingdom of God.
17 And he received a cup, and when
he had given thanks, he said,
Take this, and divide it among
18 yourselves: for I say unto you,
I will not drink from hence-
forth of the fruit of the vine,
until the kingdom of God shall
19 come. And he took [3] bread,
and when he had given thanks,
he brake it, and gave to

[1] Or, *without tumult*

[2] Or, *Teacher*

[3] Or, *a loaf*

22 Ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγο-
2 μένη πάσχα. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ
οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφο-
βοῦντο γὰρ τὸν λαόν.
3 Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν
ἐπικαλούμενον[1] Ἰσκαριώτην, ὄντα ἐκ τοῦ
4 ἀριθμοῦ τῶν δώδεκα. καὶ ἀπελθὼν συνελά-
λησε τοῖς ἀρχιερεῦσι καὶ **τοῖς**[2] στρατηγοῖς
5 τὸ πῶς αὐτὸν παραδῷ αὐτοῖς. καὶ ἐχάρη-
σαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.
6 καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ
παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.
7 Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει
8 θύεσθαι τὸ πάσχα. καὶ ἀπέστειλε Πέτρον
καὶ Ἰωάννην, εἰπών, Πορευθέντες ἑτοιμάσατε
9 ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. οἱ δὲ εἶπον
10 αὐτῷ, Ποῦ θέλεις ἑτοιμάσωμεν; ὁ δὲ εἶπεν
αὐτοῖς, Ἰδού, εἰσελθόντων ὑμῶν εἰς τὴν
πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον
ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς
11 τὴν οἰκίαν **οὗ**[3] εἰσπορεύεται. καὶ ἐρεῖτε τῷ
οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκα-
λος, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα
12 μετὰ τῶν μαθητῶν μου φάγω; κἀκεῖνος
ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον· ἐκεῖ
13 ἑτοιμάσατε. ἀπελθόντες δὲ εὗρον καθὼς
εἴρηκεν[4] αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.
14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ
15 **δώδεκα**[5] ἀπόστολοι σὺν αὐτῷ. καὶ εἶπε πρὸς
αὐτούς, Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσ-
χα φαγεῖν μεθ᾽ ὑμῶν πρὸ τοῦ με παθεῖν·
16 λέγω γὰρ ὑμῖν ὅτι **οὐκέτι**[6] οὐ μὴ φάγω **ἐξ**
αὐτοῦ[7], ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ
17 τοῦ Θεοῦ. καὶ δεξάμενος ποτήριον, εὐχαρι-
στήσας εἶπε, Λάβετε τοῦτο, καὶ διαμερίσατε
18 **ἑαυτοῖς**[8]· λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω[9]
ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου
19 ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. καὶ λαβὼν
ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν

[1] καλούμενον
[2] *om.* τοῖς
[3] εἰς ἥν
[4] εἰρήκει
[5] *om.* δώδεκα
[6] *om.* οὐκέτι
[7] αὐτό
[8] εἰς ἑαυτούς
[9] *add* ἀπὸ τοῦ νῦν

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them, saying, This is my body which is given for you, this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

* Matt. 26. 21.

21 ¶ *But behold, the hand of him that betrayeth me, is with me on the table.

22 And truly the Son of man goeth as it was determined, but woe unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

* Matt. 20. 25.

25 *And he said unto them, The Kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors.

26 But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me,

* Matt. 19. 28.

30 That ye may eat and drink at my table in my kingdom, *and sit on thrones judging the twelve Tribes of Israel.

* 1 Pet. 5. 8.

31 ¶ And the Lord said, Simon, Simon, behold, *Satan hath desired *to have* you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

* Matt. 26. 34.

34 *And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

* Matt. 10. 9.

35 *And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now

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them, saying, This is my body
[1] which is given for you: this do
20 in remembrance of me. And the
cup in like manner after supper,
saying, This cup is the new
[2] covenant in my blood, *even* that
which is poured out for you.
21 But behold, the hand of him that
betrayeth me is with me on the
22 table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man
through whom he is betrayed!
23 And they began to question among themselves, which of them
it was that should do this thing.
24 And there arose also a contention among them, which of them
is accounted to be [3] greatest.
25 And he said unto them, The kings
of the Gentiles have lordship over
them; and they that have authority over them are called Bene-
26 factors. But ye *shall* not *be* so:
but he that is the greater among
you, let him become as the
younger; and he that is chief,
27 as he that doth serve. For
whether is greater, he that [4] sitteth at meat, or he that serveth?
is not he that [4] sitteth at meat?
but I am in the midst of you as
28 he that serveth. But ye are
they which have continued with
29 me in my temptations; and [5] I
appoint unto you a kingdom,
even as my Father appointed
30 unto me, that ye may eat and
drink at my table in my kingdom; and ye shall sit on thrones
judging the twelve tribes of Is-
31 rael. Simon, Simon, behold,
Satan [6] asked to have you, that
32 he might sift you as wheat: but
I made supplication for thee, that
thy faith fail not: and do thou,
when once thou hast turned a-
33 gain, stablish thy brethren. And
he said unto him, Lord, with thee
I am ready to go both to prison
34 and to death. And he said, I tell
thee, Peter, the cock shall not
crow this day, until thou shalt
thrice deny that thou knowest
me.
35 And he said unto them, When I
sent you forth without purse, and
wallet, and shoes, lacked ye any-
thing? And they said, Nothing.
36 And he said unto them, But now,

[1] Some ancient authorities omit *which is given for you... which is poured out for you.*

[2] Or, *testament*

[3] Gr. *greater.*

[4] Gr. *reclineth.*

[5] Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.*

[6] Or, *obtained you by asking*

αὐτοῖς, λέγων, Τοῦτό ἐστι τὸ σῶμά μου,
τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς
20 τὴν ἐμὴν ἀνάμνησιν[10]. ὡσαύτως καὶ τὸ
ποτήριον[11] μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο
τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί
21 μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον[12]. πλὴν
ἰδού, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ
22 ἐπὶ τῆς τραπέζης. καὶ ὁ μὲν υἱὸς[13] τοῦ
ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον[14]·
πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παρα-
23 δίδοται. καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς
ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο
μέλλων πράσσειν.
24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ
25 τίς αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν
αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν
αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται
26 καλοῦνται. ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ
μείζων ἐν ὑμῖν γενέσθω[15] ὡς ὁ νεώτερος· καὶ
27 ὁ ἡγούμενος ὡς ὁ διακονῶν. τίς γὰρ μείζων,
ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακεί-
μενος; ἐγὼ δέ εἰμι ἐν μέσῳ ὑμῶν[16] ὡς ὁ δια-
28 κονῶν. ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ'
29 ἐμοῦ ἐν τοῖς πειρασμοῖς μου· κἀγὼ διατίθε-
μαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου,
30 βασιλείαν,[17] ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς
τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ κα-
θίσησθε[18] ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα
31 φυλὰς τοῦ Ἰσραήλ. εἶπε δὲ ὁ Κύριος[19],
Σίμων, Σίμων, ἰδού, ὁ Σατανᾶς ἐξῃτήσατο
32 ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον· ἐγὼ δὲ
ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ[20] ἡ πίστις
σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς
33 ἀδελφούς σου. ὁ δὲ εἶπεν αὐτῷ, Κύριε,
μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ
34 εἰς θάνατον πορεύεσθαι. ὁ δὲ εἶπε, Λέγω
σοι, Πέτρε, οὐ μὴ[21] φωνήσει σήμερον ἀλέκ-
τωρ, πρὶν ἢ[22] τρὶς ἀπαρνήσῃ μὴ εἰδέναι
με[23].
35 Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς
ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδη-
μάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπον,
36 Οὐδενός. εἶπεν οὖν[24] αὐτοῖς, Ἀλλὰ νῦν

[10] *Marg. om.* τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν

[11] καὶ τὸ ποτήριον ὡσαύτως *text, but marg. om.*

[12] *Marg. om.* μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον

[13] ὅτι ὁ υἱὸς μὲν

[14] κατὰ τὸ ὡρισμένον πορεύεται

[15] γινέσθω

[16] (δὲ) ἐν μέσῳ ὑμῶν εἰμι

[17] (*Marg.* μου βασιλείαν,)

[18] καθίσεσθε

[19] *om.* εἶπε δὲ ὁ Κύριος

[20] ἐκλίπῃ

[21] *om.* μὴ

[22] ἕως

[23] (τρίς) με ἀπαρνήσῃ εἰδέναι

[24] ὁ δὲ εἶπεν

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he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, * And he was reckoned among the transgressors: For the things concerning me have an end.

* Is. 53. 12.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ * And he came out, and went, as he was wont, to the mount of Olives and his disciples also followed him.

* Matt. 26. 36.

40 * And when he was at the place, he said unto them, Pray, that ye enter not into temptation.

* Matt. 26. 41.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an Angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? Rise, and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, * behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

* Matt. 26. 47.

48 But Jesus said unto him, Judas, betrayest thou the son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high Priest, and cut off his right ear.

51 And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief Priests, and captains of the Temple, and the Elders which were come to him, Be ye come out as against a thief, with swords and staves?

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he that hath a purse, let him take
it, and likewise a wallet: [1] and
he that hath none, let him
sell his cloke, and buy a sword.
37 For I say unto you, that this
which is written must be fulfilled in me, And he was reckoned with transgressors: for that
which concerneth me hath [2] ful-
38 filment. And they said, Lord, behold, here are two swords. And
he said unto them, It is enough.
39 And he came out, and went, as
his custom was, unto the mount
of Olives; and the disciples also
40 followed him. And when he
was at the place, he said unto
them, Pray that ye enter not
41 into temptation. And he was
parted from them about a stone's
cast; and he kneeled down and
42 prayed, saying, Father, if thou
be willing, remove this cup from
me: nevertheless not my will,
43 but thine, be done. [3] And there
appeared unto him an angel
from heaven, strengthening him.
44 And being in an agony he prayed
more earnestly: and his sweat
became as it were great drops
of blood falling down upon the
45 ground. And when he rose up
from his prayer, he came unto
the disciples, and found them
46 sleeping for sorrow, and said
unto them, Why sleep ye? rise
and pray, that ye enter not into
temptation.
47 While he yet spake, behold, a
multitude, and he that was called
Judas, one of the twelve, went
before them; and he drew near
48 unto Jesus to kiss him. But
Jesus said unto him, Judas, betrayest thou the Son of man with
49 a kiss? And when they that
were about him saw what would
follow, they said, Lord, shall we
50 smite with the sword? And a
certain one of them smote the
[4] servant of the high priest, and
51 struck off his right ear. But
Jesus answered and said, Suffer
ye thus far. And he touched his
52 ear, and healed him. And Jesus
said unto the chief priests, and
captains of the temple, and elders,
which were come against him,
Are ye come out, as against a
robber, with swords and staves?

[1] Or, *and he that hath no sword, let him sell his cloke, and buy one.*

[2] Gr. *end.*

[3] Many ancient authorities omit ver. 43, 44.

[4] Gr. *bond-servant.*

ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν·
καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ,
37 καὶ ἀγορασάτω μάχαιραν[25]. λέγω γὰρ ὑμῖν
ὅτι **ἔτι**[26] τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆ-
ναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη·
38 καὶ γὰρ **τὰ**[27] περὶ ἐμοῦ τέλος ἔχει. οἱ δὲ
εἶπον, Κύριε, ἰδού, μάχαιραι ὧδε δύο. ὁ δὲ
εἶπεν αὐτοῖς, Ἱκανόν ἐστι.
39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ
ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ
40 οἱ μαθηταὶ **αὐτοῦ**[28]. γενόμενος δὲ ἐπὶ τοῦ
τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελ-
41 θεῖν εἰς πειρασμόν. καὶ αὐτὸς ἀπεσπάσθη
ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ
42 γόνατα προσηύχετο, λέγων, Πάτερ, εἰ βού-
λει, παρένεγκε * **τὸ ποτήριον τοῦτο**[29] ἀπ'
ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν
43 **γενέσθω**[30]. [31] **ὤφθη δὲ αὐτῷ ἄγγελος ἀπ'**
44 **οὐρανοῦ ἐνισχύων αὐτόν. καὶ γενόμενος ἐν**
ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. ἐγένετο
δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος
45 **καταβαίνοντες ἐπὶ τὴν γῆν.** καὶ ἀναστὰς
ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθη-
τάς **αὐτοῦ***[32], εὗρεν αὐτοὺς κοιμωμένους ἀπὸ
46 τῆς λύπης, καὶ εἶπεν αὐτοῖς, Τί καθεύδετε;
ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε
εἰς πειρασμόν.
47 Ἔτι **δὲ**[33] αὐτοῦ λαλοῦντος, ἰδού, ὄχλος,
καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα,
προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ
48 φιλῆσαι αὐτόν. ὁ δὲ Ἰησοῦς ειπεν αὐτῷ,
Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου
49 παραδίδως; ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ
ἐσόμενον εἶπον **αὐτῷ**[34], Κύριε, εἰ πατάξομεν
50 ἐν μαχαίρᾳ; καὶ ἐπάταξεν εἷς τις ἐξ αὐ-
τῶν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν
51 αὐτοῦ τὸ οὖς τὸ δεξιόν. ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν, Ἐᾶτε ἕως τούτου. καὶ ἁψά-
μενος τοῦ ὠτίου **αὐτοῦ**[35], ἰάσατο αὐτόν.
52 εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομέ-
νους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς
τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ λῃστὴν
ἐξεληλύθατε[36] μετὰ μαχαιρῶν καὶ ξύλων;

[25] (*Marg.* ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω, μάχαιραν)
[26] *om.* ἔτι
[27] τὸ
[28] *om.* αὐτοῦ
[29] τοῦτο τὸ ποτήριον
[30] γινέσθω
[31] *Marg. om. ver.* 43, 44
[32] *om.* αὐτοῦ
[33] *om.* δὲ
[34] *om.* αὐτῷ
[35] *om.* αὐτοῦ
[36] ἐξήλθετε

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53 When I was daily with you in the Temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

* Matt. 26. 57.

54 ¶ * Then took they him, and led him, and brought him into the high Priest's house, and Peter followed afar off.

* Matt. 26. 69.

55 * And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

* Matt. 27. 1.

66 ¶ * And as soon as it was day, the Elders of the people, and the chief Priests and the Scribes came together, and led him into their Council, saying,

67 Art thou the Christ? Tell us. And he said unto them, If I tell you, you will not believe.

68 And if I also ask you, you will not answer me, nor let me go.

69 Hereafter shall the son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then

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53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.
54 And they seized him, and led him *away*, and brought him into the high priest's house. But
55 Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter
56 sat in the midst of them. And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was
57 with him. But he denied, saying, Woman, I know him not.
58 And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not.
59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for
60 he is a Galilæan. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock
61 crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me
62 thrice. And he went out, and wept bitterly.
63 And the men that held [1] *Jesus* mocked him, and beat him. And
64 they blindfolded him, and asked him, saying, Prophesy: who is
65 he that struck thee? And many other things spake they against him, reviling him.
66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into
67 their council, saying, If thou art the Christ, tell us. But he said unto them, If I tell you,
68 ye will not believe: and if I ask
69 *you*, ye will not answer. But from henceforth shall the Son of man be seated at the right
70 hand of the power of God. And they all said, Art thou then

[1] Gr. *him*.

53 καθ᾽ ἡμέραν ὄντος μου μεθ᾽ ὑμῶν ἐν τῷ ἱερῷ,
οὐκ ἐξετείνατε τὰς χεῖρας ἐπ᾽ ἐμέ. ἀλλ᾽
αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ
σκότους.
54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσή-
γαγον **αὐτὸν**[37] εἰς τὸν οἶκον τοῦ ἀρχιερέως.
55 ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. **ἀψάν-
των**[38] δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ
συγκαθισάντων **αὐτῶν**[39], ἐκάθητο ὁ Πέτρος
56 ἐν μέσῳ αὐτῶν. ἰδοῦσα δὲ αὐτὸν παιδίσκη
τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα
57 αὐτῷ, εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν. ὁ δὲ
ἠρνήσατο **αὐτόν**[40], λέγων, **Γύναι, οὐκ οἶδα**
58 **αὐτόν**[41]. καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν
ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος
59 **εἶπεν**[42], Ἄνθρωπε, οὐκ εἰμί. καὶ διαστάσης
ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρίζετο,
λέγων, Ἐπ᾽ ἀληθείας καὶ οὗτος μετ᾽ αὐτοῦ
60 ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. εἶπε δὲ ὁ
Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ
παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν
61 **ὁ**[43] ἀλέκτωρ. καὶ στραφεὶς ὁ Κύριος ἐνέ-
βλεψε τῷ Πέτρῳ. καὶ ὑπεμνήσθη ὁ Πέτρος
τοῦ **λόγου**[44] τοῦ Κυρίου, ὡς εἶπεν αὐτῷ ὅτι
Πρὶν ἀλέκτορα φωνῆσαι[45], ἀπαρνήσῃ με
62 τρίς. καὶ ἐξελθὼν ἔξω **ὁ Πέτρος**[46] ἔκλαυσε
πικρῶς.
63 Καὶ οἱ ἄνδρες οἱ συνέχοντες **τὸν Ἰησοῦν**[47]
64 ἐνέπαιζον αὐτῷ, δέροντες. καὶ περικαλύ-
ψαντες αὐτόν, **ἔτυπτον αὐτοῦ τὸ πρόσωπον,
καὶ**[48] ἐπηρώτων αὐτόν, λέγοντες, Προφή-
65 τευσον· τίς ἐστιν ὁ παίσας σε; καὶ ἕτερα
πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.
66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσ-
βυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμ-
ματεῖς, καὶ **ἀνήγαγον**[49] αὐτὸν εἰς τὸ συν-
έδριον **ἑαυτῶν**[50], λέγοντες, Εἰ σὺ εἶ ὁ
67 Χριστός, **εἰπὲ** ἡμῖν. εἶπε δὲ αὐτοῖς, Ἐὰν
68 ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· ἐὰν δὲ **καὶ**[51]
ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ **μοι, ἢ ἀπο-
69 λύσητε**[52]. ἀπὸ τοῦ νῦν[53] ἔσται ὁ υἱὸς τοῦ
ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνά-
70 μεως τοῦ Θεοῦ. εἶπον δὲ πάντες, Σὺ οὖν εἶ

[37] om. αὐτὸν
[38] περιαψάντων
[39] om. αὐτῶν
[40] om. αὐτόν
[41] Οὐκ οἶδα αὐτόν, γύναι
[42] ἔφη
[43] om. ὁ
[44] ῥήματος
[45] add σήμερον
[46] om. ὁ Πέτρος
[47] αὐτὸν
[48] (αὐτὸν) om., ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ
[49] ἀπήγαγον
[50] αὐτῶν
[51] om. καὶ
[52] (-θῆτε) om. μοι, ἢ ἀπολύσητε
[53] add δὲ

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the Son of God? And he said unto them, *Ye say that I am.

* Mark 14. 62.

71 And they said, What need we any further witness? For we ourselves have heard of his own mouth.

23 And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king.

3 *And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest it.

* Matt. 27. 11.

4 Then said Pilate to the chief Priests, and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words, but he answered him nothing.

10 And the chief Priests and Scribes stood, and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before, they were at enmity between themselves.

13 ¶ *And Pilate, when he had called together the chief Priests, and the rulers, and the people,

* Matt. 27. 23.

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him.

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the Son of God? And he said
unto them, [1]Ye say that I am.
71 And they said, What further need
have we of witness? for we ourselves have heard from his own
mouth.
23 And the whole company of
them rose up, and brought him
2 before Pilate. And they began
to accuse him, saying, We found
this man perverting our nation,
and forbidding to give tribute to
Cæsar, and saying that he him-
3 self is [2]Christ a king. And Pilate
asked him, saying, Art thou the
King of the Jews? And he
answered him and said, Thou
4 sayest. And Pilate said unto
the chief priests and the multi-
tudes, I find no fault in this
5 man. But they were the more
urgent, saying, He stirreth up the
people, teaching throughout all
Judæa, and beginning from
Galilee even unto this place.
6 But when Pilate heard it, he
asked whether the man were a
7 Galilæan. And when he knew
that he was of Herod's jurisdic-
tion, he sent him unto Herod,
who himself also was at Jeru-
salem in these days.
8 Now when Herod saw Jesus,
he was exceeding glad: for he
was of a long time desirous to
see him, because he had heard
concerning him; and he hoped
to see some [3]miracle done by
9 him. And he questioned him in
many words; but he answered
10 him nothing. And the chief
priests and the scribes stood,
11 vehemently accusing him. And
Herod with his soldiers set him
at nought, and mocked him, and
arraying him in gorgeous ap-
parel sent him back to Pilate.
12 And Herod and Pilate became
friends with each other that
very day: for before they were
at enmity between themselves.
13 And Pilate called together the
chief priests and the rulers and
14 the people, and said unto them,
Ye brought unto me this man, as
one that perverteth the people:
and behold, I, having examined
him before you, found no fault
in this man touching those
things whereof ye accuse him:

[1] Or, *Ye say it, because I am.*

[2] Or, *an anointed king*

[3] Gr. *sign*

ὁ υἱὸς τοῦ Θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη,
71 Ὑμεῖς λέγετε ὅτι[54] ἐγώ εἰμι. οἱ δὲ εἶπον,
Τί ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ
ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.
23 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγα-
2 **γεν**[1] αὐτὸν ἐπὶ τὸν Πιλάτον. ἤρξαντο δὲ
κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὕρομεν
διαστρέφοντα τὸ ἔθνος[2], καὶ κωλύοντα Καί-
σαρι φόρους διδόναι, [3]λέγοντα ἑαυτὸν Χρισ-
3 τὸν βασιλέα εἶναι. ὁ δὲ Πιλάτος **ἐπηρώ-
τησεν**[4] αὐτόν, λέγων, Σὺ εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη,
4 Σὺ λέγεις. ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς
ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὑρίσκω
5 αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. οἱ δὲ ἐπί-
σχυον, λέγοντες ὅτι Ἀνασείει τὸν λαόν, δι-
δάσκων καθ' ὅλης τῆς Ἰουδαίας, [5]ἀρξάμενος
6 ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. Πιλάτος δὲ
ἀκούσας **Γαλιλαίαν**[6] ἐπηρώτησεν εἰ ὁ ἄνθρω-
7 πος Γαλιλαῖός ἐστι. καὶ ἐπιγνοὺς ὅτι ἐκ τῆς
ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν
πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσο-
λύμοις ἐν ταύταις ταῖς ἡμέραις.
8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη
λίαν· ἦν γὰρ **θέλων ἐξ ἱκανοῦ**[7] ἰδεῖν αὐτόν,
διὰ τὸ ἀκούειν **πολλὰ**[8] περὶ αὐτοῦ· καὶ
ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινό-
9 μενον. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς·
10 αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. εἱστή-
κεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,
11 εὐτόνως κατηγοροῦντες αὐτοῦ. ἐξουθενήσας
δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν
αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν **αὐτὸν**[9] ἐσθῆ-
τα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.
12 ἐγένοντο δὲ φίλοι ὅ τε **Πιλάτος καὶ ὁ
Ἡρώδης**[10] ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλή-
λων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς
ἑαυτούς.
13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς
14 καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, εἶπε πρὸς αὐ-
τούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον,
ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδού, ἐγὼ ἐνώ-
πιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ ἀνθρώ-
πῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ·

[54] (*Marg.* λέγετε, ὅτι)
[1] ἤγαγον
[2] *add* ἡμῶν
[3] *add* καὶ
[4] ἠρώτησεν
[5] *add* καὶ
[6] *om.* Γαλιλαίαν
[7] ἐξ ἱκανῶν χρόνων θέλων
[8] *om.* πολλὰ
[9] *om.* αὐτὸν
[10] Ἡρώδης καὶ ὁ Πιλάτος

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15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 For of necessity he must release one unto them at the Feast.

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas,

19 Who for a certain sedition made in the city, and for murder, was cast in prison.

20 Pilate therefore willing to release Jesus, spake again to them:

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief Priests prevailed.

24 And Pilate ‖gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired, but he delivered Jesus to their will.

26 *And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 *Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us.

31 *For if they do these things in a green tree, what shall be done in the dry?

32 *And there were also two other, malefactors, led with him, to be put to death.

‖ *Or, assented.*

* Matt. 27. 32.

* Is. 2. 19. Hos. 10. 8. Rev. 6. 16.

* 1 Pet. 4. 17.

* Matt. 27. 38.

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15 no, nor yet Herod: for he sent
him back unto us; and behold,
nothing worthy of death hath
16 been done by him. I will there-
fore chastise him, and release
18 him.[1] But they cried out all
together, saying, Away with
this man, and release unto us
19 Barabbas: one who for a cer-
tain insurrection made in the
city, and for murder, was cast
20 into prison. And Pilate spake
unto them again, desiring to
21 release Jesus; but they shout-
ed, saying, Crucify, crucify
22 him. And he said unto them
the third time, Why, what evil
hath this man done? I have
found no cause of death in him:
I will therefore chastise him
23 and release him. But they
were instant with loud voices,
asking that he might be cru-
cified. And their voices pre-
24 vailed. And Pilate gave sen-
tence that what they asked
25 for should be done. And he
released him that for insurrec-
tion and murder had been cast
into prison, whom they asked
for; but Jesus he delivered up
to their will.
26 And when they led him a-
way, they laid hold upon one
Simon of Cyrene, coming from
the country, and laid on him
the cross, to bear it after Je-
sus.
27 And there followed him a
great multitude of the people,
and of women who bewailed
28 and lamented him. But Je-
sus turning unto them said,
Daughters of Jerusalem, weep
not for me, but weep for your-
selves, and for your children.
29 For behold, the days are com-
ing, in which they shall say,
Blessed are the barren, and the
wombs that never bare, and
the breasts that never gave
30 suck. Then shall they begin to
say to the mountains, Fall on
us; and to the hills, Cover us.
31 For if they do these things in
the green tree, what shall be
done in the dry?
32 And there were also two others,
malefactors, led with him to be
put to death.

[1] Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one prisoner.* Others add the same words after ver. 19.

15 ἀλλ᾽ οὐδὲ Ἡρώδης· **ἀνέπεμψα**[11] γὰρ **ὑμᾶς**
πρὸς αὐτόν[12], καὶ ἰδού, οὐδὲν ἄξιον θανάτου
16 ἐστὶ πεπραγμένον αὐτῷ. παιδεύσας οὖν
17 αὐτὸν ἀπολύσω. [13]**ἀνάγκην δὲ εἶχεν ἀπο-**
18 **λύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.** ἀνέκραξαν
δὲ παμπληθεί, λέγοντες, Αἶρε τοῦτον, ἀπό-
19 λυσον δὲ ἡμῖν τὸν Βαραββᾶν· ὅστις ἦν διὰ
στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον
20 **βεβλημένος εἰς φυλακήν**[14]. πάλιν **οὖν**[15] ὁ
Πιλάτος προσεφώνησε[16], θέλων ἀπολῦσαι
21 τὸν Ἰησοῦν. οἱ δὲ ἐπεφώνουν, λέγοντες,
22 Σταύρωσον, σταύρωσον αὐτόν. ὁ δὲ τρίτον
εἶπε πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν
οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ·
23 παιδεύσας οὖν αὐτὸν ἀπολύσω. οἱ δὲ ἐπέ-
κειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν
σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐ-
24 τῶν **καὶ τῶν ἀρχιερέων**[17]. **ὁ δὲ**[18] Πιλάτος
25 ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν. ἀπέ-
λυσε δὲ **αὐτοῖς**[19] τὸν διὰ στάσιν καὶ φόνον
βεβλημένον εἰς **τὴν**[20] φυλακήν, ὃν ᾐτοῦντο·
τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐ-
τῶν.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι **Σί-**
μωνός τινος Κυρηναίου[21] **τοῦ ἐρχομένου**[22]
ἀπ᾽ ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρόν,
φέρειν ὄπισθεν τοῦ Ἰησοῦ.

27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ
λαοῦ, καὶ γυναικῶν αἳ **καὶ**[23] ἐκόπτοντο καὶ
28 ἐθρήνουν αὐτόν. στραφεὶς δὲ πρὸς αὐτὰς
ὁ Ἰησοῦς εἶπε, Θυγατέρες Ἱερουσαλήμ, μὴ
κλαίετε ἐπ᾽ ἐμέ, πλὴν ἐφ᾽ ἑαυτὰς κλαίετε
29 καὶ ἐπὶ τὰ τέκνα ὑμῶν. ὅτι ἰδού, ἔρχονται
ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι,
καὶ[24] κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ
30 οἳ οὐκ **ἐθήλασαν**[25]. τότε ἄρξονται λέγειν
τοῖς ὄρεσι, Πέσετε ἐφ᾽ ἡμᾶς· καὶ τοῖς
31 βουνοῖς, Καλύψατε ἡμᾶς. ὅτι εἰ ἐν τῷ
ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί
γένηται;

32 Ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν
αὐτῷ ἀναιρεθῆναι.

[11] *ἀνέπεμψε*
[12] *αὐτὸν πρὸς ἡμᾶς*
[13] *om. ver.* 17 *text, but marg. retains it here or sets it after ver.* 19
[14] *βληθεὶς ἐν τῇ φυλακῇ*
[15] *δὲ*
[16] *add* (*ν*) *αὐτοῖς*
[17] *om. καὶ τῶν ἀρχιερέων*
[18] *καὶ*
[19] *om. αὐτοῖς*
[20] *om. τὴν*
[21] *Σίμωνά τινα Κυρηναῖον*
[22] *ἐρχόμενον*
[23] *om. καὶ*
[24] *add αἱ*
[25] *ἔθρεψαν*

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33 And when they were come to the place which is called ‖ Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them, for they know not what they do: And they parted his raiment, and cast lots.

35 And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, *THIS IS THE KING OF THE JEWS.*

39 ¶ And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily, I say unto thee, to day shalt thou be with me in Paradise.

44 And it was about the sixth hour, and there was a darkness over all the ‖ earth, until the ninth hour.

45 And the Sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, * Father, into thy hands I commend my spirit: And having said thus, he gave up the ghost.

47 Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from

‖ *Or, the place of a skull.*

‖ *Or, land.*

* Ps. 31. 5.

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33 And when they came unto the
place which is called [1] The skull,
there they crucified him, and the
malefactors, one on the right
hand and the other on the left.
34 [2] And Jesus said, Father, forgive
them; for they know not what
they do. And parting his garments
among them, they cast
35 lots. And the people stood beholding.
And the rulers also
scoffed at him, saying, He saved
others; let him save himself, if
this is the Christ of God, his
36 chosen. And the soldiers also
mocked him, coming to him,
37 offering him vinegar, and saying,
If thou art the King of
38 the Jews, save thyself. And
there was also a superscription
over him, THIS IS THE KING OF
THE JEWS.
39 And one of the malefactors
which were hanged railed on
him, saying, Art not thou the
Christ? save thyself and us.
40 But the other answered, and rebuking
him said, Dost thou not
even fear God, seeing thou art
41 in the same condemnation? And
we indeed justly; for we receive
the due reward of our deeds:
but this man hath done nothing
42 amiss. And he said, Jesus, remember
me when thou comest
43 [3] in thy kingdom. And he said
unto him, Verily I say unto thee,
To-day shalt thou be with me in
Paradise.
44 And it was now about the
sixth hour, and a darkness came
over the whole [4] land until the
45 ninth hour, [5] the sun's light
failing: and the veil of the
[6] temple was rent in the midst.
46 [7] And when Jesus had cried with
a loud voice, he said, Father,
into thy hands I commend my
spirit: and having said this,
47 he gave up the ghost. And
when the centurion saw what
was done, he glorified God, saying,
Certainly this was a right-
48 eous man. And all the multitudes
that came together to this
sight, when they beheld the
things that were done, returned
49 smiting their breasts. And all
his acquaintance, and the women
that followed with him from

[1] According to the Latin, *Calvary*, which has the same meaning.

[2] Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

[3] Some ancient authorities read *into thy kingdom.*

[4] Or, *earth*

[5] Gr. *the sun failing.*

[6] Or, *sanctuary*

[7] Or, *And Jesus, crying with a loud voice, said*

33 Καὶ ὅτε **ἀπῆλθον**[26] ἐπὶ τὸν τόπον τὸν
καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐ-
τόν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν,
34 ὃν δὲ ἐξ ἀριστερῶν. **ὁ δὲ Ἰησοῦς ἔλεγε,**
Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί
ποιοῦσι.[27] διαμεριζόμενοι δὲ τὰ ἱμάτια αὐ-
35 τοῦ, ἔβαλον κλῆρον. καὶ εἱστήκει ὁ λαὸς
θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες
σὺν αὐτοῖς[28], λέγοντες, Ἄλλους ἔσωσε, σω-
σάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστός, ὁ
36 **τοῦ Θεοῦ ἐκλεκτός**[29]. ἐνέπαιζον δὲ αὐτῷ
καὶ οἱ στρατιῶται, προσερχόμενοι **καὶ**[30] ὄξος
37 προσφέροντες αὐτῷ, καὶ λέγοντες, Εἰ σὺ εἶ
ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.
38 ἦν δὲ καὶ ἐπιγραφὴ **γεγραμμένη**[31] ἐπ' αὐτῷ
γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ
Ἑβραϊκοῖς[32], **Οὗτός ἐστιν ὁ βασιλεὺς τῶν**
Ἰουδαίων[33].
39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλα-
σφήμει αὐτόν, λέγων, **Εἰ**[34] σὺ εἶ ὁ Χριστός,
40 σῶσον σεαυτὸν καὶ ἡμᾶς. ἀποκριθεὶς δὲ ὁ
ἕτερος **ἐπετίμα αὐτῷ, λέγων**[35], Οὐδὲ φοβῇ
σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
41 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξα-
μεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον
42 ἔπραξε. καὶ ἔλεγε **τῷ**[36] Ἰησοῦ, Μνήσθητί[37]
μου, **Κύριε**[38], ὅταν ἔλθῃς **ἐν τῇ βασιλείᾳ**[39]
43 σου. καὶ εἶπεν αὐτῷ **ὁ Ἰησοῦς**[40], Ἀμὴν
λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ
παραδείσῳ.
44 **Ἦν δὲ**[41] ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγέ-
νετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐννάτης.
45 **καὶ ἐσκοτίσθη ὁ ἥλιος,**[42] **καὶ ἐσχίσθη**[43]
46 τὸ καταπέτασμα τοῦ ναοῦ μέσον. καὶ φω-
νήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, Πάτερ,
εἰς χεῖράς σου **παραθήσομαι**[44] τὸ πνεῦμά μου·
47 **καὶ ταῦτα**[45] εἰπὼν ἐξέπνευσεν. ἰδὼν δὲ ὁ ἑκα-
τόνταρχος τὸ γενόμενον **ἐδόξασε**[46] τὸν Θεόν,
λέγων, Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.
48 καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ
τὴν θεωρίαν ταύτην, **θεωροῦντες**[47] τὰ γενόμενα,
τύπτοντες **ἑαυτῶν**[48] τὰ στήθη ὑπέστρεφον.
49 εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ **αὐτοῦ**[49]
[50]μακρόθεν, καὶ γυναῖκες **αἱ συνακολουθή-**

[26] ἦλθον

[27] *Marg. om.* ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι.

[28] *om.* σὺν αὐτοῖς

[29] τοῦ Θεοῦ ὁ ἐκλεκτός

[30] *om.* καὶ

[31] *om.* γεγραμμένη

[32] *om.* γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς

[33] Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος

[34] Οὐχὶ (Χριστός;)

[35] ἐπιτιμῶν αὐτῷ ἔφη

[36] (ν) *om.* τῷ

[37] (, Ἰησοῦ, μνήσθητί)

[38] *om.* Κύριε

[39] *Marg.* εἰς τὴν βασιλείαν

[40] *om.* ὁ Ἰησοῦς

[41] Καὶ ἦν ἤδη

[42] , τοῦ ἡλίου ἐκλείποντος·

[43] ἐσχίσθη δὲ

[44] παρατίθεμαι

[45] τοῦτο δὲ

[46] ἐδόξαζε

[47] θεωρήσαντες

[48] *om.* ἑαυτῶν

[49] αὐτῷ

[50] *add* ἀπὸ

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Galilee, stood afar off, beholding these things.

* Matt. 27. 57.

50 ¶ *And behold, there was a man named Joseph, a counsellor, and he was a good man, and a just.

51 (The same had not consented to the counsel and deed of them) he was of Arimathæa, a city of the Jews (who also himself waited for the kingdom of God.)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a Sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the Preparation, and the Sabbath drew on.

55 And the women also which came with him from Galilee, followed after, and beheld the Sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandment.

* Matt. 28. 1.

24 Now *upon the first day of the week, very early in the morning, they came unto the Sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the Sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye ‖the living among the dead?

‖ Or, *him that liveth.*

* Matt. 17. 23.

6 He is not here, but is risen: *Remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the Sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other women that were with them, which told these things unto the Apostles.

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Galilee, stood afar off, seeing
these things.
50 And behold, a man named
Joseph, who was a councillor,
a good man and a righteous
51 (he had not consented to their
counsel and deed), *a man* of
Arimathæa, a city of the Jews,
who was looking for the king-
52 dom of God: this man went to
Pilate, and asked for the body
53 of Jesus. And he took it
down, and wrapped it in a linen
cloth, and laid him in a tomb
that was hewn in stone, where
54 never man had yet lain. And
it was the day of the Prepara-
tion, and the sabbath [1]drew
55 on. And the women, which
had come with him out of Ga-
lilee, followed after, and beheld
the tomb, and how his body
56 was laid. And they returned,
and prepared spices and oint-
ments.
And on the sabbath they rest-
ed according to the command-
24 ment. But on the first day of
the week, at early dawn, they
came unto the tomb, bringing
the spices which they had pre-
2 pared. And they found the
stone rolled away from the
3 tomb. And they entered in,
and found not the body [2]of
4 the Lord Jesus. And it came
to pass, while they were per-
plexed thereabout, behold, two
men stood by them in dazzling
5 apparel: and as they were af-
frighted, and bowed down their
faces to the earth, they said
unto them, Why seek ye [3]the
6 living among the dead? [4]He
is not here, but is risen: re-
member how he spake unto
you when he was yet in Gali-
7 lee, saying that the Son of man
must be delivered up into the
hands of sinful men, and be
crucified, and the third day rise
8 again. And they remembered
9 his words, and returned [5]from
the tomb, and told all these
things to the eleven, and to all
10 the rest. Now they were Mary
Magdalene, and Joanna, and
Mary the *mother* of James: and
the other women with them told
these things unto the apostles.

[1] Gr. *began to dawn.*

[2] Some ancient authorities omit *of the Lord Jesus.*

[3] Gr. *him that liveth.*

[4] Some ancient authorities omit *He is not here, but is risen.*

[5] Some ancient authorities omit *from the tomb.*

σασαι[51] *αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι*
ταῦτα.
50 *Καὶ ἰδού, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτὴς*
51 *ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος (οὗτος*
οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ
πράξει αὐτῶν), ἀπὸ Ἀριμαθαίας πόλεως τῶν
Ἰουδαίων, ὃς **καὶ**[52] *προσεδέχετο* **καὶ αὐτὸς**[53]
52 *τὴν βασιλείαν τοῦ Θεοῦ· οὗτος προσελθὼν*
τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
53 *καὶ καθελὼν* **αὐτὸ**[54] *ἐνετύλιξεν αὐτὸ σινδόνι,*
καὶ ἔθηκεν **αὐτὸ**[55] *ἐν μνήματι λαξευτῷ, οὗ*
54 *οὐκ ἦν* **οὐδέπω οὐδεὶς**[56] *κείμενος. καὶ ἡμέρα*
ἦν **Παρασκευή**[57], *καὶ σάββατον ἐπέφωσκε.*
55 *κατακολουθήσασαι δὲ* **καὶ**[58] *γυναῖκες, αἵτινες*
ἦσαν συνεληλυθυῖαι **αὐτῷ**[59] *ἐκ τῆς Γαλι-*
λαίας[60], *ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη*
56 *τὸ σῶμα αὐτοῦ. ὑποστρέψασαι δὲ ἡτοίμα-*
σαν ἀρώματα καὶ μύρα.
Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν
24 *ἐντολήν. τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου*
βαθέος, ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ
ἡτοίμασαν ἀρώματα, **καί τινες σὺν αὐταῖς**[1].
2 *εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ*
3 *μνημείου.* **καὶ εἰσελθοῦσαι**[2] *οὐχ εὗρον τὸ*
4 *σῶμα* **τοῦ Κυρίου Ἰησοῦ**[3]. *καὶ ἐγένετο ἐν*
τῷ **διαπορεῖσθαι**[4] *αὐτὰς περὶ τούτου, καὶ*
ἰδού, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν **ἐσθή-**
5 **σεσιν ἀστραπτούσαις**[5]· *ἐμφόβων δὲ γενο-*
μένων αὐτῶν, καὶ κλινουσῶν **τὸ πρόσωπον**[6]
εἰς τὴν γῆν, εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν
6 *ζῶντα μετὰ τῶν νεκρῶν;* **οὐκ ἔστιν ὧδε, ἀλλ'**
ἠγέρθη[7]· *μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν*
7 *ἐν τῇ Γαλιλαίᾳ, λέγων* **ὅτι δεῖ τὸν υἱὸν τοῦ**
ἀνθρώπου[8] *παραδοθῆναι εἰς χεῖρας ἀνθρώ-*
πων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ
8 *τρίτῃ ἡμέρᾳ ἀναστῆναι. καὶ ἐμνήσθησαν*
9 *τῶν ῥημάτων αὐτοῦ, καὶ ὑποστρέψασαι*
ἀπὸ τοῦ μνημείου[9], *ἀπήγγειλαν ταῦτα πάν-*
10 *τα τοῖς ἕνδεκα καὶ πᾶσι τοῖς λοιποῖς. ἦσαν*
δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ
Μαρία[10] *Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς,*
αἳ[11] *ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.*

[51] *συνακολουθοῦσαι*
[52] *om.* *καὶ*
[53] *om.* *καὶ αὐτὸς*
[54] *om.* *αὐτὸ*
[55] *αὐτὸν*
[56] *οὐδεὶς οὔπω*
[57] *Παρασκευῆς*
[58] *αἱ*
[59] *om.* *αὐτῷ*
[60] *add* *αὐτῷ*
[1] *om.* *καί τινες σὺν αὐταῖς*
[2] *εἰσελθοῦσαι δὲ*
[3] *Marg. om.* *τοῦ Κυρίου Ἰησοῦ*
[4] *ἀπορεῖσθαι*
[5] *ἐσθῆτι ἀστραπτούσῃ*
[6] *τὰ πρόσωπα*
[7] *Marg. om.* *οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη·*
[8] , *τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ*
[9] *Marg. om.* *ἀπὸ τοῦ μνημείου*
[10] *add* *ἡ*
[11] (Ἰακώβου·...) *om.* , αἳ

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11 And their words seemed to them as idle tales, and they believed them not.

12 *Then arose Peter, and ran unto the Sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

* John 20. 6.

13 ¶ *And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

* Mark 16. 12.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a Prophet, mighty in deed and word before God, and all the people.

20 And how the chief Priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the Sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of Angels, which said that he was alive.

24 And certain of them which were with us, went to the Sepulchre, and found it even so as the women had said, but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken:

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11 And these words appeared in their
sight as idle talk; and they dis-
12 believed them. [1]But Peter arose,
and ran unto the tomb; and stoop-
ing and looking in, he seeth the
linen cloths by themselves; and
he [2]departed to his home, won-
dering at that which was come
to pass.
13 And behold, two of them were
going that very day to a vil-
lage named Emmaus, which was
threescore furlongs from Jeru-
14 salem. And they communed
with each other of all these
things which had happened.
15 And it came to pass, while they
communed and questioned to-
gether, that Jesus himself drew
16 near, and went with them. But
their eyes were holden that they
17 should not know him. And he
said unto them, [3]What commu-
nications are these that ye have
one with another, as ye walk?
And they stood still, looking
18 sad. And one of them, named
Cleopas, answering said unto
him, [4]Dost thou alone sojourn
in Jerusalem and not know the
things which are come to pass
19 there in these days? And he
said unto them, What things?
And they said unto him, The
things concerning Jesus of Na-
zareth, which was a prophet
mighty in deed and word before
20 God and all the people: and how
the chief priests and our rulers
delivered him up to be con-
demned to death, and crucified
21 him. But we hoped that it was
he which should redeem Israel.
Yea and beside all this, it is now
the third day since these things
22 came to pass. Moreover certain
women of our company amazed
us, having been early at the
23 tomb; and when they found not
his body, they came, saying, that
they had also seen a vision of
angels, which said that he was
24 alive. And certain of them
that were with us went to the
tomb, and found it even so as
the women had said: but him
25 they saw not. And he said
unto them, O foolish men, and
slow of heart to believe [5]in all
that the prophets have spoken!

[1] Some ancient authorities omit ver. 12.

[2] Or, *departed, wondering with himself*

[3] Gr. *What words are these that ye exchange one with another.*

[4] Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*

[5] Or, *after*

11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ
12 ῥήματα **αὐτῶν**[12], καὶ ἠπίστουν αὐταῖς. [13]**ὁ
δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον,
καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα**[14]
**μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ
γεγονός.**
13 Καὶ ἰδού, δύο ἐξ αὐτῶν **ἦσαν πορευόμενοι
ἐν αὐτῇ τῇ ἡμέρᾳ**[15] εἰς κώμην ἀπέχουσαν
σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ᾗ ὄνομα
14 Ἐμμαούς. καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλή-
λους περὶ πάντων τῶν συμβεβηκότων τού-
15 των. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ
συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνε-
16 πορεύετο αὐτοῖς. οἱ δὲ ὀφθαλμοὶ αὐτῶν
17 ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. εἶπε
δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὓς
ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες,
18 **καί ἐστε σκυθρωποί;**[16] ἀποκριθεὶς δὲ ὁ[17]
εἷς, ᾧ **ὄνομα**[18] Κλεόπας, εἶπε πρὸς αὐτόν,
Συ μόνος παροικεῖς **ἐν**[19] Ἱερουσαλήμ, καὶ οὐκ
ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις
19 ταύταις; καὶ εἶπεν αὐτοῖς, Ποῖα; οἱ δὲ εἶ-
πον αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ **Ναζωραίου**[20],
ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ
καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ
20 λαοῦ· ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιε-
ρεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανά-
21 του, καὶ ἐσταύρωσαν αὐτόν. ἡμεῖς δὲ ἠλ-
πίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυ-
τροῦσθαι τὸν Ἰσραήλ. ἀλλά γε[21] σὺν πᾶσι
τούτοις τρίτην ταύτην ἡμέραν ἄγει **σήμε-
22 ρον**[22] ἀφ' οὗ ταῦτα ἐγένετο. ἀλλὰ καὶ
γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς,
23 γενόμεναι **ὄρθριαι**[23] ἐπὶ τὸ μνημεῖον· καὶ
μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγου-
σαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ
24 λέγουσιν αὐτὸν ζῆν. καὶ ἀπῆλθόν τινες
τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον
οὕτω καθὼς **καὶ**[24] αἱ γυναῖκες εἶπον· αὐτὸν
25 δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπε πρὸς αὐτούς,
Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πι-
στεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·

[12] ταῦτα
[13] *Marg. om. ver.* 12
[14] *om.* κείμενα
[15] ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι
[16] ; καὶ ἐστάθησαν σκυθρωποί.
[17] *om.* ὁ
[18] ὀνόματι
[19] *om.* ἐν
[20] Ναζαρηνοῦ
[21] *add* καὶ
[22] *om.* σήμερον
[23] ὀρθριναὶ
[24] *om.* καὶ

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26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went, and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: And he went in, to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him, and he ‖ vanished out of their sight.

32 And they said one unto another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ *And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified, and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

‖ Or, *ceased to be seen of them.*

* Mark 16. 14.

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26 Behoved it not the Christ to suffer these things, and to enter
27 into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things
28 concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go
29 further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went
30 in to abide with them. And it came to pass, when he had sat down with them to meat, he took the [1] bread, and blessed it, and
31 brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out
32 of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?
33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with
34 them, saying, The Lord is risen indeed, and hath appeared to
35 Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.
36 And as they spake these things, he himself stood in the midst of them, [2] and saith unto them,
37 Peace *be* unto you. But they were terrified and affrighted, and supposed that they beheld a
38 spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your
39 heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold
40 me having. [3] And when he had said this, he shewed them his
41 hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything
42 to eat? And they gave him a
43 piece of a broiled fish [4]. And he took it, and did eat before them.

[1] Or, *loaf*

[2] Some ancient authorities omit *and saith unto them, Peace* be *unto you.*

[3] Some ancient authorities omit ver. 40.

[4] Many ancient authorities add *and a honeycomb.*

26 *οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστόν, καὶ*
27 *εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; καὶ ἀρξάμε-*
νος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προ-
φητῶν, **διηρμήνευεν**[25] *αὐτοῖς ἐν πάσαις ταῖς*
28 *γραφαῖς τὰ περὶ ἑαυτοῦ. καὶ ἤγγισαν εἰς*
τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσε-
29 *ποιεῖτο πορρωτέρω παρεύεσθαι. καὶ παρε-*
βιάσαντο αὐτόν, λέγοντες, Μεῖνον μεθ' ἡμῶν,
ὅτι πρὸς ἑσπέραν ἐστί, καὶ κέκλικεν[26] *ἡ*
ἡμέρα. καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς.
30 *καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ'*
αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλά-
31 *σας ἐπεδίδου αὐτοῖς. αὐτῶν δὲ διηνοίχθη-*
σαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν·
32 *καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. καὶ*
εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν
καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ
ὁδῷ, **καὶ**[27] *ὡς διήνοιγεν ἡμῖν τὰς γραφάς;*
33 *καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς*
Ἱερουσαλήμ, καὶ εὗρον **συνηθροισμένους**[28]
34 *τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας*
ὅτι **Ἠγέρθη ὁ Κύριος ὄντως**[29], *καὶ ὤφθη*
35 *Σίμωνι. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ,*
καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ
ἄρτου.
36 *Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ* **Ἰη-**
σοῦς[30] *ἔστη ἐν μέσῳ αὐτῶν,* **καὶ λέγει αὐ-**
37 **τοῖς, Εἰρήνη ὑμῖν**[31]. *πτοηθέντες δὲ καὶ*
ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.
38 *καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ*
διατί διαλογισμοὶ ἀναβαίνουσιν ἐν **ταῖς καρ-**
39 **δίαις**[32] *ὑμῶν; ἴδετε τὰς χεῖράς μου καὶ τοὺς*
πόδας μου, ὅτι **αὐτὸς ἐγώ εἰμι**[33]· *ψηλαφή-*
σατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ
ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.
40 [34]**καὶ τοῦτο εἰπὼν ἐπέδειξεν**[35] **αὐτοῖς τὰς**
41 **χεῖρας καὶ τοὺς πόδας.** *ἔτι δὲ ἀπιστούντων*
αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων,
εἶπεν αὐτοῖς, Ἔχετέ τι βρώσιμον ἐνθάδε;
42 *οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος,*
43 **καὶ ἀπὸ μελισσίου κηρίου**[36]. *καὶ λαβὼν*
ἐνώπιον αὐτῶν ἔφαγεν.

[25] *διερμήνευσεν*
[26] *add ἤδη*
[27] *om. καὶ*
[28] *ἠθροισμένους*
[29] *Ὄντως ἠγέρθη ὁ Κύριος*
[30] *om. ὁ Ἰησοῦς*
[31] *Marg. om., καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν*
[32] *τῇ καρδίᾳ*
[33] *ἐγώ εἰμι αὐτός*
[34] *Marg. om. ver.* 40
[35] *ἔδειξεν*
[36] *om., καὶ ἀπὸ μελισσίου κηρίου text, not marg.*

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44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his Name, among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

* John 15. 26. Acts 1. 4.

49 ¶ *And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lift up his hands, and blessed them.

* Mark 16. 19. Acts 1. 9.

51 *And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the Temple, praising and blessing God. Amen.

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44 And he said unto them, These
are my words which I spake
unto you, while I was yet with
you, how that all things must
needs be fulfilled, which are
written in the law of Moses, and
the prophets, and the psalms,
45 concerning me. Then opened
he their mind, that they might
46 understand the scriptures; and
he said unto them, Thus it is
written, that the Christ should
suffer, and rise again from the
47 dead the third day; and that
repentance [1]and remission of
sins should be preached in his
name unto all the [2]nations, be-
48 ginning from Jerusalem. Ye are
49 witnesses of these things. And
behold, I send forth the promise
of my Father upon you: but
tarry ye in the city, until ye be
clothed with power from on
high.
50 And he led them out until
they were over against Bethany:
and he lifted up his
51 hands, and blessed them. And
it came to pass, while he blessed
them, he parted from them,
[3]and was carried up into hea-
52 ven. And they [4]worshipped
him, and returned to Jerusa-
53 lem with great joy: and were
continually in the temple, bless-
ing God.

[1] Some ancient authorities read *unto.*

[2] Or, *nations. Beginning from Jerusalem, ye are witnesses*

[3] Some ancient authorities omit *and was carried up into heaven.*

[4] Some ancient authorities omit *worshipped him, and.*

44 **Εἶπε** δὲ **αὐτοῖς**[37], Οὗτοι οἱ λόγοι[38], οὓς
ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ
πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ
νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς
45 περὶ ἐμοῦ. τότε διήνοιξεν αὐτῶν τὸν νοῦν,
46 τοῦ συνιέναι τὰς γραφάς· καὶ εἶπεν αὐτοῖς
ὅτι Οὕτω γέγραπται, **καὶ οὕτως ἔδει**[39] παθεῖν
τὸν Χριστόν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ
47 τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι
αὐτοῦ μετάνοιαν **καὶ**[40] ἄφεσιν ἁμαρτιῶν εἰς
πάντα τὰ ἔθνη, **ἀρξάμενον**[41] ἀπὸ Ἱερουσα-
48 λήμ. ὑμεῖς **δέ**[42] ἐστε μάρτυρες τούτων.
49 καὶ ἰδού, ἐγὼ **ἀποστέλλω**[43] τὴν ἐπαγγελίαν
τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε
ἐν τῇ πόλει **Ἱερουσαλήμ**[44], ἕως οὗ ἐνδύ-
σησθε **δύναμιν ἐξ ὕψους**[45].
50 Ἐξήγαγε δὲ αὐτοὺς **ἔξω**[46] ἕως **εἰς**[47] Βηθα-
νίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγη-
51 σεν αὐτούς. καὶ ἐγένετο ἐν τῷ εὐλογεῖν
αὐτὸν αὐτούς, διέστη ἀπ' αὐτῶν, **καὶ ἀνεφέ-**
52 **ρετο εἰς τὸν οὐρανόν**[48]. καὶ αὐτοὶ **προσκυ-**
νήσαντες αὐτόν,[49] ὑπέστρεψαν εἰς Ἱερου-
53 σαλὴμ μετὰ χαρᾶς μεγάλης· καὶ ἦσαν διὰ
παντὸς ἐν τῷ ἱερῷ, **αἰνοῦντες καὶ**[50] εὐλο-
γοῦντες τὸν Θεόν. **Ἀμήν**[51].

37 πρὸς αὐτούς
38 *add.* μου
39 *om.* καὶ οὕτως ἔδει
40 *Marg.* εἰς
41 ἀρξάμενοι (*Marg.* ἔθνη. Ἀρξάμενοι ἀπὸ Ἱερουσαλήμ, ὑμεῖς)
42 *om.* δέ
43 ἐξαποστέλλω
44 *om.* Ἱερουσαλήμ
45 ἐξ ὕψους δύναμιν
46 *om.* ἔξω
47 πρὸς
48 *Marg. om.* , καὶ ἀνεφέρετο εἰς τὸν οὐρανόν
49 *Marg. om.* προσκυνήσαντες αὐτόν,
50 *om.* αἰνοῦντες καὶ
51 *om.* Ἀμήν

THE GOSPEL

ACCORDING TO

S. JOHN.

1611

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 * The same was in the beginning with God.

3 * All things were made by him, and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, and the darkness comprehended it not.

6 ¶ * There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men through him might believe.

8 He was not that light, but *was sent* to bear witness of that light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and * the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he ‖ power to become the sons of God, *even* to them that believe on his Name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 * And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.

* Gen. 1. 1.
* Col. 1. 16.
* Matt. 3. 1.
* Heb. 11. 3.
‖ *Or, the right or privilege.*
* Matt. 1. 16.

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1 In the beginning was the Word,
and the Word was with God,
2 and the Word was God. The
same was in the beginning with
3 God. All things were made [1] by
him; and without him [2] was not
anything made that hath been
4 made. In him was life; and the
5 life was the light of men. And
the light shineth in the dark-
ness; and the darkness [3] appre-
6 hended it not. There came a
man, sent from God, whose
7 name was John. The same came
for witness, that he might bear
witness of the light, that all
8 might believe through him. He
was not the light, but *came* that
he might bear witness of the
9 light. [4] There was the true light,
even the light which lighteth
[5] every man, coming into the
10 world. He was in the world,
and the world was made [1] by
him, and the world knew him
11 not. He came unto [6] his own,
and they that were his own re-
12 ceived him not. But as many
as received him, to them gave
he the right to become children
of God, *even* to them that be-
13 lieve on his name: which were
[7] born, not of [8] blood, nor of
the will of the flesh, nor of
the will of man, but of God.
14 And the Word became flesh,
and [9] dwelt among us (and we
beheld his glory, glory as of
[10] the only begotten from the
Father), full of grace and truth.
15 John beareth witness of him,
and crieth, saying, [11] This was
he of whom I said, He that
cometh after me is become be-
fore me: for he was [12] before me.

1 Or, *through*
2 Or, *was not anything made. That which hath been made was life in him; and the life &c.*
3 Or, *overcame.* See ch. xii. 35 (Gr.).
4 Or, *The true light, which lighteth every man, was coming*
5 Or, *every man as he cometh*
6 Gr. *his own things.*
7 Or, *begotten*
8 Gr. *bloods.*
9 Gr. *tabernacled.*
10 Or, *an only begotten from a father*
11 Some ancient authorities read (*this was he that said*).
12 Gr. *first in regard of me.*

ΕΥΑΓΓΕΛΙΟΝ

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς
2 τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν
3 ἀρχῇ πρὸς τὸν Θεόν. πάντα δι' αὐτοῦ ἐγέ-
νετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ
4 γέγονεν. ἐν αὐτῷ[1] ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ
5 φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῇ σκο-
τίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
6 ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ,
7 ὄνομα αὐτῷ Ἰωάννης. οὗτος ἦλθεν εἰς μαρ-
τυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα
8 πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖ-
νος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ
9 φωτός. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει
πάντα ἄνθρωπον[2] ἐρχόμενον εἰς τὸν κόσμον.
10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ
11 ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς
τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέ-
12 λαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν
αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς
13 πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἳ οὐκ ἐξ
αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ
ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννή-
14 θησαν. καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ
ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα τὴν
δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πα-
15 τρός), πλήρης χάριτος καὶ ἀληθείας. Ἰωάν-
νης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων,
Οὗτος ἦν ὃν εἶπον[3], Ὁ ὀπίσω μου ἐρχόμενος
ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.

[1] (*Marg.* οὐδὲ ἕν. ὃ γέγονεν ἐν αὐτῷ)

[2] (*Marg.* ἄνθρωπον,)

[3] *Marg.* λέγων (οὗτος ἦν ὁ εἰπών)

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* Col. 1. 19.

16 And of his *fulness have all we received, and grace for grace.

17 For the Law was given by Moses, but grace and truth came by Jesus Christ.

* 1 Tim. 6. 16. 1 John 4. 12.

18 *No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 ¶ And this is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not: but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou ‖that Prophet? And he answered, No.

‖ *Or, a Prophet.*

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

* Matt. 3. 3.

23 *He said, I *am* the voice of one crying in the wilderness: Make straight the way of the Lord, as said the Prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not,

* Matt. 3. 11. Acts 19. 4.

27 *He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which ‖taketh away the sin of the world.

‖ *Or, beareth.*

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

* Matt. 3. 16.

32 *And John bare record saying, I saw the Spirit descending from heaven, like a Dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water,

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16 For of his fulness we all re-
ceived, and grace for grace.
17 For the law was given [1]by
Moses; grace and truth came
18 [1]by Jesus Christ. No man hath
seen God at any time; [2]the only
begotten Son, which is in the
bosom of the Father, he hath
declared *him*.
19 And this is the witness of John,
when the Jews sent unto him
from Jerusalem priests and Le-
vites to ask him, Who art thou?
20 And he confessed, and denied
not; and he confessed, I am not
21 the Christ. And they asked him,
What then? Art thou Elijah?
And he saith, I am not. Art
thou the prophet? And he an-
22 swered, No. They said there-
fore unto him, Who art thou?
that we may give an answer to
them that sent us. What say-
23 est thou of thyself? He said, I
am the voice of one crying in
the wilderness, Make straight
the way of the Lord, as said
24 Isaiah the prophet. [3]And they
had been sent from the Phari-
25 sees. And they asked him, and
said unto him, Why then bap-
tizest thou, if thou art not the
Christ, neither Elijah, neither
26 the prophet? John answered
them, saying, I baptize [4]with
water: in the midst of you
standeth one whom ye know not,
27 *even* he that cometh after me,
the latchet of whose shoe I am
28 not worthy to unloose. These
things were done in [5]Bethany
beyond Jordan, where John was
baptizing.
29 On the morrow he seeth Jesus
coming unto him, and saith, Be-
hold, the Lamb of God, which
[6]taketh away the sin of the
30 world! This is he of whom I
said, After me cometh a man
which is become before me: for
31 he was [7]before me. And I knew
him not; but that he should be
made manifest to Israel, for this
cause came I baptizing [4]with
32 water. And John bare witness,
saying, I have beheld the Spirit
descending as a dove out of
heaven; and it abode upon him.
33 And I knew him not: but he that
sent me to baptize [4]with water,

[1] Or, *through*

[2] Many very ancient authorities read *God only begotten.*

[3] Or, *And* certain *had been sent from among the Pharisees.*

[4] Or, *in*

[5] Many ancient authorities read *Beth-abarah*, some, *Beth-arabah.*

[6] Or, *beareth the sin*

[7] Gr. *first in regard of me.*

16 **καὶ**[4] ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες
17 ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. ὅτι ὁ
νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ
18 ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. Θεὸν
οὐδεὶς ἑώρακε πώποτε· **ὁ**[5] μονογενὴς **υἱός**[6],
ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος
ἐξηγήσατο.
19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,
ὅτε ἀπέστειλαν[7] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύ-
μων ἱερεῖς καὶ Λευΐτας ἵνα ἐρωτήσωσιν αὐ-
20 τόν, Σὺ τίς εἶ; καὶ ὡμολόγησε, καὶ οὐκ
ἠρνήσατο· καὶ ὡμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ
21 ὁ Χριστός. καὶ ἠρώτησαν αὐτόν, Τί οὖν;
Ἠλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμί. Ὁ προ-
22 φήτης εἶ σύ; καὶ ἀπεκρίθη, Οὔ. εἶπον οὖν
αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς
πέμψασιν ἡμᾶς. τί λέγεις περὶ σεαυτοῦ;
23 ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν
24 Ἡσαΐας ὁ προφήτης. καὶ **οἱ**[8] ἀπεσταλμένοι
ἦσαν ἐκ τῶν Φαρισαίων. καὶ ἠρώτησαν αὐ-
25 τόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ
οὐκ εἶ ὁ Χριστός, **οὔτε**[9] Ἠλίας, **οὔτε**[9] ὁ προ-
26 φήτης; ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων,
Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος **δὲ**[10] ὑμῶν
27 **ἕστηκεν**[11] ὃν ὑμεῖς οὐκ οἴδατε. **αὐτός ἐστιν**[12]
ὁ ὀπίσω μου ἐρχόμενος, **ὃς ἔμπροσθέν μου**
γέγονεν·[13] οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω
28 αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. ταῦτα
ἐν **Βηθαβαρᾷ**[14] ἐγένετο πέραν τοῦ Ἰορδάνου,
ὅπου ἦν Ἰωάννης βαπτίζων.
29 Τῇ ἐπαύριον βλέπει **ὁ Ἰωάννης**[15] τὸν
Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει,
Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρ-
30 τίαν τοῦ κόσμου. οὗτός ἐστι **περὶ**[16] οὗ
ἐγὼ εἶπον, Ὀπίσω μου ἔρχεται ἀνὴρ ὃς
ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου
31 ἦν. κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φα-
νερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ
32 ἐν **τῷ**[17] ὕδατι βαπτίζων. καὶ ἐμαρτύρησεν
Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ Πνεῦμα
καταβαῖνον **ὡσεὶ**[18] περιστερὰν ἐξ οὐρανοῦ,
33 καὶ ἔμεινεν ἐπ' αὐτόν. κἀγὼ οὐκ ᾔδειν
αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι,

[4] ὅτι
[5] *Marg. om.* ὁ
[6] *Marg.* Θεός
[7] *add* πρὸς αὐτὸν
[8] *om.* οἱ
[9] οὐδὲ
[10] *om.* δὲ
[11] στήκει
[12] , *om.* . αὐτός ἐστιν
[13] *om.* ὃς ἔμπροσθέν μου γέγονεν·
[14] Βηθανίᾳ *text*, Βηθαβαρᾷ *or* Βηθαραβᾷ *marg.*
[15] *om.* ὁ Ἰωάννης
[16] (ν) ὑπὲρ
[17] *om.* τῷ
[18] ὡς

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the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I saw, and bare record, that this is the son of God.

35 ¶ Again the next day after, John stood, and two of his disciples.

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where ¹dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was ¹about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, ¹the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, ¹a stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom *Moses in the Law, and the *Prophets did write, Jesus of Nazareth the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed in whom is no guile.

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

¹ *Or, abidest.*

¹ *That was two hours before night.*

¹ *Or, the anointed.*

¹ *Or, Peter.*

* Gen. 49. 10. Deut. 18. 18.

* Is. 4. 2.

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he said unto me, Upon whomso-
ever thou shalt see the Spirit de-
scending, and abiding upon him,
the same is he that baptizeth
34 [1]with the Holy Spirit. And I
have seen, and have borne wit-
ness that this is the Son of God.
35 Again on the morrow John
was standing, and two of his
36 disciples; and he looked upon
Jesus as he walked, and saith,
37 Behold, the Lamb of God! And
the two disciples heard him
speak, and they followed Jesus.
38 And Jesus turned, and beheld
them following, and saith unto
them, What seek ye? And they
said unto him, Rabbi (which is
to say, being interpreted, [2]Mas-
39 ter), where abidest thou? He
saith unto them, Come, and ye
shall see. They came therefore
and saw where he abode; and
they abode with him that day:
it was about the tenth hour.
40 One of the two that heard John
speak, and followed him, was
Andrew, Simon Peter's brother.
41 He findeth first his own brother
Simon, and saith unto him, We
have found the Messiah (which is,
42 being interpreted, [3]Christ). He
brought him unto Jesus. Jesus
looked upon him, and said, Thou
art Simon the son of [4]John:
thou shalt be called Cephas (which
is by interpretation, [5]Peter).
43 On the morrow he was minded
to go forth into Galilee, and he
findeth Philip: and Jesus saith
44 unto him, Follow me. Now
Philip was from Bethsaida, of
the city of Andrew and Peter.
45 Philip findeth Nathanael, and
saith unto him, We have found
him, of whom Moses in the law,
and the prophets, did write, Jesus
of Nazareth, the son of Joseph.
46 And Nathanael said unto him,
Can any good thing come out of
Nazareth? Philip saith unto
47 him, Come and see. Jesus saw
Nathanael coming to him, and
saith of him, Behold, an Israelite
48 indeed, in whom is no guile! Na-
thanael saith unto him, Whence
knowest thou me? Jesus answer-
ed and said unto him, Before Phi-
lip called thee, when thou wast
under the fig tree, I saw thee.

[1] Or, *in*

[2] Or, *Teacher*

[3] That is, *Anointed.*

[4] Gr. *Joanes*: called in Matt. xvi. 17, *Jonah.*

[5] That is, *Rock* or *Stone.*

ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα
καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν
34 ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ. κἀγὼ ἑώ-
ρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς
τοῦ Θεοῦ.
35 Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης,
36 καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο· καὶ ἐμβλέ-
ψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ
37 ἀμνὸς τοῦ Θεοῦ. καὶ ἤκουσαν **αὐτοῦ οἱ δύο
μαθηταὶ**[19] λαλοῦντος, καὶ ἠκολούθησαν τῷ
38 Ἰησοῦ. στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασά-
μενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς,
Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ, Ῥαββί (ὃ λέ-
γεται **ἑρμηνευόμενον**[20], Διδάσκαλε), ποῦ μέ-
39 νεις; λέγει αὐτοῖς, Ἔρχεσθε καὶ **ἴδετε**[21].
ἦλθον[22] καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ
ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα **δὲ**[23] ἦν ὡς
40 δεκάτη. ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων
παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ.
41 εὑρίσκει οὗτος **πρῶτος**[24] τὸν ἀδελφὸν τὸν
ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν
τὸν Μεσσίαν (ὅ ἐστι μεθερμηνευόμενον, **ὁ**[25]
42 Χριστός). **καὶ**[26] ἤγαγεν αὐτὸν πρὸς τὸν Ἰη-
σοῦν. ἐμβλέψας **δὲ**[27] αὐτῷ ὁ Ἰησοῦς εἶπε,
Σὺ εἶ Σίμων ὁ υἱὸς **Ἰωνᾶ**[28]· σὺ κληθήσῃ
Κηφᾶς (ὃ ἑρμηνεύεται Πέτρος).
43 Τῇ ἐπαύριον ἠθέλησεν **ὁ Ἰησοῦς**[29] ἐξελ-
θεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον,
44 καὶ λέγει αὐτῷ[30], Ἀκολούθει μοι. ἦν δὲ ὁ
Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀν-
45 δρέου καὶ Πέτρου. εὑρίσκει Φίλιππος τὸν
Ναθαναήλ, καὶ λέγει αὐτῷ, Ὃν ἔγραψε Μω-
σῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν,
Ἰησοῦν **τὸν**[31] υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Να-
46 ζαρέθ. καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Να-
ζαρὲθ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ
47 Φίλιππος, Ἔρχου καὶ ἴδε. εἶδεν ὁ Ἰησοῦς
τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ
λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης,
48 ἐν ᾧ δόλος οὐκ ἔστι. λέγει αὐτῷ Ναθαναήλ,
Πόθεν με γινώσκεις; ἀπεκρίθη ὁ Ἰησοῦς
καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον
φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, εἶδόν σε.

[19] *οἱ δύο μαθηταὶ αὐτοῦ*
[20] *μεθερμηνευόμενον*
[21] *ὄψεσθε*
[22] *add οὖν*
[23] *om. δὲ*
[24] *πρῶτον*
[25] *om. ὁ*
[26] *om. καὶ*
[27] *om. δὲ*
[28] *Ἰωάνου*
[29] *om. ὁ Ἰησοῦς*
[30] (*Φίλιππον·...*) *add ὁ Ἰησοῦς*
[31] *om. τὸν*

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49 Nathanael answered, and saith unto him, Rabbi, thou art the Son of God, thou art the king of Israel.

50 Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily I say unto you, hereafter ye shall see heaven open, and the Angels of God ascending, and descending upon the son of man.

2 And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he and his mother, and his brethren, and his disciples, and they continued there not many days.

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49 Nathanael answered him, Rabbi,
thou art the Son of God; thou
50 art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw
thee underneath the fig tree,
believest thou? thou shalt see
51 greater things than these. And
he saith unto him, Verily, verily,
I say unto you, Ye shall see
the heaven opened, and the
angels of God ascending and
descending upon the Son of
man.

2 And the third day there was
a marriage in Cana of Galilee;
and the mother of Jesus was
2 there: and Jesus also was bidden, and his disciples, to the
3 marriage. And when the wine
failed, the mother of Jesus saith
unto him, They have no wine.
4 And Jesus saith unto her,
Woman, what have I to do with
thee? mine hour is not yet
5 come. His mother saith unto
the servants, Whatsoever he
6 saith unto you, do it. Now
there were six waterpots of
stone set there after the Jews'
manner of purifying, containing
two or three firkins apiece.
7 Jesus saith unto them, Fill the
waterpots with water. And
they filled them up to the brim.
8 And he saith unto them, Draw
out now, and bear unto the
[1]ruler of the feast. And they
9 bare it. And when the ruler of
the feast tasted the water [2]now
become wine, and knew not
whence it was (but the servants
which had drawn the water
knew), the ruler of the feast
10 calleth the bridegroom, and
saith unto him, Every man
setteth on first the good wine;
and when *men* have drunk freely, *then* that which is worse:
thou hast kept the good wine
11 until now. This beginning of
his signs did Jesus in Cana of
Galilee, and manifested his
glory; and his disciples believed
on him.
12 After this he went down to
Capernaum, he, and his mother,
and *his* brethren, and his disciples: and there they abode
not many days.

[1] Or, *steward*

[2] Or, *that it had become*

49 ἀπεκρίθη[32] Ναθαναὴλ **καὶ λέγει αὐτῷ**[33], Ῥαβ-
βί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ **εἶ ὁ βασιλεὺς**[34]
50 τοῦ Ἰσραήλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
αὐτῷ, Ὅτι εἶπόν σοι, [35]εἶδόν σε ὑποκάτω τῆς
51 συκῆς, πιστεύεις; μείζω τούτων ὄψει. καὶ
λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, **ἀπ'
ἄρτι**[36] ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ
τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ
καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.
2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν
Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ
2 Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ
3 μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὑστερή-
σαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς
4 αὐτόν, Οἶνον οὐκ ἔχουσι. [1]λέγει αὐτῇ ὁ
Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει
5 ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς δια-
6 κόνοις, Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε. ἦσαν
δὲ ἐκεῖ **ὑδρίαι λίθιναι**[2] ἓξ **κείμεναι**[3] κατὰ τὸν
καθαρισμὸν τῶν Ἰουδαίων[4], χωροῦσαι ἀνὰ
7 μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰη-
σοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. καὶ
8 ἐγέμισαν αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς,
Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλί-
9 νῳ. **καὶ**[5] ἤνεγκαν. ὡς δὲ ἐγεύσατο ὁ ἀρχι-
τρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ
οὐκ ᾔδει πόθεν ἐστίν (οἱ δὲ διάκονοι ᾔδεισαν
οἱ ἠντληκότες τὸ ὕδωρ), φωνεῖ τὸν νυμφίον
10 ὁ ἀρχιτρίκλινος, καὶ λέγει αὐτῷ, Πᾶς ἄν-
θρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ
ὅταν μεθυσθῶσι, **τότε**[6] τὸν ἐλάσσω· σὺ τε-
11 τήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. ταύτην
ἐποίησε **τὴν**[7] ἀρχὴν τῶν σημείων ὁ Ἰησοῦς
ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν
δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ
μαθηταὶ αὐτοῦ.
12 Μετὰ τοῦτο κατέβη εἰς Καπερναούμ, αὐτὸς
καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ **αὐτοῦ**[8],
καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ
πολλὰς ἡμέρας.

[32] *add* αὐτῷ
[33] *om.* καὶ λέγει αὐτῷ
[34] βασιλεὺς εἶ
[35] (*om.* ,) *add* ὅτι
[36] *om.* ἀπ' ἄρτι
[1] *add* καὶ
[2] λίθιναι ὑδρίαι
[3] *om.* κείμεναι
[4] *add* κείμεναι
[5] οἱ δὲ
[6] *om.* τότε
[7] (ν) *om.* τὴν
[8] *om.* αὐτοῦ

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13 ¶ And the Jews' Passover was at hand, and Jesus went up to Jerusalem,

14 And found in the Temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.

15 And when he had made a scourge of small cords, he drove them all out of the Temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables,

16 And said unto them that sold doves, Take these things hence, make not my father's house an house of merchandise.

17 And his disciples remembered that it was written, *The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered, and said unto them, *Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this Temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the Scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the Passover, in the feast day, many believed in his Name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

3 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered, and said unto him, Verily, verily I say unto thee, except a man be born ‖again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How

* Ps. 69. 9.

* Matt. 26. 61.

‖ *Or, from above.*

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13 And the passover of the Jews
was at hand, and Jesus went up
14 to Jerusalem. And he found in
the temple those that sold oxen
and sheep and doves, and the
15 changers of money sitting: and
he made a scourge of cords, and
cast all out of the temple, both
the sheep and the oxen; and he
poured out the changers' money,
16 and overthrew their tables; and
to them that sold the doves he
said, Take these things hence;
make not my Father's house a
17 house of merchandise. His disciples remembered that it was
written, The zeal of thine house
18 shall eat me up. The Jews
therefore answered and said unto
him, What sign shewest thou
unto us, seeing that thou doest
19 these things? Jesus answered
and said unto them, Destroy this
[1]temple, and in three days I will
20 raise it up. The Jews therefore
said, Forty and six years was
this [1]temple in building, and wilt
thou raise it up in three days?
21 But he spake of the [1]temple of
22 his body. When therefore he
was raised from the dead, his
disciples remembered that he
spake this; and they believed
the scripture, and the word
which Jesus had said.
23 Now when he was in Jerusalem at the passover, during the
feast, many believed on his
name, beholding his signs which
24 he did. But Jesus did not trust
himself unto them, for that he
25 knew all men, and because he
needed not that any one should
bear witness concerning [2]man;
for he himself knew what was in
man.

3 Now there was a man of the
Pharisees, named Nicodemus, a
2 ruler of the Jews: the same
came unto him by night, and
said to him, Rabbi, we know
that thou art a teacher come
from God: for no man can do
these signs that thou doest, ex-
3 cept God be with him. Jesus
answered and said unto him,
Verily, verily, I say unto thee,
Except a man be born [3]anew, he
cannot see the kingdom of God.
4 Nicodemus saith unto him, How

[1] Or, *sanctuary*

[2] Or, *a man; for... the man*

[3] Or, *from above*

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ
14 ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. καὶ εὗρεν
ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρό-
βατα καὶ περιστεράς, καὶ τοὺς κερματιστὰς
15 καθημένους. καὶ ποιήσας φραγέλλιον ἐκ
σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά
τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυ-
βιστῶν ἐξέχεε **τὸ κέρμα**[9], καὶ τὰς τραπέζας
16 ἀνέστρεψε· καὶ τοῖς τὰς περιστερὰς πωλοῦ-
σιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε
τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.
17 ἐμνήσθησαν **δὲ**[10] οἱ μαθηταὶ αὐτοῦ ὅτι γε-
γραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου
18 **κατέφαγέ**[11] με. ἀπεκρίθησαν οὖν οἱ Ἰου-
δαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις
19 ἡμῖν, ὅτι ταῦτα ποιεῖς; ἀπεκρίθη ὁ Ἰησοῦς
καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον,
20 καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπον
οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἓξ ἔτεσιν
ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν
21 ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ ἔλεγε
22 περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ὅτε οὖν
ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ
αὐτοῦ ὅτι τοῦτο ἔλεγεν **αὐτοῖς**[12]· καὶ ἐπί-
στευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ
Ἰησοῦς.
23 Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα,
ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα
αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.
24 αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν **ἑαυτὸν**[13]
25 αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, καὶ
ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ
τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν
τῷ ἀνθρώπῳ.
3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων,
Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰου-
2 δαίων· οὗτος ἦλθε πρὸς **τὸν Ἰησοῦν**[1] νυκ-
τός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἴδαμεν ὅτι
ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς
γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ
σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ᾽ αὐτοῦ.
3 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν
ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνω-
θεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ
4 Θεοῦ. λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς

[9] τὰ κέρματα
[10] om. δὲ
[11] καταφάγεται
[12] om. (ν) αὐτοῖς
[13] αὐτὸν
[1] αὐτὸν

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can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born ‖again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

9 Nicodemus answered, and said unto him, How can these things be?

10 Jesus answered, and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not: how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ *And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ *For God so loved the world, that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting life.

17 *For God sent not his Son into the world to condemn the world: but that the world through him might be saved.

18 ¶ He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.

19 And this is the condemnation, *that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil,

‖ Or, *from above.*

* Num. 21. 9.

* 1 John 4. 9.

* ch. 12. 47.

* ch. 1. 4.

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old? can he enter a second time
into his mother's womb, and be
5 born? Jesus answered, Verily,
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man be born of water and the
Spirit, he cannot enter into the
6 kingdom of God. That which
is born of the flesh is flesh;
and that which is born of the
7 Spirit is spirit. Marvel not that
I said unto thee, Ye must be
8 born [1]anew. [2]The wind bloweth
where it listeth, and thou hear-
est the voice thereof, but know-
est not whence it cometh, and
whither it goeth: so is every
one that is born of the Spirit.
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unto him, How can these things
10 be? Jesus answered and said
unto him, Art thou the teacher
of Israel, and understandest not
11 these things? Verily, verily, I
say unto thee, We speak that we
do know, and bear witness of
that we have seen; and ye re-
12 ceive not our witness. If I told
you earthly things, and ye be-
lieve not, how shall ye believe,
if I tell you heavenly things?
13 And no man hath ascended into
heaven, but he that descended
out of heaven, *even* the Son of
14 man, [3]which is in heaven. And
as Moses lifted up the serpent
in the wilderness, even so must
the Son of man be lifted up:
15 that whosoever [4]believeth may
in him have eternal life.
16 For God so loved the world,
that he gave his only be-
gotten Son, that whosoever be-
lieveth on him should not
perish, but have eternal life.
17 For God sent not the Son into
the world to judge the world;
but that the world should be
18 saved through him. He that
believeth on him is not judged:
he that believeth not hath been
judged already, because he hath
not believed on the name of
the only begotten Son of God.
19 And this is the judgement,
that the light is come into
the world, and men loved
the darkness rather than the
light; for their works were evil.
20 For every one that [5]doeth ill

[1] Or, *from above*

[2] Or, *The Spirit breatheth*

[3] Many ancient authorities omit *which is in heaven.*

[4] Or, *believeth in him may have*

[5] Or, *practiseth*

δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ
δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ
5 δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; ἀπε-
κρίθη ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν
μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ
δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
6 Θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ
ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος
7 πνεῦμά ἐστι. μὴ θαυμάσῃς ὅτι εἶπόν σοι,
8 Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. τὸ πνεῦμα
ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ
ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ
ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος
9 ἐκ τοῦ πνεύματος. ἀπεκρίθη Νικόδημος καὶ
εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;
10 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ
ὁ διδάσκαλος τοῦ Ἰσραήλ, καὶ ταῦτα οὐ
11 γινώσκεις; ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδα-
μεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦ-
μεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.
12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε,
πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύ-
13 σετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρα-
νόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς
14 τοῦ ἀνθρώπου **ὁ ὢν ἐν τῷ οὐρανῷ**[2]. καὶ
καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ,
οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου·
15 ἵνα πᾶς ὁ πιστεύων **εἰς αὐτὸν**[3] **μὴ ἀπόληται,**
ἀλλ'[4] ἔχῃ ζωὴν αἰώνιον.
16 Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον,
ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν,
ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται,
17 ἀλλ' ἔχῃ ζωὴν αἰώνιον. οὐ γὰρ ἀπέστει-
λεν ὁ Θεὸς τὸν υἱὸν **αὐτοῦ**[5] εἰς τὸν κόσμον
ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ
18 ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων εἰς αὐτὸν
οὐ κρίνεται· ὁ **δὲ**[6] μὴ πιστεύων ἤδη κέκριται,
ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μο-
19 νογενοῦς υἱοῦ τοῦ Θεοῦ. αὕτη δέ ἐστιν
ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν
κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλ-
λον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ
20 αὐτῶν τὰ ἔργα. πᾶς γὰρ ὁ φαῦλα πράσσων

[2] *Marg. om.* ὁ ὢν ἐν τῷ οὐρανῷ

[3] ἐν αὐτῷ

[4] *om.* μὴ ἀπόληται, ἀλλ'

[5] *om.* αὐτοῦ

[6] *om.* δὲ

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hateth the light, neither cometh to the light, lest his deeds should be ‖ reproved.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things, came Jesus and his disciples into the land of Judæa, and there he tarried with them, * and baptized.

23 ¶ And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between some of John's disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, * to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered, and said, * A man can ‖ receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, * I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: This my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven is above all:

32 And what he hath seen and heard, that he testifieth, and no man receiveth his testimony:

33 He that hath received his testimony * hath set to his seal, that God is true.

34 For he whom God hath sent speaketh the words of God: For God giveth not the Spirit by measure *unto him*.

35 * The Father loveth the Son, and hath given all things into his hand.

36 * He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him.

‖ *Or, discovered.*
* ch. 4. 2.
* ch. 1. 7, 34.
* Heb. 5. 4.
‖ *Or, take unto himself.*
* ch. 1. 20.
* Rom. 3. 4.
* Matt. 11. 27.
* Hab. 2. 4. 1 John 5. 10.

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hateth the light, and cometh not
to the light, lest his works
21 should be [1]reproved. But he
that doeth the truth cometh to
the light, that his works may be
made manifest, [2]that they have
been wrought in God.
22 After these things came Jesus
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23 with them, and baptized. And
John also was baptizing in Ænon
near to Salim, because there
[3]was much water there: and
they came, and were baptized.
24 For John was not yet cast into
25 prison. There arose therefore a
questioning on the part of John's
disciples with a Jew about puri-
26 fying. And they came unto
John, and said to him, Rabbi,
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borne witness, behold, the same
baptizeth, and all men come to
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cept it have been given him from
28 heaven. Ye yourselves bear me
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the Christ, but, that I am sent
29 before him. He that hath the
bride is the bridegroom: but
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which standeth and heareth him,
rejoiceth greatly because of the
bridegroom's voice: this my joy
30 therefore is fulfilled. He must
increase, but I must decrease.
31 He that cometh from above is
above all: he that is of the
earth is of the earth, and of the
earth he speaketh: [4]he that
cometh from heaven is above
32 all. What he hath seen and
heard, of that he beareth wit-
ness; and no man receiveth his
33 witness. He that hath received
his witness hath set his seal to
34 *this*, that God is true. For he
whom God hath sent speaketh
the words of God: for he giveth
35 not the Spirit by measure. The
Father loveth the Son, and hath
given all things into his hand.
36 He that believeth on the Son
hath eternal life; but he that
[5]obeyeth not the Son shall not
see life, but the wrath of God
abideth on him.

[1] Or, *convicted*
[2] Or, *because*
[3] Gr. *were many waters.*
[4] Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*
[5] Or, *believeth not*

μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς,
21 ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. ὁ δὲ ποιῶν
τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φα-
νερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν
εἰργασμένα.
22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθη-
ταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ
23 διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν. ἦν δὲ
καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ
Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγί-
24 νοντο καὶ ἐβαπτίζοντο. οὔπω γὰρ ἦν βεβλη-
25 μένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. ἐγένετο
οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ
26 **Ἰουδαίων**[7] περὶ καθαρισμοῦ. καὶ ἦλθον
πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί,
ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ
μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες
27 ἔρχονται πρὸς αὐτόν. ἀπεκρίθη Ἰωάννης
καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν
οὐδέν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ
28 οὐρανοῦ. αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι
εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι
29 ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ὁ
ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος
τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ,
χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου·
30 αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ἐκεῖνον
δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.
31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν.
ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ
τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος
32 **ἐπάνω πάντων ἐστί**[8]. **καὶ**[9] ὃ ἑώρακε καὶ
ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν
33 αὐτοῦ οὐδεὶς λαμβάνει. ὁ λαβὼν αὐτοῦ τὴν
μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής
34 ἐστιν. ὃν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥή-
ματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου
35 δίδωσιν **ὁ Θεὸς**[10] τὸ Πνεῦμα. ὁ πατὴρ
ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ
36 χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει
ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ
ὄψεται ζωήν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει
ἐπ' αὐτόν.

[7] Ἰουδαίου

[8] *Marg.* om. ἐπάνω πάντων ἐστί

[9] (, *for* .) om. καὶ

[10] om. (ν) ὁ Θεὸς

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4 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples:)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground * that Jacob gave to his son Joseph.

* Gen. 33. 19. & 48. 22. Josh. 24. 32.

6 Now Jacob's Well was there. Jesus therefore being wearied with his journey, sat thus on the Well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans.

10 Jesus answered, and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the Well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the Well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

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knew how that the Pharisees
had heard that Jesus was mak-
ing and baptizing more dis-
2 ciples than John (although Je-
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3 his disciples), he left Judæa,
and departed again into Gali-
4 lee. And he must needs pass
5 through Samaria. So he com-
eth to a city of Samaria, call-
ed Sychar, near to the parcel
of ground that Jacob gave to
6 his son Joseph: and Jacob's
[1]well was there. Jesus there-
fore, being wearied with his
journey, sat [2]thus by the [1]well.
It was about the sixth hour.
7 There cometh a woman of Sa-
maria to draw water: Jesus
saith unto her, Give me to
8 drink. For his disciples were
gone away into the city to buy
9 food. The Samaritan woman
therefore saith unto him, How
is it that thou, being a Jew,
askest drink of me, which am
a Samaritan woman? ([3]For
Jews have no dealings with
10 Samaritans.) Jesus answered
and said unto her, If thou
knewest the gift of God, and
who it is that saith to thee,
Give me to drink; thou wouldest
have asked of him, and he would
have given thee living water.
11 The woman saith unto him,
[4]Sir, thou hast nothing to draw
with, and the well is deep:
from whence then hast thou
12 that living water? Art thou
greater than our father Jacob,
which gave us the well, and
drank thereof himself, and
13 his sons, and his cattle? Je-
sus answered and said unto
her, Every one that drinketh
of this water shall thirst a-
14 gain: but whosoever drinketh
of the water that I shall give
him shall never thirst; but
the water that I shall give him
shall become in him a well of
water springing up unto eternal
15 life. The woman saith unto
him, [4]Sir, give me this water,
that I thirst not, neither come
all the way hither to draw.
16 Jesus saith unto her, Go, call
thy husband, and come hither.

[1] Gr. *spring*: and so in ver. 14, but not in ver. 11, 12.

[2] Or, *as he was*

[3] Some ancient authorities omit *For Jews have no dealings with Samaritans.*

[4] Or, *Lord*

4 Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ
Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ
2 καὶ βαπτίζει ἢ Ἰωάννης (καίτοιγε Ἰησοῦς
αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐ-
3 τοῦ), ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν
4 εἰς τὴν Γαλιλαίαν. ἔδει δὲ αὐτὸν διέρχεσθαι
5 διὰ τῆς Σαμαρείας. ἔρχεται οὖν εἰς πόλιν
τῆς Σαμαρείας λεγομένην Συχάρ*, πλησίον
τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ
6 αὐτοῦ· ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν
Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκα-
θέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν **ὡσεὶ**[1]
7 ἕκτη. ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆ-
σαι ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι
8 πιεῖν. οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθει-
σαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.
9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς
σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης
γυναικὸς Σαμαρείτιδος; **(οὐ γὰρ συγχρῶν-**
10 **ται Ἰουδαῖοι Σαμαρείταις**[2].) ἀπεκρίθη Ἰη-
σοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν
τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι, Δός
μοι πιεῖν, σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν
11 ἄν σοι ὕδωρ ζῶν. λέγει αὐτῷ ἡ γυνή,
Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ
ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ
12 ζῶν; μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν
Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς
ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ
13 θρέμματα αὐτοῦ; ἀπεκρίθη ὁ Ἰησοῦς καὶ
εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος
14 τούτου, διψήσει πάλιν· ὃς δ' ἂν πίῃ ἐκ
τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ
διψήσῃ[3] εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ **ὃ**[4]
δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδα-
15 τος ἁλλομένου εἰς ζωὴν αἰώνιον. λέγει
πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο
τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ **ἔρχωμαι**[5] ἐν-
16 θάδε ἀντλεῖν. λέγει αὐτῇ ὁ Ἰησοῦς, Ὕπαγε,
φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.

[1] ὡς

[2] *Marg. om.* (οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις.)

[3] διψήσει

[4] *add* ἐγὼ

[5] διέρχωμαι

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17 The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: In that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a Prophet.

20 Our fathers worshipped in this mountain, and ye say, that *in Jerusalem is the place where men ought to worship.

* Deut. 12. 5.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship him.

24 * God is a Spirit, and they that worship him must worship him in spirit, and in truth.

* 2 Cor. 3. 17.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou, or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: Is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

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17 The woman answered and said
unto him, I have no husband.
Jesus saith unto her, Thou
saidst well, I have no hus-
18 band: for thou hast had five
husbands; and he whom thou
now hast is not thy husband:
19 this hast thou said truly. The
woman saith unto him, [1]Sir, [1] Or, *Lord*
I perceive that thou art a pro-
20 phet. Our fathers worshipped
in this mountain; and ye say,
that in Jerusalem is the place
where men ought to worship.
21 Jesus saith unto her, Woman,
believe me, the hour cometh,
when neither in this moun-
tain, nor in Jerusalem, shall
22 ye worship the Father. Ye
worship that which ye know
not: we worship that which
we know: for salvation is from
23 the Jews. But the hour com-
eth, and now is, when the
true worshippers shall worship
the Father in spirit and truth:
[2]for such doth the Father seek [2] Or, *for such the Father also seeketh*
24 to be his worshippers. [3]God is
a Spirit: and they that worship
him must worship in spirit and
25 truth. The woman saith unto [3] Or, *God is spirit*
him, I know that Messiah com-
eth (which is called Christ):
when he is come, he will de-
26 clare unto us all things. Jesus
saith unto her, I that speak
unto thee am *he*.
27 And upon this came his disci-
ples; and they marvelled that
he was speaking with a woman;
yet no man said, What seekest
thou? or, Why speakest thou
28 with her? So the woman left
her waterpot, and went away
into the city, and saith to the
29 men, Come, see a man, which
told me all things that *ever*
I did: can this be the Christ?
30 They went out of the city,
31 and were coming to him. In
the mean while the disciples
prayed him, saying, Rabbi, eat.
32 But he said unto them, I have
meat to eat that ye know not.
33 The disciples therefore said one
to another, Hath any man
34 brought him *aught* to eat? Je-
sus saith unto them, My meat is
to do the will of him that sent
me, and to accomplish his work.

17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν[6], Οὐκ ἔχω ἄνδρα.
λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι
18 Ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες,
καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνήρ· τοῦτο
19 ἀληθὲς εἴρηκας. λέγει αὐτῷ ἡ γυνή, Κύριε,
20 θεωρῶ ὅτι προφήτης εἶ σύ. οἱ πατέρες
ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν· καὶ
ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ
21 τόπος ὅπου δεῖ προσκυνεῖν. λέγει αὐτῇ ὁ
Ἰησοῦς, **Γύναι, πίστευσόν μοι**[7], ὅτι ἔρχε-
ται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε
ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.
22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσ-
κυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν
23 Ἰουδαίων ἐστίν. ἀλλ᾽ ἔρχεται ὥρα καὶ νῦν
ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυ-
νήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ·
καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσ-
24 κυνοῦντας αὐτόν. Πνεῦμα ὁ Θεός· καὶ τοὺς
προσκυνοῦντας αὐτόν, ἐν πνεύματι καὶ ἀλη-
25 θείᾳ δεῖ προσκυνεῖν. λέγει αὐτῷ ἡ γυνή,
Οἶδα ὅτι Μεσσίας ἔρχεται (ὁ λεγόμενος
Χριστός)· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν
26 πάντα. λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ
λαλῶν σοι.
27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ,
καὶ **ἐθαύμασαν**[8] ὅτι μετὰ γυναικὸς ἐλάλει·
οὐδεὶς μέντοι εἶπε, Τί ζητεῖς; ἤ, Τί λαλεῖς
28 μετ᾽ αὐτῆς; ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς
ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ
29 λέγει τοῖς ἀνθρώποις, Δεῦτε, ἴδετε ἄνθρω-
πον, ὃς εἶπέ μοι πάντα **ὅσα**[9] ἐποίησα· μήτι
30 οὗτός ἐστιν ὁ Χριστός; ἐξῆλθον **οὖν**[10] ἐκ
31 τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. ἐν **δὲ**[11]
τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταί, λέγον-
32 τες, Ῥαββί, φάγε. ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ
33 βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. ἔλε-
γον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μήτις ἤ-
34 νεγκεν αὐτῷ φαγεῖν; λέγει αὐτοῖς ὁ Ἰησοῦς,
Ἐμὸν βρῶμά ἐστιν, ἵνα **ποιῶ**[12] τὸ θέλημα τοῦ
πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

[6] *add* αὐτῷ
[7] Πίστευέ μοι, γύναι
[8] ἐθαύμαζον
[9] ἃ
[10] *om.* οὖν
[11] *om.* δὲ
[12] ποιήσω

1611

35 Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; *for they are white already to harvest.

* Matt. 9. 37.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true: One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them, and he abode there two days.

41 And many more believed, because of his own word:

42 And said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee:

44 For *Jesus himself testified, that a Prophet hath no honour in his own country.

* Matt. 13. 57.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the Feast: for they also went unto the Feast.

46 So Jesus came again into Cana of Galilee, *where he made the water wine. And there was a certain ‖nobleman, whose son was sick at Capernaum.

* ch. 2. 1.

‖ *Or, Courtier, or ruler.*

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

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35 Say not ye, There are yet four
months, and *then* cometh the
harvest? behold, I say unto you,
Lift up your eyes, and look on
the fields, that they are [1]white
36 already unto harvest. He that
reapeth receiveth wages, and
gathereth fruit unto life eternal;
that he that soweth and
he that reapeth may rejoice
37 together. For herein is the
saying true, One soweth, and
38 another reapeth. I sent you
to reap that whereon ye have
not laboured: others have laboured,
and ye are entered into
their labour.
39 And from that city many of
the Samaritans believed on him
because of the word of the woman,
who testified, He told me
40 all things that *ever* I did. So
when the Samaritans came unto
him, they besought him to abide
with them: and he abode there
41 two days. And many more be-
42 lieved because of his word; and
they said to the woman, Now
we believe, not because of thy
speaking: for we have heard
for ourselves, and know that
this is indeed the Saviour of
the world.
43 And after the two days he
went forth from thence into
44 Galilee. For Jesus himself testified,
that a prophet hath no
45 honour in his own country. So
when he came into Galilee,
the Galilæans received him,
having seen all the things that
he did in Jerusalem at the
feast: for they also went unto
the feast.
46 He came therefore again unto
Cana of Galilee, where he made
the water wine. And there was
a certain [2]nobleman, whose son
47 was sick at Capernaum. When
he heard that Jesus was come
out of Judæa into Galilee, he
went unto him, and besought
him that he would come down,
and heal his son; for he was
48 at the point of death. Jesus
therefore said unto him, Except
ye see signs and wonders,
49 ye will in no wise believe. The
[2]nobleman saith unto him, [3]Sir,
come down ere my child die.

[1] Or, *white unto harvest. Already he that reapeth &c.*

[2] Or, *king's officer*

[3] Or, *Lord*

35 οὐχ ὑμεῖς λέγετε ὅτι Ἔτι **τετράμηνόν**[13] ἐστι,
καὶ ὁ θερισμὸς ἔρχεται; ἰδού, λέγω ὑμῖν,
Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεά-
σασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς
36 θερισμὸν ἤδη[14]. **καὶ**[15] ὁ θερίζων μισθὸν
λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰ-
ώνιον· ἵνα **καὶ**[15] ὁ σπείρων ὁμοῦ χαίρῃ καὶ
37 ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν
ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ
38 ἄλλος ὁ θερίζων. ἐγὼ ἀπέστειλα ὑμᾶς θε-
ρίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κε-
κοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν
εἰσεληλύθατε.
39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπί-
στευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν
λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέ
40 μοι πάντα **ὅσα**[16] ἐποίησα. ὡς οὖν ἦλθον
πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν
μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο
41 ἡμέρας. καὶ πολλῷ πλείους ἐπίστευσαν διὰ
42 τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ ἔλεγον ὅτι
Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐ-
τοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός
ἐστιν ἀληθῶς ὁ Σωτὴρ τοῦ κόσμου, **ὁ
Χριστός**[17].
43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν,
44 **καὶ ἀπῆλθεν**[18] εἰς τὴν Γαλιλαίαν. αὐτὸς
γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης
45 ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ὅτε οὖν
ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ
Γαλιλαῖοι, πάντα ἑωρακότες **ἃ**[19] ἐποίησεν ἐν
Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ
ἦλθον εἰς τὴν ἑορτήν.
46 Ἦλθεν οὖν **ὁ Ἰησοῦς**[20] πάλιν εἰς τὴν Κανᾶ
τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον.
καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθένει ἐν
47 Καπερναούμ. οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει
ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε
πρὸς αὐτόν, καὶ ἠρώτα **αὐτὸν**[21] ἵνα καταβῇ καὶ
ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνή-
48 σκειν. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν
μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύ-
49 σητε. λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε,
κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

[13] τετράμηνός
[14] (*Marg.* θερισμόν. ἤδη)
[15] *om.* καὶ
[16] ἃ
[17] *om.* , ὁ Χριστός
[18] *om.* , καὶ ἀπῆλθεν
[19] ὅσα
[20] *om.* ὁ Ἰησοῦς
[21] *om.* αὐτὸν

1611

50 Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth, and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

5 After *this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep ‖*market*, a pool, which is called in the Hebrew tongue *Bethesda*, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an Angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: And on the same day was the Sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the Sabbath day, *it is not lawful for thee to carry thy bed.

11 He answered them, He that made

* Lev. 23. 2. Deut. 16. 1.

‖ Or, *gate*

* Jer. 17. 22.

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50 Jesus saith unto him, Go thy
way; thy son liveth. The man
believed the word that Jesus
spake unto him, and he went
51 his way. And as he was now
going down, his [1]servants met
him, saying, that his son lived.
52 So he inquired of them the
hour when he began to amend.
They said therefore unto him,
Yesterday at the seventh hour
53 the fever left him. So the
father knew that *it was* at
that hour in which Jesus said
unto him, Thy son liveth:
and himself believed, and his
54 whole house. This is again
the second sign that Jesus did,
having come out of Judæa into
Galilee.
5 After these things there was
[2]a feast of the Jews; and Jesus
went up to Jerusalem.
2 Now there is in Jerusalem
by the sheep *gate* a pool, which
is called in Hebrew [3]Bethesda,
3 having five porches. In these
lay a multitude of them that
were sick, blind, halt, wither-
5 ed[4]. And a certain man was
there, which had been thirty
and eight years in his infirmity.
6 When Jesus saw him lying, and
knew that he had been now a
long time *in that case*, he saith
unto him, Wouldest thou be
7 made whole? The sick man an-
swered him, [5]Sir, I have no
man, when the water is troubled,
to put me into the pool: but
while I am coming, another
8 steppeth down before me. Je-
sus saith unto him, Arise, take
9 up thy bed, and walk. And
straightway the man was made
whole, and took up his bed and
walked.
Now it was the sabbath on
10 that day. So the Jews said
unto him that was cured, It is the
sabbath, and it is not lawful for
11 thee to take up thy bed. But
he answered them, He that made

[1] Gr. *bond-servants.*

[2] Many ancient authorities read *the feast.*

[3] Some ancient authorities read *Bethsaida,* others, *Bethzatha.*

[4] Many ancient authorities insert, wholly or in part, *waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*

[5] Or, *Lord*

50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου
ζῇ. **καὶ**[22] ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
51 ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. ἤδη
δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ
ἀπήντησαν[23] αὐτῷ, **καὶ ἀπήγγειλαν**[24] λέ-
52 γοντες ὅτι Ὁ παῖς **σου**[25] ζῇ. ἐπύθετο οὖν
παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε.
καὶ εἶπον[26] αὐτῷ ὅτι Χθὲς ὥραν ἑβδόμην
53 ἀφῆκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ πατὴρ
ὅτι **ἐν**[27] ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ
Ἰησοῦς **ὅτι**[28] Ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν
54 αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. τοῦτο πάλιν
δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν
ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.
5 Μετὰ ταῦτα ἦν[1] ἑορτὴ τῶν Ἰουδαίων, καὶ
ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.
2 Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προ-
βατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ
3 **Βηθεσδά**[2], πέντε στοὰς ἔχουσα. ἐν ταύταις
κατέκειτο πλῆθος **πολὺ**[3] τῶν ἀσθενούντων,
τυφλῶν, χωλῶν, ξηρῶν, [4]**ἐκδεχομένων τὴν**
4 **τοῦ ὕδατος κίνησιν. ἄγγελος γὰρ**[5] **κατὰ**
καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ
ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς
μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγί-
5 **νετο, ᾧ δήποτε κατείχετο νοσήματι.** ἦν δέ
τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ* ὀκτὼ ἔτη
6 ἔχων ἐν τῇ ἀσθενείᾳ[6]. τοῦτον ἰδὼν ὁ Ἰη-
σοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη
χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὴς γε-
7 νέσθαι; ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε,
ἄνθρωπον οὐκ ἔχω ἵνα, ὅταν ταραχθῇ τὸ
ὕδωρ, **βάλλῃ**[7] με εἰς τὴν κολυμβήθραν· ἐν
ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ κατα-
8 βαίνει. λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγειραι, ἆρον
9 τὸν κράββατόν σου, καὶ περιπάτει. καὶ εὐ-
θέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν
κράββατον αὐτοῦ καὶ περιεπάτει.
Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ,
Σάββατόν ἐστιν· [8]οὐκ ἔξεστί σοι ἆραι τὸν
11 κράββατον. [9]ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας

[22] *om.* καὶ
[23] ὑπήντησαν
[24] *om.* καὶ ἀπήγγειλαν
[25] (ὁ παῖς) αὐτοῦ
[26] εἶπον οὖν
[27] *om.* ἐν
[28] *om.* ὅτι

[1] *Marg. adds* ἡ
[2] *Marg.* Βηθσαϊδά *or* Βηθζαθά
[3] *om.* πολὺ
[4] *Text, not marg., om. from* , ἐκδεχομένων *to* νοσήματι *ver.* 4
[5] *Marg. adds* Κυρίου
[6] *add* αὐτοῦ
[7] βάλῃ
[8] (ἐστι·) *add* καὶ
[9] *add* ὃς δὲ

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me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, ‖a multitude being in that place.

‖ *Or, from the multitude that was.*

14 Afterward Jesus findeth him in the Temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, not only because he had broken the Sabbath, but said also, that God was his father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily, verily I say unto you, The son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the son likewise.

20 For the father loveth the son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will.

22 For the Father judgeth no man: but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

25 Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

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me whole, the same said unto
me, Take up thy bed, and walk.
12 They asked him, Who is the man
that said unto thee, Take up *thy*
13 *bed*, and walk? But he that was
healed wist not who it was: for
Jesus had conveyed himself a-
way, a multitude being in the
14 place. Afterward Jesus findeth
him in the temple, and said unto
him, Behold, thou art made
whole: sin no more, lest a worse
15 thing befall thee. The man went
away, and told the Jews that it
was Jesus which had made him
16 whole. And for this cause did
the Jews persecute Jesus, be-
cause he did these things on the
17 sabbath. But Jesus answered
them, My Father worketh even
18 until now, and I work. For this
cause therefore the Jews sought
the more to kill him, because
he not only brake the sabbath,
but also called God his own Fa-
ther, making himself equal with
God.
19 Jesus therefore answered and
said unto them,
Verily, verily, I say unto you,
The Son can do nothing of him-
self, but what he seeth the Father
doing: for what things soever
he doeth, these the Son also
20 doeth in like manner. For the
Father loveth the Son, and shew-
eth him all things that himself
doeth: and greater works than
these will he shew him, that ye
21 may marvel. For as the Father
raiseth the dead and quickeneth
them, even so the Son also quick-
22 eneth whom he will. For neither
doth the Father judge any man,
but he hath given all judgement
23 unto the Son; that all may
honour the Son, even as they
honour the Father. He that
honoureth not the Son honoureth
not the Father which sent him.
24 Verily, verily, I say unto you,
He that heareth my word, and
believeth him that sent me, hath
eternal life, and cometh not into
judgement, but hath passed out of
25 death into life. Verily, verily, I say
unto you, The hour cometh, and
now is, when the dead shall hear
the voice of the Son of God;
and they that hear shall live.

με ὑγιῆ, ἐκεῖνός μοι εἶπεν, Ἆρον τὸν κράβ-
12 βατόν σου καὶ περιπάτει. ἠρώτησαν **οὖν**[10]
αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι,
Ἆρον **τὸν κράββατόν σου**[11] καὶ περιπάτει;
13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς
14 ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. μετὰ
ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ,
καὶ εἶπεν αὐτῷ, Ἴδε ὑγιὴς γέγονας· μηκέτι
ἁμάρτανε, ἵνα μὴ χεῖρόν **τί σοι**[12] γένηται.
15 ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς
Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν
16 ὑγιῆ. καὶ διὰ τοῦτο ἐδίωκον **τὸν Ἰησοῦν
οἱ Ἰουδαῖοι**[13], **καὶ ἐζήτουν αὐτὸν ἀποκτεῖ-
17 ναι,**[14] ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ὁ δὲ
Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως
18 ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι. διὰ τοῦτο
οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀπο-
κτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον,
ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον
ἑαυτὸν ποιῶν τῷ Θεῷ.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐ-
τοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ
υἱὸς ποιεῖν ἀφ᾽ ἑαυτοῦ οὐδέν, ἐὰν μή τι
βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖ-
20 νος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. ὁ
γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δεί-
κνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τού-
των δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.
22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν
23 κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· ἵνα πάντες
τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα.
ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα
24 τὸν πέμψαντα αὐτόν. ἀμὴν ἀμὴν λέγω ὑμῖν
ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων
τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ
εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν
25 ἐκ τοῦ θανάτου εἰς τὴν ζωήν. ἀμὴν ἀμὴν
λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν,
ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ
υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.

[10] *om.* οὖν

[11] *om.* τὸν κράββατόν σου

[12] σοί τι

[13] οἱ Ἰουδαῖοι τὸν Ἰησοῦν

[14] *om.* καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι,

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26 For as the Father hath life in himself: so hath he given to the Son to have life in himself:

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

* Matt. 25. 46.

29 And shall come forth, *they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father, which hath sent me.

* ch. 8. 14.

31 *If I bear witness of myself, my witness is not true.

* Matt. 3. 17.

32 ¶ *There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

* ch. 1. 7.

33 Ye sent unto John, *and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

* Matt. 3. 17. & 17. 5.
* Deut. 4. 12.

37 And the Father himself which hath sent me, *hath borne witness of me. Ye have neither heard his voice at any time, *nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own Name, him ye will receive.

* ch. 12. 43.

44 *How can ye believe, which receive honour one of another, and

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26 For as the Father hath life in
himself, even so gave he to the
Son also to have life in himself:
27 and he gave him authority to
execute judgement, because he
28 is [1]the Son of man. Marvel not
at this: for the hour cometh, in
which all that are in the tombs
29 shall hear his voice, and shall
come forth; they that have done
good, unto the resurrection of
life; and they that have [2]done
ill, unto the resurrection of judgement.
30 I can of myself do nothing: as
I hear, I judge: and my judgement is righteous; because I
seek not mine own will, but the
31 will of him that sent me. If I
bear witness of myself, my wit-
32 ness is not true. It is another
that beareth witness of me; and
I know that the witness which
33 he witnesseth of me is true. Ye
have sent unto John, and he
hath borne witness unto the
34 truth. But the witness which
I receive is not from man: howbeit I say these things, that ye
35 may be saved. He was the lamp
that burneth and shineth: and
ye were willing to rejoice for a
36 season in his light. But the
witness which I have is greater
than *that of* John: for the works
which the Father hath given me
to accomplish, the very works
that I do, bear witness of me,
that the Father hath sent me.
37 And the Father which sent me,
he hath borne witness of me.
Ye have neither heard his voice
at any time, nor seen his form.
38 And ye have not his word abiding
in you: for whom he sent, him
39 ye believe not. [3]Ye search the
scriptures, because ye think that
in them ye have eternal life;
and these are they which bear
40 witness of me; and ye will not
come to me, that ye may have
41 life. I receive not glory from
42 men. But I know you, that
ye have not the love of God
43 in yourselves. I am come in my
Father's name, and ye receive me
not: if another shall come in his
own name, him ye will receive.
44 How can ye believe, which receive glory one of another, and

[1] Or, *a son of man*

[2] Or, *practised*

[3] Or, *Search the scriptures*

26 ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ,
οὕτως **ἔδωκε καὶ τῷ υἱῷ**[15] ζωὴν ἔχειν ἐν
27 ἑαυτῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ **καὶ**[16] κρί-
28 σιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. μὴ θαυ-
μάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες
οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς
29 αὐτοῦ, καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιή-
σαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα
πράξαντες, εἰς ἀνάστασιν κρίσεως.
30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν·
καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δι-
καία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν,
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με **πατρός**[17].
31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία
32 μου οὐκ ἔστιν ἀληθής. ἄλλος ἐστὶν ὁ μαρ-
τυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν
33 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. ὑμεῖς
ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε
34 τῇ ἀληθείᾳ. ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν
μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα
35 ὑμεῖς σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καιό-
μενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλ-
λιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.
36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰω-
άννου· τὰ γὰρ ἔργα ἃ **ἔδωκέ**[18] μοι ὁ πατὴρ
ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ **ἐγὼ**[19]
ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με
37 ἀπέσταλκε. καὶ ὁ πέμψας με πατήρ, **αὐ-
τὸς**[20] μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν
αὐτοῦ **ἀκηκόατε πώποτε**[21], οὔτε εἶδος αὐτοῦ
38 ἑωράκατε. καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε
μένοντα ἐν ὑμῖν[22], ὅτι ὃν ἀπέστειλεν ἐκεῖνος,
39 τούτῳ ὑμεῖς οὐ πιστεύετε. ἐρευνᾶτε τὰς γρα-
φάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον
ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ
40 ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν
41 ἔχητε. δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·
42 ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ
43 οὐκ ἔχετε ἐν ἑαυτοῖς. ἐγὼ ἐλήλυθα ἐν τῷ
ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ
με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ,
44 ἐκεῖνον λήψεσθε. πῶς δύνασθε ὑμεῖς πιστεῦ-
σαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ

[15] *καὶ τῷ υἱῷ ἔδωκε*
[16] *om.* καὶ
[17] *om.* πατρός
[18] δέδωκέ
[19] *om.* ἐγὼ
[20] ἐκεῖνος
[21] πώποτε ἀκηκόατε
[22] ἐν ὑμῖν μένοντα

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seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: *for he wrote of me.

* Gen. 3. 15. Deut. 18. 15.

47 But if ye believe not his writings, how shall ye believe my words?

6 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias:

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 *And the Passover, a feast of the Jews, was nigh.

* Lev. 23. 5. Deut. 16. 1.

5 ¶ *When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

* Matt. 14. 14.

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said,

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the glory that *cometh* from [1] the
45 only God ye seek not? Think
not that I will accuse you to
the Father: there is one that
accuseth you, *even* Moses, on
whom ye have set your hope.
46 For if ye believed Moses, ye
would believe me; for he wrote
47 of me. But if ye believe not
his writings, how shall ye believe
my words?
6 After these things Jesus went
away to the other side of the
sea of Galilee, which is *the sea*
2 of Tiberias. And a great multitude
followed him, because
they beheld the signs which
he did on them that were sick.
3 And Jesus went up into the
mountain, and there he sat
4 with his disciples. Now the
passover, the feast of the Jews,
5 was at hand. Jesus therefore
lifting up his eyes, and
seeing that a great multitude
cometh unto him, saith unto
Philip, Whence are we to buy
[2] bread, that these may eat?
6 And this he said to prove him:
for he himself knew what he
7 would do. Philip answered him,
Two hundred [3] pennyworth of
[2] bread is not sufficient for them,
that every one may take a little.
8 One of his disciples, Andrew,
Simon Peter's brother, saith un-
9 to him, There is a lad here,
which hath five barley loaves,
and two fishes: but what are
10 these among so many? Jesus
said, Make the people sit down.
Now there was much grass in
the place. So the men sat down,
in number about five thousand.
11 Jesus therefore took the loaves;
and having given thanks, he
distributed to them that were
set down; likewise also of the
fishes as much as they would.
12 And when they were filled, he
saith unto his disciples, Gather
up the broken pieces which re-
main over, that nothing be lost.
13 So they gathered them up, and
filled twelve baskets with broken
pieces from the five barley
loaves, which remained over
unto them that had eaten.
14 When therefore the people saw
the [4] sign which he did, they said,

[1] Some ancient authorities read *the only one*.

[2] Gr. *loaves*.

[3] See marginal note on Matt. xviii. 28.

[4] Some ancient authorities read *signs*.

τὴν δόξαν τὴν παρὰ τοῦ μόνου **Θεοῦ**[23] οὐ
45 ζητεῖτε; μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω
ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν
46 ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. εἰ
γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί·
47 περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς
ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς
ἐμοῖς ῥήμασι πιστεύσετε;

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς
θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος.
2 **καὶ ἠκολούθει**[1] αὐτῷ ὄχλος πολύς, ὅτι **ἑώ-
ρων**[2] **αὐτοῦ**[3] τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν
3 ἀσθενούντων. ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰη-
σοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν
4 αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν
5 Ἰουδαίων. ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφ-
θαλμούς, καὶ θεασάμενος ὅτι πολὺς ὄχλος
ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιπ-
πον, Πόθεν **ἀγοράσομεν**[4] ἄρτους, ἵνα φά-
6 γωσιν οὗτοι; τοῦτο δὲ ἔλεγε πειράζων
αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν.
7 ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηνα-
ρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκα-
8 στος **αὐτῶν**[5] βραχύ τι λάβῃ. λέγει αὐτῷ
εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελ-
9 φὸς Σίμωνος Πέτρου, Ἔστι παιδάριον **ἓν**[6]
ὧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο
ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσού-
10 τους; εἶπε **δὲ**[7] ὁ Ἰησοῦς, Ποιήσατε τοὺς
ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς
ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν
11 ἀριθμὸν **ὡσεὶ**[8] πεντακισχίλιοι. ἔλαβε **δὲ**[9]
τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας
διέδωκε **τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ**[10] τοῖς
ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων
12 ὅσον ἤθελον. ὡς δὲ ἐνεπλήσθησαν, λέγει
τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ πε-
ρισσεύσαντα κλάσματα, ἵνα μή τι ἀπό-
13 ληται. συνήγαγον οὖν, καὶ ἐγέμισαν δώ-
δεκα κοφίνους κλασμάτων ἐκ τῶν πέντε
ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς
14 βεβρωκόσιν. οἱ οὖν ἄνθρωποι ἰδόντες **ὃ
ἐποίησε σημεῖον**[11] **ὁ Ἰησοῦς**[12], ἔλεγον ὅτι

[23] *Marg. om.* Θεοῦ

[1] ἠκολούθει δὲ
[2] ἐθεώρουν
[3] *om.* αὐτοῦ
[4] ἀγοράσωμεν
[5] *om.* αὐτῶν
[6] *om.* ἓν
[7] (ν) *om.* δὲ
[8] ὡς
[9] (ν) οὖν
[10] *om.* τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ
[11] *Marg.* ἃ ἐποίησε σημεῖα
[12] *om.* ὁ Ἰησοῦς

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This is of a truth that Prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a King, he departed again into a mountain, himself alone.

* Matt. 14. 23.

16 *And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly received him into the ship, and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

‖ Or, work not.

27 ‖Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: *for him hath God the Father sealed.

* Matt. 3. 17.

28 Then said they unto him, What shall we do, that we might work the works of God?

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This is of a truth the prophet
that cometh into the world.
15 Jesus therefore perceiving that
they were about to come and
take him by force, to make him
king, withdrew again into the
mountain himself alone.
16 And when evening came, his
disciples went down unto the
17 sea; and they entered into a
boat, and were going over the
sea unto Capernaum. And it
was now dark, and Jesus had
18 not yet come to them. And the
sea was rising by reason of a
19 great wind that blew. When
therefore they had rowed about
five and twenty or thirty furlongs, they behold Jesus walking
on the sea, and drawing nigh
unto the boat: and they were
20 afraid. But he saith unto them,
21 It is I; be not afraid. They
were willing therefore to receive
him into the boat: and straightway the boat was at the land
whither they were going.
22 On the morrow the multitude
which stood on the other side of
the sea saw that there was none
other [1] boat there, save one, and
that Jesus entered not with his
disciples into the boat, but *that*
his disciples went away alone
23 (howbeit there came [2] boats from
Tiberias nigh unto the place
where they ate the bread after
the Lord had given thanks):
24 when the multitude therefore
saw that Jesus was not there,
neither his disciples, they themselves got into the [2] boats, and
came to Capernaum, seeking
25 Jesus. And when they found
him on the other side of the sea,
they said unto him, Rabbi, when
26 camest thou hither? Jesus answered them and said, Verily,
verily, I say unto you, Ye seek
me, not because ye saw signs,
but because ye ate of the loaves,
27 and were filled. Work not for
the meat which perisheth, but
for the meat which abideth unto
eternal life, which the Son of
man shall give unto you: for
him the Father, *even* God, hath
28 sealed. They said therefore unto him, What must we do, that
we may work the works of God?

[1] Gr. *little boat.*

[2] Gr. *little boats.*

*Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχό-
μενος εἰς τὸν κόσμον.*
15 *Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι
καὶ ἁρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν
βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς
μόνος.*
16 *Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθη-*
17 *ταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, καὶ ἐμβάντες
εἰς* **τὸ**[13] *πλοῖον, ἤρχοντο πέραν τῆς θα-
λάσσης εἰς Καπερναούμ. καὶ σκοτία ἤδη
ἐγεγόνει, καὶ* **οὐκ**[14] *ἐληλύθει πρὸς αὐτοὺς*
18 *ὁ Ἰησοῦς. ἥ τε θάλασσα ἀνέμου μεγάλου*
19 *πνέοντος διηγείρετο. ἐληλακότες οὖν ὡς
σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι
τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης,
καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβή-*
20 *θησαν. ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι· μὴ*
21 *φοβεῖσθε. ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ
πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ
τῆς γῆς εἰς ἣν ὑπῆγον.*
22 *Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν
τῆς θαλάσσης,* **ἰδὼν**[15] *ὅτι πλοιάριον ἄλλο
οὐκ ἦν ἐκεῖ εἰ μὴ ἓν* **ἐκεῖνο εἰς ὃ ἐνέβησαν
οἱ μαθηταὶ αὐτοῦ**[16], *καὶ ὅτι οὐ συνεισῆλθε
τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ* **πλοι-
άριον**[17], *ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλ-*
23 *θον,* (**ἄλλα**[18] **δὲ**[19] *ἦλθε πλοιάρια ἐκ Τιβε-
ριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν*
24 *ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου)· ὅτε
οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν
ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν* **καὶ**[20]
αὐτοὶ εἰς τα **πλοῖα**[21], *καὶ ἦλθον εἰς Καπερ-*
25 *ναούμ, ζητοῦντες τὸν Ἰησοῦν. καὶ εὑρόντες
αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ,*
26 *Ῥαββί, πότε ὧδε γέγονας; ἀπεκρίθη αὐ-
τοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω
ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ'
ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.*
27 *ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμέ-
νην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς
ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν
δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν,*
28 *ὁ Θεός. εἶπον οὖν πρὸς αὐτόν, Τί ποι-
ῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;*

[13] *om.* τὸ
[14] οὔπω
[15] (*om.* ,) εἶδον
[16] *om.* ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ
[17] πλοῖον
[18] ἀλλὰ [19] *om.* δὲ
[20] *om.* καὶ
[21] πλοιάρια

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29 Jesus answered, and said unto them, * This is the work of God, that ye believe on him whom he hath sent.

* 1 John 3. 23.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work?

31 * Our fathers did eat Manna in the desert, as it is written, * He gave them bread from heaven to eat.

* Ex. 16. 15. Num. 11. 7.
* Ps. 78. 24.

32 Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger: and he that believeth on me, shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, * Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?

* Matt. 13. 55.

43 Jesus therefore answered, and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 * It is written in the Prophets, And they shall be all taught of God.

* Is. 54. 13. Jer. 31. 34.

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29 Jesus answered and said unto
them, This is the work of God,
that ye believe on him whom [1]he
30 hath sent. They said therefore
unto him, What then doest thôu
for a sign, that we may see, and
believe thee? what workest thou?
31 Our fathers ate the manna in the
wilderness; as it is written, He
gave them bread out of heaven
32 to eat. Jesus therefore said
unto them, Verily, verily, I say
unto you, It was not Moses that
gave you the bread out of heaven;
but my Father giveth you the
33 true bread out of heaven. For
the bread of God is that which
cometh down out of heaven, and
34 giveth life unto the world. They
said therefore unto him, Lord,
evermore give us this bread.
35 Jesus said unto them, I am the
bread of life: he that cometh to
me shall not hunger, and he that
believeth on me shall never
36 thirst. But I said unto you, that
ye have seen me, and yet believe
37 not. All that which the Father
giveth me shall come unto me;
and him that cometh to me I will
38 in no wise cast out. For I am
come down from heaven, not to
do mine own will, but the will of
39 him that sent me. And this is
the will of him that sent me,
that of all that which he hath
given me I should lose nothing,
but should raise it up at the last
40 day. For this is the will of my
Father, that every one that be-
holdeth the Son, and believeth
on him, should have eternal life;
and [2]I will raise him up at the
last day.
41 The Jews therefore murmured
concerning him, because he said,
I am the bread which came down
42 out of heaven. And they said,
Is not this Jesus, the son of
Joseph, whose father and mother
we know? how doth he now
say, I am come down out of
43 heaven? Jesus answered and
said unto them, Murmur not
44 among yourselves. No man can
come to me, except the Father
which sent me draw him: and I
will raise him up in the last day.
45 It is written in the prophets, And
they shall all be taught of God.

[1] Or, *he sent*

[2] Or, *that I should raise him up*

29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό
ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα **πιστεύσητε**[22]
30 εἰς ὃν ἀπέστειλεν ἐκεῖνος. εἶπον οὖν αὐτῷ,
Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ
31 πιστεύσωμέν σοι; τί ἐργάζῃ; οἱ πατέρες
ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς
ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ
32 ἔδωκεν αὐτοῖς φαγεῖν. εἶπεν οὖν αὐτοῖς ὁ
Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς
δέδωκεν[23] ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ·
ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον
33 ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ὁ γὰρ ἄρτος
τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐ-
34 ρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. εἶπον
οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν
35 τὸν ἄρτον τοῦτον. εἶπε **δὲ**[24] αὐτοῖς ὁ Ἰη-
σοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρ-
χόμενος πρός με οὐ μὴ πεινάσῃ· καὶ ὁ
πιστεύων εἰς ἐμὲ οὐ μὴ **διψήσῃ**[25] πώποτε.
36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με, καὶ
37 οὐ πιστεύετε. πᾶν ὃ δίδωσί μοι ὁ πατὴρ
πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός με
38 οὐ μὴ ἐκβάλω ἔξω. ὅτι καταβέβηκα **ἐκ**[26]
τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ
ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
39 τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός
με **πατρός**[27], ἵνα πᾶν ὃ δέδωκέ μοι, μὴ
ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ
40 ἐν[28] τῇ ἐσχάτῃ ἡμέρᾳ. τοῦτο **δέ**[29] ἐστι τὸ
θέλημα τοῦ **πέμψαντός με**[30], ἵνα πᾶς ὁ
θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτόν,
ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ
τῇ ἐσχάτῃ ἡμέρᾳ.
41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ,
ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ
42 τοῦ οὐρανοῦ. καὶ ἔλεγον, Οὐχ οὗτός ἐστιν
Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν
τὸν πατέρα καὶ τὴν μητέρα; πῶς **οὖν**[31]
λέγει **οὗτος**[32] ὅτι Ἐκ τοῦ οὐρανοῦ κατα-
43 βέβηκα; ἀπεκρίθη **οὖν**[33] ὁ Ἰησοῦς καὶ
εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλή-
44 λων. οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν
μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν,
καὶ ἐγὼ ἀναστήσω αὐτὸν[34] τῇ ἐσχάτῃ
45 ἡμέρᾳ. ἔστι γεγραμμένον ἐν τοῖς προφή-
ταις, Καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ.

22 *πιστεύητε*
23 *ἔδωκεν*
24 *(ν) om. δὲ*
25 *διψήσει*
26 *ἀπὸ*
27 *om. πατρός*
28 *om. ἐν*
29 *γάρ*
30 *πατρός μου*
31 *νῦν*
32 *om. οὗτος*
33 *om. οὖν*
34 *add ἐν*

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Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father; *save he which is of God, he hath seen the Father.

* Matt. 11. 27.

47 Verily, verily I say unto you, He that believeth on me, hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat Manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat Manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 * *What* and if ye shall see the son of man ascend up where he was before?

63 It is the Spirit that quickeneth, the flesh profiteth nothing: the

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Every one that hath heard from
the Father, and hath learned,
46 cometh unto me. Not that any
man hath seen the Father,
save he which is from God, he
47 hath seen the Father. Verily,
verily, I say unto you, He that
48 believeth hath eternal life. I
49 am the bread of life. Your
fathers did eat the manna in the
50 wilderness, and they died. This
is the bread which cometh down
out of heaven, that a man may
51 eat thereof, and not die. I am
the living bread which came
down out of heaven: if any man
eat of this bread, he shall live for
ever: yea and the bread which I
will give is my flesh, for the life
of the world.
52 The Jews therefore strove
one with another, saying, How
can this man give us his flesh
53 to eat? Jesus therefore said
unto them, Verily, verily, I say
unto you, Except ye eat the
flesh of the Son of man and
drink his blood, ye have not
54 life in yourselves. He that
eateth my flesh and drinketh
my blood hath eternal life; and
I will raise him up at the last
55 day. For my flesh is [1]meat
indeed, and my blood is [2]drink
56 indeed. He that eateth my flesh
and drinketh my blood abideth
57 in me, and I in him. As the
living Father sent me, and I
live because of the Father; so
he that eateth me, he also shall
58 live because of me. This is the
bread which came down out of
heaven: not as the fathers did
eat, and died: he that eateth
this bread shall live for ever.
59 These things said he in [3]the
synagogue, as he taught in Capernaum.
60 Many therefore of his disciples,
when they heard *this*, said, This
is a hard saying; who can hear
61 [4]it? But Jesus knowing in
himself that his disciples murmured at this, said unto them,
Doth this cause you to stumble?
62 *What* then if ye should
behold the Son of man ascending where he was before?
63 It is the spirit that quickeneth;
the flesh profiteth nothing: the

[1] Gr. *true meat.*
[2] Gr. *true drink.*
[3] Or, *a synagogue*
[4] Or, *him*

πᾶς **οὖν**[35] ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ
46 μαθών, ἔρχεται πρός με. οὐχ ὅτι τὸν πα-
τέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ
47 Θεοῦ, οὗτος ἑώρακε τὸν πατέρα. ἀμὴν ἀ-
μὴν λέγω ὑμῖν, ὁ πιστεύων **εἰς ἐμέ,**[36] ἔχει
48 ζωὴν αἰώνιον. ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.
49 οἱ πατέρες ὑμῶν ἔφαγον **τὸ μάννα ἐν τῇ**
50 **ἐρήμῳ**[37], καὶ ἀπέθανον. οὗτός ἐστιν ὁ ἄρτος
ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ
51 αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. ἐγώ εἰμι ὁ
ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς·
ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται
εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω,
ἡ σάρξ μου ἐστίν, **ἣν ἐγὼ δώσω**[38] ὑπὲρ τῆς
τοῦ κόσμου ζωῆς.
52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι
λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν
53 σάρκα φαγεῖν; εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν
σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε
αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.
54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ
αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω
55 αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σάρξ μου
ἀληθῶς[39] ἐστι βρῶσις, καὶ τὸ αἷμά μου
56 **ἀληθῶς**[39] ἐστι πόσις. ὁ τρώγων μου τὴν
σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει,
57 κἀγὼ ἐν αὐτῷ. καθὼς ἀπέστειλέ με ὁ ζῶν
πατήρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώ-
58 γων με, κἀκεῖνος ζήσεται δι' ἐμέ. οὗτός ἐστιν
ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς
ἔφαγον οἱ πατέρες **ὑμῶν τὸ μάννα,**[40] καὶ ἀπέ-
θανον· ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται
59 εἰς τὸν αἰῶνα. ταῦτα εἶπεν ἐν συναγωγῇ
διδάσκων ἐν Καπερναούμ.
60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν
αὐτοῦ εἶπον, Σκληρός ἐστιν οὗτος ὁ λό-
61 γος· τίς δύναται αὐτοῦ ἀκούειν; εἰδὼς
δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσι
περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐ-
62 τοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; ἐὰν οὖν θεω-
ρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα
63 ὅπου ἦν τὸ πρότερον; τὸ πνεῦμά ἐστι τὸ
ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ

[35] *om.* οὖν

[36] *om.* εἰς ἐμέ,

[37] ἐν τῇ ἐρήμῳ τὸ μάννα

[38] *om.* ἣν ἐγὼ δώσω

[39] ἀληθής

[40] *om.* ὑμῶν τὸ μάννα,

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words that I speak unto you, they are Spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.

* Matt. 16. 16.

69 * And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

7 After these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

* Lev. 23. 34.

2 * Now the Jews' feast of Tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.

* ch. 8. 20.

8 Go ye up unto this feast: I go not up yet unto this feast, * for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 ¶ But when his brethren were

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words that I have spoken unto
64 you are spirit, and are life. But
there are some of you that
believe not. For Jesus knew
from the beginning who they
were that believed not, and
who it was that should betray
65 him. And he said, For this
cause have I said unto you, that
no man can come unto me, except
it be given unto him of
the Father.
66 Upon this many of his disciples
went back, and walked
67 no more with him. Jesus said
therefore unto the twelve, Would
68 ye also go away? Simon Peter
answered him, Lord, to whom
shall we go? thou [1]hast the
69 words of eternal life. And we
have believed and know that
thou art the Holy One of God.
70 Jesus answered them, Did not
I choose you the twelve, and
71 one of you is a devil? Now he
spake of Judas *the son* of Simon
Iscariot, for he it was that
should betray him, *being* one of
the twelve.
7 And after these things Jesus
walked in Galilee: for he would
not walk in Judæa, because the
2 Jews sought to kill him. Now
the feast of the Jews, the feast
of tabernacles, was at hand.
3 His brethren therefore said
unto him, Depart hence, and
go into Judæa, that thy disciples
also may behold thy
4 works which thou doest. For
no man doeth anything in secret,
[2]and himself seeketh to be
known openly. If thou doest
these things, manifest thyself
5 to the world. For even his
brethren did not believe on
6 him. Jesus therefore saith unto
them, My time is not yet
come; but your time is alway
7 ready. The world cannot hate
you; but me it hateth, because
I testify of it, that its
8 works are evil. Go ye up
unto the feast: I go not up
[3]yet unto this feast; because
my time is not yet fulfilled.
9 And having said these things
unto them, he abode *still* in
Galilee.
10 But when his brethren were

[1] Or, *hast words*

[2] Some ancient authorities read *and seeketh it to be known openly.*

[3] Many ancient authorities omit *yet.*

ῥήματα ἃ ἐγὼ **λαλῶ**[41] ὑμῖν, πνεῦμά ἐστι καὶ
64 ζωή ἐστιν. ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ
πιστεύουσιν. ᾔδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς,
τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν
65 ὁ παραδώσων αὐτόν. καὶ ἔλεγε, Διὰ τοῦτο
εἴρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρός
με, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός
μου[42].
66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν
αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ
67 περιεπάτουν. εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώ-
68 δεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ἀπε-
κρίθη **οὖν**[43] αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς
τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου
69 ἔχεις. καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώ-
καμεν ὅτι σὺ εἶ **ὁ Χριστὸς ὁ υἱὸς**[44] τοῦ
70 Θεοῦ **τοῦ ζῶντος**[45]. ἀπεκρίθη αὐτοῖς ὁ Ἰη-
σοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξά-
71 μην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; ἔλεγε
δὲ τὸν Ἰούδαν Σίμωνος **Ἰσκαριώτην**[46]· οὗτος
γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἷς **ὢν**[47] ἐκ
τῶν δώδεκα.
7 Καὶ **περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα**[1] ἐν
τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ
περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι
2 ἀποκτεῖναι. ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰου-
3 δαίων ἡ σκηνοπηγία. εἶπον οὖν πρὸς αὐτὸν
οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ
ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί
4 σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς. οὐ-
δεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ **αὐ-
τὸς**[2] ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς,
5 φανέρωσον σεαυτὸν τῷ κόσμῳ. οὐδὲ γὰρ οἱ
6 ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. λέγει
οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὔπω
πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ
7 ἐστιν ἕτοιμος. οὐ δύναται ὁ κόσμος μισεῖν
ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.
8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν **ταύτην**[3]· ἐγὼ
οὔπω[4] ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι
9 ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται. ταῦτα
δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ,

41 λελάληκα
42 *om.* μου
43 *om.* οὖν
44 ὁ ἅγιος
45 *om.* τοῦ ζῶντος
46 Ἰσκαριώτου
47 *om.* ὢν
1 μετὰ ταῦτα περιεπά-τει ὁ Ἰησοῦς
2 *Marg.* αὐτὸ
3 *om.* ταύτην
4 *Marg.* οὐκ

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gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: For some said, He is a good man: Others said, Nay, but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up into the Temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man ‖letters, having never learned?

16 Jesus answered them, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 *Did not Moses give you the Law, and *yet* none of you keepeth the Law? *Why go ye about to kill me?

20 The people answered, and said, Thou hast a devil: Who goeth about to kill thee?

21 Jesus answered, and said unto them, I have done one work, and ye all marvel.

22 *Moses therefore gave unto you Circumcision (not because it is of Moses, *but of the fathers;) and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath day receive circumcision, ‖that the Law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?

24 *Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ

‖ Or, *learning.*

* Ex. 24. 3.

* ch. 5. 16, 18.

* Lev. 12. 3.

* Gen.17. 10.

‖ *Or, without breaking the Law of Moses.*

* Deut. 1. 16.

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gone up unto the feast, then went
he also up, not publicly, but as
11 it were in secret. The Jews
therefore sought him at the
feast, and said, Where is he?
12 And there was much murmuring among the multitudes concerning him: some said, He
is a good man; others said, Not
so, but he leadeth the multitude
13 astray. Howbeit no man spake
openly of him for fear of the
Jews.
14 But when it was now the midst
of the feast Jesus went up into
15 the temple, and taught. The
Jews therefore marvelled, saying, How knoweth this man
letters, having never learned?
16 Jesus therefore answered them,
and said, My teaching is not mine,
17 but his that sent me. If any man
willeth to do his will, he shall
know of the teaching, whether it
be of God, or *whether* I speak
18 from myself. He that speaketh
from himself seeketh his own
glory: but he that seeketh the
glory of him that sent him, the
same is true, and no unrighteous-
19 ness is in him. Did not Moses
give you the law, and *yet* none
of you doeth the law? Why seek
20 ye to kill me? The multitude
answered, Thou hast a [1]devil:
21 who seeketh to kill thee? Jesus
answered and said unto them, I
did one work, and ye all [2]marvel.
22 For this cause hath Moses given
you circumcision (not that it is
of Moses, but of the fathers);
and on the sabbath ye circum-
23 cise a man. If a man receiveth
circumcision on the sabbath, that
the law of Moses may not be
broken; are ye wroth with me,
because I made a man every
whit whole on the sabbath?
24 Judge not according to appearance, but judge righteous judgement.
25 Some therefore of them of
Jerusalem said, Is not this he
26 whom they seek to kill? And
lo, he speaketh openly, and they
say nothing unto him. Can it
be that the rulers indeed know
27 that this is the Christ? Howbeit we know this man whence
he is: but when the Christ

[1] Gr. *demon.*

[2] Or, *marvel because of this. Moses hath given you circumcision*

τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν[5], οὐ
11 φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ. οἱ οὖν Ἰου-
δαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον,
12 Ποῦ ἐστιν ἐκεῖνος; καὶ γογγυσμὸς **πολὺς
περὶ αὐτοῦ ἦν**[6] ἐν τοῖς ὄχλοις· οἱ μὲν ἔλε-
γον ὅτι Ἀγαθός ἐστιν· ἄλλοι δὲ ἔλεγον, Οὔ,
13 ἀλλὰ πλανᾷ τὸν ὄχλον. οὐδεὶς μέντοι παρ-
ρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν
Ἰουδαίων.
14 Ἤδη δὲ τῆς ἑορτῆς μεσούσης, ἀνέβη ὁ
15 Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. **καὶ
ἐθαύμαζον**[7] οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος
16 γράμματα οἶδε, μὴ μεμαθηκώς; ἀπεκρίθη[8]
αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ
οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με.
17 ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώ-
σεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ
18 ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ὁ ἀφ'
ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ·
ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐ-
τόν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ
19 οὐκ ἔστιν. οὐ Μωσῆς **δέδωκεν**[9] ὑμῖν τὸν
νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον;
20 τί με ζητεῖτε ἀποκτεῖναι; ἀπεκρίθη ὁ ὄχλος
καὶ εἶπε[10], Δαιμόνιον ἔχεις· τίς σε ζητεῖ
21 ἀποκτεῖναι; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
αὐτοῖς, Ἓν ἔργον ἐποίησα, καὶ πάντες θαυ-
22 μάζετε. διὰ τοῦτο Μωσῆς[11] δέδωκεν ὑμῖν
τὴν περιτομήν (οὐχ ὅτι ἐκ τοῦ Μωσέως
ἐστίν, ἀλλ' ἐκ τῶν πατέρων)· καὶ ἐν σαβ-
23 βάτῳ περιτέμνετε ἄνθρωπον. εἰ περιτομὴν
λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ
λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι
ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;
24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν
κρίσιν κρίνατε.
25 Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν,
Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;
26 καὶ ἴδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέ-
γουσι. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες
27 ὅτι οὗτός ἐστιν **ἀληθῶς**[12] ὁ Χριστός; ἀλλὰ
τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς

[5] (αὐτοῦ) εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη

[6] περὶ αὐτοῦ ἦν πολὺς

[7] ἐθαύμαζον οὖν

[8] *add* οὖν

[9] ἔδωκεν

[10] *om.* καὶ εἶπε

[11] (*Marg.* θαυμάζετε διὰ τοῦτο. Μωσῆς)

[12] *om.* ἀληθῶς

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cometh, no man knoweth whence he is.

28 Then cried Jesus in the Temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him: And the Pharisees and the chief Priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 *Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the ‖ Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me? and where I am, thither ye cannot come?

37 *In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink.

38 *He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39 (*But this spake he of the Spirit, which they that believe on him should receive. For the holy Ghost was not yet *given*, because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 *Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

* ch. 13. 33.

‖ Or, *Greeks.*

* Lev. 23. 36.

* Deut. 18. 15.

* Is. 44. 3. Joel 2. 28.

* Matt. 2. 5.

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cometh, no one knoweth whence
28 he is. Jesus therefore cried in the
temple, teaching and saying, Ye
both know me, and know whence
I am; and I am not come of myself,
but he that sent me is true,
29 whom ye know not. I know
him; because I am from him, and
30 he sent me. They sought therefore
to take him: and no man
laid his hand on him, because
31 his hour was not yet come. But
of the multitude many believed
on him; and they said, When
the Christ shall come, will he do
more signs than those which
32 this man hath done? The Pharisees
heard the multitude murmuring
these things concerning
him; and the chief priests and
the Pharisees sent officers to
33 take him. Jesus therefore said,
Yet a little while am I with you,
and I go unto him that sent me.
34 Ye shall seek me, and shall not
find me: and where I am, ye can-
35 not come. The Jews therefore
said among themselves, Whither
will this man go that we shall
not find him? will he go unto the
Dispersion [1] among the Greeks,
36 and teach the Greeks? What
is this word that he said, Ye shall
seek me, and shall not find me:
and where I am, ye cannot come?
37 Now on the last day, the great
day of the feast, Jesus stood
and cried, saying, If any man
thirst, let him come unto me,
38 and drink. He that believeth
on me, as the scripture hath
said, out of his belly shall flow
39 rivers of living water. But this
spake he of the Spirit, which
they that believed on him were
to receive: [2] for the Spirit was
not yet *given*; because Jesus
40 was not yet glorified. *Some* of
the multitude therefore, when
they heard these words, said,
This is of a truth the prophet.
41 Others said, This is the Christ.
But some said, What, doth the
Christ come out of Galilee?
42 Hath not the scripture said
that the Christ cometh of the
seed of David, and from Bethlehem,
the village where David
43 was? So there arose a division
in the multitude because of him.

[1] Gr. *of.*

[2] Some ancient authorities read *for the Holy Spirit was not yet given.*

ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.
28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς
καὶ λέγων, Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν
εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ'
ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ
29 οἴδατε. ἐγὼ **δὲ**[13] οἶδα αὐτόν, ὅτι παρ' αὐ-
30 τοῦ εἰμι, κἀκεῖνός με ἀπέστειλεν. ἐζήτουν
οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ'
αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα
31 αὐτοῦ. **πολλοὶ δὲ ἐκ τοῦ ὄχλου**[14] ἐπίστευ-
σαν εἰς αὐτόν, καὶ ἔλεγον **ὅτι**[15] Ὁ Χριστὸς
ὅταν ἔλθῃ, **μήτι**[16] πλείονα σημεῖα **τούτων**[17]
32 ποιήσει ὧν οὗτος ἐποίησεν; ἤκουσαν οἱ
Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐ-
τοῦ ταῦτα· καὶ ἀπέστειλαν οἱ **Φαρισαῖοι καὶ
οἱ ἀρχιερεῖς**[18] ὑπηρέτας ἵνα πιάσωσιν αὐτόν.
33 εἶπεν οὖν **αὐτοῖς**[19] ὁ Ἰησοῦς, Ἔτι μικρὸν
χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν
34 πέμψαντά με. ζητήσετέ με, καὶ οὐχ εὑρή-
σετε[20]· καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε
35 ἐλθεῖν. εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς,
Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ
εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν
τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ δι-
36 δάσκειν τοὺς Ἕλληνας; τίς ἐστιν οὗτος ὁ
λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὑρή-
σετε[20]· καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε
ἐλθεῖν;

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς
ἑορτῆς εἱστήκει ὁ Ἰησοῦς καὶ ἔκραξε, λέγων,
Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω.
38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή,
ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν
39 ὕδατος ζῶντος. τοῦτο δὲ εἶπε περὶ τοῦ
Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ **πι-
στεύοντες**[21] εἰς αὐτόν· οὔπω γὰρ ἦν Πνεῦ-
μα **Ἅγιον**[22] [23], ὅτι ὁ Ἰησοῦς **οὐδέπω**[24]
40 ἐδοξάσθη. **πολλοὶ οὖν ἐκ τοῦ ὄχλου**[25]
ἀκούσαντες **τὸν λόγον**[26] ἔλεγον, Οὗτός ἐστιν
41 ἀληθῶς ὁ προφήτης. ἄλλοι ἔλεγον, Οὗ-
τός ἐστιν ὁ Χριστός. **ἄλλοι**[27] δὲ ἔλεγον,
Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρ-
42 χεται; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ
σπέρματος Δαβίδ, καὶ ἀπὸ Βηθλεέμ, τῆς
κώμης ὅπου ἦν Δαβίδ, **ὁ Χριστὸς ἔρχεται**[28];
43 σχίσμα οὖν **ἐν τῷ ὄχλῳ ἐγένετο**[29] δι' αὐτόν.

[13] *om.* δὲ
[14] ἐκ τοῦ ὄχλου δὲ πολλοὶ
[15] (,) *om.* ὅτι
[16] μὴ
[17] *om.* τούτων
[18] ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
[19] *om.* αὐτοῖς
[20] (-σετέ) *add* με
[21] πιστεύσαντες
[22] *om.* Ἅγιον *text, not marg.*
[23] *Marg. adds* δεδομένον
[24] οὔπω
[25] ἐκ τοῦ ὄχλου οὖν
[26] τῶν λόγων τούτων
[27] οἱ
[28] ἔρχεται ὁ Χριστός
[29] ἐγένετο ἐν τῷ ὄχλῳ

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44 And some of them would have taken him, but no man laid hands on him.

45 ¶ Then came the officers to the chief Priests and Pharisees, and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers, or of the Pharisees believed on him?

49 But this people who knoweth not the Law, are cursed.

50 Nicodemus saith unto them, (*he that came to Jesus by night, being one of them,)

* ch. 3. 2.

51 *Doth our Law judge any man before it hear him, and know what he doeth?

* Deut. 17. 8. & 19. 15.

52 They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no Prophet.

53 And every man went unto his own house.

8 Jesus went unto the Mount of Olives:

2 And early in the morning he came again into the Temple, and all the people came unto him, and he sat down, and taught them.

3 And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 *Now Moses in the Law commanded us, that such should be stoned: but what sayest thou?

* Lev. 20. 10.

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not.

7 So when they continued asking him, he lift up himself, and said unto them, *He that is without sin among you, let him first cast a stone at her.

* Deut. 17. 7.

8 And again, he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last:

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44 And some of them would have
taken him; but no man laid
hands on him.
45 The officers therefore came
to the chief priests and Pharisees; and they said unto
them, Why did ye not bring
46 him? The officers answered,
47 Never man so spake. The Pharisees therefore answered them,
48 Are ye also led astray? Hath
any of the rulers believed on
49 him, or of the Pharisees? But
this multitude which knoweth
50 not the law are accursed. Nicodemus saith unto them (he that
came to him before, being one
51 of them), Doth our law judge
a man, except it first hear
from himself and know what
52 he doeth? They answered and
said unto him, Art thou also
of Galilee? Search, and [1]see
that out of Galilee ariseth no
prophet.

[1] Or, *see: for out of Galilee &c.*

53 [2][And they went every man
8 unto his own house: but Jesus
went unto the mount of Olives.
2 And early in the morning he
came again into the temple,
and all the people came unto
him; and he sat down, and
3 taught them. And the scribes
and the Pharisees bring a woman taken in adultery; and
having set her in the midst,
4 they say unto him, [3]Master,
this woman hath been taken
in adultery, in the very act.
5 Now in the law Moses commanded us to stone such: what
6 then sayest thou of her? And
this they said, [4]tempting him,
that they might have *whereof* to accuse him. But Jesus
stooped down, and with his
7 finger wrote on the ground. But
when they continued asking
him, he lifted up himself, and
said unto them, He that is without sin among you, let him first
8 cast a stone at her. And again
he stooped down, and with his
9 finger wrote on the ground. And
they, when they heard it, went
out one by one, beginning from
the eldest, *even* unto the last:

[2] Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.

[3] Or, *Teacher*

[4] Or, *trying*

44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ'
οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.
45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιε-
ρεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι,
46 Διατί οὐκ ἠγάγετε αὐτόν; ἀπεκρίθησαν οἱ
ὑπηρέται, Οὐδέποτε **οὕτως ἐλάλησεν**[30] ἄνθρω-
47 πος, **ὡς οὗτος ὁ ἄνθρωπος**[31]. ἀπεκρίθησαν
οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλά-
48 νησθε; μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν
49 εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; ἀλλ' ὁ
ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον **ἐπι-
50 κατάρατοί**[32] εἰσι. λέγει Νικόδημος πρὸς αὐ-
τούς (ὁ ἐλθὼν **νυκτὸς**[33] πρὸς αὐτόν[34], εἷς ὢν
51 ἐξ αὐτῶν), Μὴ ὁ νόμος ἡμῶν κρίνει τὸν
ἄνθρωπον, ἐὰν μὴ ἀκούσῃ **παρ' αὐτοῦ πρό-
52 τερον**[35] καὶ γνῷ τί ποιεῖ; ἀπεκρίθησαν καὶ
εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ;
ἐρεύνησον καὶ ἴδε[36] ὅτι **προφήτης ἐκ τῆς**
Γαλιλαίας[37] οὐκ **ἐγήγερται**[38].

53 [39]Καὶ ἐπορεύθη[40] ἕκαστος εἰς τὸν οἶκον
8 αὐτοῦ· Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν
2 ἐλαιῶν. ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ
ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν·
3 καὶ καθίσας ἐδίδασκεν αὐτούς. ἄγουσι δὲ
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐ-
τὸν[1] γυναῖκα ἐν[2] μοιχείᾳ κατειλημμένην,
4 καὶ στήσαντες αὐτὴν ἐν μέσῳ, λέγουσιν
αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη[3]
5 ἐπαυτοφώρῳ μοιχευομένη. ἐν δὲ τῷ νόμῳ
Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθο-
6 βολεῖσθαι[4]· σὺ οὖν τί λέγεις[5]; τοῦτο δὲ
ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσι κατη-
γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας,
τῷ δακτύλῳ ἔγραφεν[6] εἰς τὴν γῆν, μὴ
7 προσποιούμενος *[7]. ὡς δὲ ἐπέμενον ἐρω-
τῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς,
Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν[8] λίθον
8 ἐπ' αὐτῇ βαλέτω. καὶ πάλιν κάτω κύ-
9 ψας[9] ἔγραφεν εἰς τὴν γῆν. οἱ δέ, ἀκού-
σαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχό-
μενοι[10], ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι
ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων·

[30] ἐλάλησεν οὕτως
[31] *om.* , ὡς οὗτος ὁ ἄνθρωπος
[32] ἐπάρατοι
[33] *om.* νυκτὸς
[34] *add* πρότερον
[35] πρῶτον παρ' αὐτοῦ
[36] (*Marg.* ἴδε· ὅτι)
[37] ἐκ τῆς Γαλιλαίας προφήτης
[38] ἐγείρεται
[39] *The paragraph comprising ch.* vii. 53 *to ch.* viii. 11 *is set within brackets in the text, and virtually rejected in the marg.*
[40] ἐπορεύθησαν
[1] *om.* πρὸς αὐτὸν
[2] ἐπὶ
[3] κατείληπται
[4] λιθάζειν
[5] *add* περὶ αὐτῆς
[6] κατέγραφεν
[7] *om.* μὴ προσποιούμενος
[8] *om.* τὸν
[9] *add* τῷ δακτύλῳ
[10] *om.* , καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι,

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and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: Go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, *I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

* ch. 1. 4. & 9. 5.

13 The Pharisees therefore said unto him, Thou bearest record of thyself, thy record is not true.

14 Jesus answered, and said unto them, *Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

* ch. 5. 31.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 *It is also written in your Law, that the testimony of two men is true.

* Deut. 17. 6. Matt. 18. 16.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the Temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: Whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: Ye are of this world, I am not of this world.

24 I said therefore unto you, that

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and Jesus was left alone, and
the woman, where she was, in
10 the midst. And Jesus lifted
up himself, and said unto her,
Woman, where are they? did
11 no man condemn thee? And
she said, No man, Lord. And
Jesus said, Neither do I condemn thee: go thy way; from
henceforth sin no more.]

12 Again therefore Jesus spake
unto them, saying, I am the
light of the world: he that followeth me shall not walk in
the darkness, but shall have the
13 light of life. The Pharisees
therefore said unto him, Thou
bearest witness of thyself; thy
14 witness is not true. Jesus answered and said unto them, Even
if I bear witness of myself, my
witness is true; for I know
whence I came, and whither I
go; but ye know not whence I
15 come, or whither I go. Ye
judge after the flesh; I judge
16 no man. Yea and if I judge,
my judgement is true; for I am
not alone, but I and the Father
17 that sent me. Yea and in your
law it is written, that the wit-
18 ness of two men is true. I am
he that beareth witness of myself, and the Father that sent
19 me beareth witness of me. They
said therefore unto him, Where
is thy Father? Jesus answered,
Ye know neither me, nor my
Father: if ye knew me, ye
would know my Father also.
20 These words spake he in the
treasury, as he taught in the
temple: and no man took him;
because his hour was not yet
come.
21 He said therefore again unto
them, I go away, and ye shall
seek me, and shall die in your
sin: whither I go, ye cannot
22 come. The Jews therefore said,
Will he kill himself, that he
saith, Whither I go, ye can-
23 not come? And he said unto
them, Ye are from beneath; I
am from above: ye are of this
world; I am not of this world.
24 I said therefore unto you, that

καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ
10 **γυνὴ ἐν μέσῳ ἑστῶσα**[11]. **ἀνακύψας δὲ ὁ**
Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς
γυναικός,[12] **εἶπεν αὐτῇ Ἡ γυνή, ποῦ εἰσιν**
ἐκεῖνοι οἱ κατήγοροί σου[13]; **οὐδείς σε κατέ-**
11 **κρινεν; ἡ δὲ εἶπεν, Οὐδείς, Κύριε. εἶπε δὲ**
αὐτῇ[14] **ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνω·**
πορεύου καὶ[15] **μηκέτι ἁμάρτανε.**
12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέ-
γων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκο-
λουθῶν ἐμοὶ οὐ μὴ **περιπατήσει**[16] ἐν τῇ
13 σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς. εἶπον
οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ
μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀλη-
14 θής. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς,
Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής
ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον,
καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν
15 ἔρχομαι, **καὶ**[17] ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν
16 σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. καὶ
ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής
ἐστιν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ
17 πέμψας με πατήρ. καὶ ἐν τῷ νόμῳ δὲ τῷ
ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ
18 μαρτυρία ἀληθής ἐστιν. ἐγώ εἰμι ὁ μαρ-
τυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ
19 ὁ πέμψας με πατήρ. ἔλεγον οὖν αὐτῷ, Ποῦ
ἐστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς,
Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ
ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.
20 ταῦτα τὰ ῥήματα ἐλάλησεν **ὁ Ἰησοῦς**[18] ἐν
τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ
οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὔπω ἐληλύθει ἡ
ὥρα αὐτοῦ.
21 Εἶπεν οὖν πάλιν αὐτοῖς **ὁ Ἰησοῦς**[18], Ἐγὼ
ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ
ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς
22 οὐ δύνασθε ἐλθεῖν. ἔλεγον οὖν οἱ Ἰου-
δαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει,
Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλ-
23 θεῖν; καὶ **εἶπεν**[19] αὐτοῖς, Ὑμεῖς ἐκ τῶν
κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ
τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ
24 τοῦ κόσμου τούτου. εἶπον οὖν ὑμῖν ὅτι

[11] οὖσα (*for* ἑστῶσα)

[12] *om.*, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός,

[13] *om.* ἐκεῖνοι οἱ κατήγοροί σου

[14] *om.* αὐτῇ

[15] · ἀπὸ τοῦ νῦν (*for* καὶ)

[16] περιπατήσῃ

[17] ἢ

[13] *om.* ὁ Ἰησοῦς

[19] ἔλεγεν

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ye shall die in your sins. For if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say, and to judge of you: But he that sent me is true, and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of myself: but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him.

30 As he spake those words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.

32 And ye shall know the Truth, and the Truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily I say unto you, *Whosoever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered, and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

* Rom. 6. 20. 2 Pet. 2. 19.

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ye shall die in your sins: for ex-
cept ye believe that [1]I am *he*,
25 ye shall die in your sins. They
said therefore unto him, Who
art thou? Jesus said unto them,
[2]Even that which I have also
spoken unto you from the be-
26 ginning. I have many things to
speak and to judge concerning
you: howbeit he that sent me
is true; and the things which I
heard from him, these speak I
27 [3]unto the world. They per-
ceived not that he spake to them
28 of the Father. Jesus therefore
said, When ye have lifted up the
Son of man, then shall ye know
that [4]I am *he*, and *that* I do
nothing of myself, but as the
Father taught me, I speak these
29 things. And he that sent me is
with me; he hath not left me
alone; for I do always the things
30 that are pleasing to him. As he
spake these things, many be-
lieved on him.
31 Jesus therefore said to those
Jews which had believed him, If
ye abide in my word, *then* are ye
32 truly my disciples; and ye shall
know the truth, and the truth
33 shall make you free. They an-
swered unto him, We be Abra-
ham's seed, and have never yet
been in bondage to any man: how
sayest thou, Ye shall be made
34 free? Jesus answered them,
Verily, verily, I say unto you,
Every one that committeth sin is
35 the bondservant of sin. And the
bondservant abideth not in the
house for ever: the son abideth
36 for ever. If therefore the Son
shall make you free, ye shall be
37 free indeed. I know that ye are
Abraham's seed; yet ye seek to
kill me, because my word [5]hath
38 not free course in you. I speak
the things which I have seen
with [6]*my* Father: and ye also do
the things which ye heard from
39 *your* father. They answered and
said unto him, Our father is
Abraham. Jesus saith unto
them, If ye [7]were Abraham's
children, [8]ye would do the works
40 of Abraham. But now ye seek to
kill me, a man that hath told
you the truth, which I heard
from God: this did not Abraham.

[1] Or, *I am*

[2] Or, How is it *that I even speak to you at all?*

[3] Gr. *into.*

[4] Or, *I am* Or, *I am* he: *and I do*

[5] Or, *hath no place in you*

[6] Or, *the Father: do ye also therefore the things which ye heard from the Father.*

[7] Gr. *are.*

[8] Some ancient authorities read *ye do the works of Abraham.*

ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν
γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθα-
25 νεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. ἔλεγον οὖν
αὐτῷ, Σὺ τίς εἶ; **καὶ**[20] εἶπεν αὐτοῖς ὁ
Ἰησοῦς, Τὴν ἀρχὴν ὅ τι[21] καὶ λαλῶ ὑμῖν.
26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν·
ἀλλ' ὁ πέμψας με ἀληθής ἐστι, κἀγὼ ἃ
ἤκουσα παρ' αὐτοῦ, ταῦτα **λέγω**[22] εἰς τὸν
27 κόσμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐ-
28 τοῖς ἔλεγεν. εἶπεν οὖν **αὐτοῖς**[23] ὁ Ἰησοῦς,
Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε
γνώσεσθε ὅτι ἐγώ εἰμι,[24] καὶ ἀπ' ἐμαυτοῦ
ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ
29 **μου**[25], ταῦτα λαλῶ. καὶ ὁ πέμψας με μετ'
ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με μόνον **ὁ πατήρ**[26],
ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
30 ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν
εἰς αὐτόν.

31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπι-
στευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μεί-
νητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί
32 μου ἐστέ· καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ
33 ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρίθησαν
αὐτῷ[27], Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ
δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι
34 Ἐλεύθεροι γενήσεσθε; ἀπεκρίθη αὐτοῖς ὁ
Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς
ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρ-
35 τίας. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς
36 τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν
οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι
37 ἔσεσθε. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε·
ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ
38 ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. **ἐγὼ ὃ**[28] ἑώρακα
παρὰ τῷ πατρί **μου**[29], λαλῶ· καὶ ὑμεῖς οὖν
ὃ ἑωράκατε[30] παρὰ τῷ **πατρὶ**[31] **ὑμῶν**[32],
39 ποιεῖτε. ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ
πατὴρ ἡμῶν Ἀβραάμ ἐστι. λέγει αὐτοῖς
ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραὰμ **ἦτε**[33],
40 τὰ ἔργα τοῦ Ἀβραὰμ **ἐποιεῖτε**[34] **ἄν**[35]. νῦν
δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς
τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα πα-
ρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.

[20] *om.* καὶ
[21] *Marg.* ὅτι
[22] λαλῶ
[23] *om.* αὐτοῖς
[24] (*Marg.* · *for* ,)
[25] *om.* μου
[26] *om.* ὁ πατήρ
[27] πρὸς αὐτόν
[28] ἃ ἐγὼ
[29] *om.* μου
[30] ἃ ἠκούσατε
[31] τοῦ πατρός
[32] *om.* ὑμῶν
[33] (-άμ) ἐστε
[34] *Marg.* ποιεῖτε
[35] *om.* ἄν

1611

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God: neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 *Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

* 1 John 3. 8.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 *He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

* 1 John 4. 6.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory, there is one that seeketh and judgeth.

51 Verily, verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the Prophets: and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the Prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced

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41 Ye do the works of your father.
They said unto him, We were
not born of fornication; we have
42 one Father, *even* God. Jesus
said unto them, If God were
your Father, ye would love me:
for I came forth and am come
from God; for neither have I
come of myself, but he sent me.
43 Why do ye not [1]understand my
speech? *Even* because ye can-
44 not hear my word. Ye are of
your father the devil, and the
lusts of your father it is your
will to do. He was a murderer
from the beginning, and [2]stood
not in the truth, because there
is no truth in him. [3]When
he speaketh a lie, he speak-
eth of his own: for he is a
liar, and the father thereof.
45 But because I say the truth,
46 ye believe me not. Which of
you convicteth me of sin? If
I say truth, why do ye not
47 believe me? He that is of God
heareth the words of God:
for this cause ye hear *them*
not, because ye are not of God.
48 The Jews answered and said
unto him, Say we not well that
thou art a Samaritan, and hast
49 a [4]devil? Jesus answered, I
have not a [4]devil; but I honour
my Father, and ye dishonour
50 me. But I seek not mine own
glory: there is one that seeketh
51 and judgeth. Verily, verily, I
say unto you, If a man keep
my word, he shall never see
52 death. The Jews said unto him,
Now we know that thou hast
a [4]devil. Abraham is dead, and
the prophets; and thou sayest,
If a man keep my word, he
53 shall never taste of death. Art
thou greater than our father
Abraham, which is dead? and
the prophets are dead: whom
54 makest thou thyself? Jesus
answered, If I glorify myself,
my glory is nothing: it is my
Father that glorifieth me; of
whom ye say, that he is your
55 God; and ye have not known
him: but I know him; and if
I should say, I know him not, I
shall be like unto you, a liar: but
I know him, and keep his word.
56 Your father Abraham rejoiced

[1] Or, *know*

[2] Some ancient authorities read *standeth.*

[3] Or, *When one speaketh a lie, he speaketh of his own: for his father also is a liar.*

[4] Gr. *demon.*

41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
εἶπον **οὖν**[36] αὐτῷ, Ἡμεῖς ἐκ πορνείας **οὐ** [36] *om.* οὖν
γεγεννήμεθα[37]· ἕνα πατέρα ἔχομεν, τὸν Θεόν. [37] οὐκ ἐγεννήθημεν
42 εἶπεν* αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ
ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ
Θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυ-
τοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.
43 διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε;
ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.
44 ὑμεῖς ἐκ[38] πατρὸς τοῦ διαβόλου ἐστέ, καὶ [38] *add* τοῦ
τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε
ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρ-
χῆς, καὶ ἐν τῇ ἀληθείᾳ **οὐχ ἕστηκεν**[39], ὅτι [39] οὐκ ἕστηκεν *text, not*
οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ *marg.*
ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης
45 ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. ἐγὼ δὲ ὅτι τὴν
46 ἀλήθειαν λέγω, οὐ πιστεύετέ μοι. τίς ἐξ
ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ **δὲ**[40] [40] *om.* δὲ
ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ
47 μοι; ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ
ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ
48 τοῦ Θεοῦ οὐκ ἐστέ. ἀπεκρίθησαν **οὖν**[41] οἱ [41] *om.* οὖν
Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν
ἡμεῖς ὅτι Σαμαρείτης εἶ σύ, καὶ δαιμόνιον
49 ἔχεις; ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον
οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ
50 ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ ζητῶ τὴν
51 δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. ἀμὴν
ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν
τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν
52 αἰῶνα. εἶπον **οὖν**[42] αὐτῷ οἱ Ἰουδαῖοι, Νῦν [42] *om.* οὖν
ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ
ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις,
Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ **γεύσε-**
53 **ται**[43] θανάτου εἰς τὸν αἰῶνα. μὴ σὺ μείζων [43] γεύσηται
εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε;
καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν **σὺ**[44] [44] *om.* σὺ
54 ποιεῖς; ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω
ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ
πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε
55 ὅτι Θεὸς ὑμῶν ἐστι, καὶ οὐκ ἐγνώκατε αὐ-
τόν· ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐὰν εἴπω ὅτι
οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύ-
στης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ
56 τηρῶ. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο

1611

to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by.

9 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, *I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he ‖anointed the eyes of the blind man with the clay,

7 And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the Sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them,

* ch. 1. 9.

‖ *Or, spread the clay upon the eyes of the blind man.*

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[1]to see my day; and he saw
57 it, and was glad. The Jews
therefore said unto him, Thou
art not yet fifty years old, and
58 hast thou seen Abraham? Je-
sus said unto them, Verily,
verily, I say unto you, Before
59 Abraham [2]was, I am. They
took up stones therefore to
cast at him: but Jesus [3]hid
himself, and went out of the
temple[4].
9 And as he passed by, he saw
2 a man blind from his birth. And
his disciples asked him, saying,
Rabbi, who did sin, this man,
or his parents, that he should be
3 born blind? Jesus answered,
Neither did this man sin, nor
his parents: but that the works
of God should be made manifest
4 in him. We must work the works
of him that sent me, while it is
day: the night cometh, when
5 no man can work. When I am
in the world, I am the light of
6 the world. When he had thus
spoken, he spat on the ground,
and made clay of the spittle,
[5]and anointed his eyes with the
7 clay, and said unto him, Go,
wash in the pool of Siloam (which
is by interpretation, Sent). He
went away therefore, and wash-
8 ed, and came seeing. The neigh-
bours therefore, and they which
saw him aforetime, that he was
a beggar, said, Is not this he
9 that sat and begged? Others
said, It is he: others said, No,
but he is like him. He said, I
10 am *he*. They said therefore unto
him, How then were thine eyes
11 opened? He answered, The man
that is called Jesus made clay,
and anointed mine eyes, and
said unto me, Go to Siloam,
and wash: so I went away
and washed, and I received
12 sight. And they said unto him,
Where is he? He saith, I know
not.
13 They bring to the Pharisees
him that aforetime was blind.
14 Now it was the sabbath on the
day when Jesus made the clay,
15 and opened his eyes. Again
therefore the Pharisees also
asked him how he received his
sight. And he said unto them,

[1] Or, *that he should see*

[2] Gr. *was born.*

[3] Or, *was hidden, and went &c.*

[4] Many ancient authorities add *and going through the midst of them went his way, and so passed by.*

[5] Or, *and with the clay thereof anointed* his *eyes*

ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδε καὶ
57 ἐχάρη. εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν,
Πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ
58 ἑώρακας; εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι,
59 ἐγὼ εἰμι. ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ'
αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ
τοῦ ἱεροῦ, **διελθὼν διὰ μέσου αὐτῶν· καὶ
παρῆγεν οὕτως**[45].
9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ
2 γενετῆς. καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ
αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος
ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
3 ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν
οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ
4 ἔργα τοῦ Θεοῦ ἐν αὐτῷ. **ἐμὲ**[1] δεῖ ἐργάζε-
σθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα
ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργά-
5 ζεσθαι. ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ
6 κόσμου. ταῦτα εἰπών, ἔπτυσε χαμαί, καὶ
ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέ-
χρισε[2] τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς **τοῦ
7 τυφλοῦ**[3], καὶ εἶπεν αὐτῷ, Ὕπαγε νίψαι εἰς
τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἑρμηνεύε-
ται, ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνί-
8 ψατο, καὶ ἦλθε βλέπων. οἱ οὖν γείτονες
καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι
τυφλὸς[4] ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ κα-
9 θήμενος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι
Οὗτός ἐστιν· ἄλλοι **δὲ**[5] **ὅτι**[6] Ὅμοιος αὐτῷ
10 ἐστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι. ἔλε-
γον οὖν αὐτῷ, Πῶς[7] ἀνεῴχθησάν σου* οἱ
11 ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος **καὶ εἶπεν**[8],
[9]Ἄνθρωπος [9]λεγόμενος Ἰησοῦς πηλὸν ἐποί-
ησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ
εἶπέ μοι[10], Ὕπαγε εἰς **τὴν κολυμβήθραν
τοῦ**[11] Σιλωάμ, καὶ νίψαι. ἀπελθὼν **δὲ**[12] καὶ
12 νιψάμενος, ἀνέβλεψα. [13]εἶπον **οὖν**[14] αὐτῷ,
Ποῦ ἐστιν ἐκεῖνος; λέγει, Οὐκ οἶδα.
13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρι-
14 σαίους, τόν ποτε τυφλόν. ἦν δὲ σάβ-
βατον **ὅτε**[15] τὸν πηλὸν ἐποίησεν ὁ Ἰη-
σοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς.
15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι,
πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς,

45 *om.* , διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως *text, not marg., which prefixes* καὶ *to* διελθὼν *and adds* ἐπορεύετο *after* αὐτῶν

1 ἡμᾶς

2 *add* (ν) αὐτοῦ

3 *om.* τοῦ τυφλοῦ

4 προσαίτης

5 *om.* δὲ

6 ἔλεγον Οὐχί, ἀλλ' (ὅμ.)

7 *add* οὖν

8 *om.* καὶ εἶπεν

9 *add* ὁ

10 (*om.* ,) *add* ὅτι

11 τὸν

12 οὖν

13 *add* καὶ

14 *om.* οὖν

15 ἐν ᾗ ἡμέρᾳ

1611

He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner, do such miracles? and there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a Prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not, or who hath opened his eyes we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the Synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise, we know that this man is a sinner.

25 He answered, and said, Whether he be a sinner or no, I know not: One thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? How opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would you hear it again? Will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple, but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered, and said unto them, Why herein is a marvellous thing, that ye know not from whence

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He put clay upon mine eyes,
and I washed, and do see.
16 Some therefore of the Pharisees
said, This man is not from God,
because he keepeth not the sab-
bath. But others said, How can
a man that is a sinner do such
signs? And there was a division
17 among them. They say there-
fore unto the blind man again,
What sayest thou of him, in
that he opened thine eyes? And
18 he said, He is a prophet. The
Jews therefore did not believe
concerning him, that he had
been blind, and had received his
sight, until they called the pa-
rents of him that had received
19 his sight, and asked them, say-
ing, Is this your son, who ye
say was born blind? how then
20 doth he now see? His parents
answered and said, We know
that this is our son, and that he
21 was born blind: but how he
now seeth, we know not; or who
opened his eyes, we know not:
ask him; he is of age; he shall
22 speak for himself. These things
said his parents, because they
feared the Jews: for the Jews
had agreed already, that if any
man should confess him *to be*
Christ, he should be put out of
23 the synagogue. Therefore said his
parents, He is of age; ask him.
24 So they called a second time the
man that was blind, and said
unto him, Give glory to God:
we know that this man is a
25 sinner. He therefore answered,
Whether he be a sinner, I know
not: one thing I know, that,
whereas I was blind, now I see.
26 They said therefore unto him,
What did he to thee? how opened
27 he thine eyes? He answered
them, I told you even now,
and ye did not hear: wherefore
would ye hear it again? would
ye also become his disciples?
28 And they reviled him, and said,
Thou art his disciple; but we
29 are disciples of Moses. We
know that God hath spoken
unto Moses: but as for this
man, we know not whence he is.
30 The man answered and said unto
them, Why, herein is the mar-
vel, that ye know not whence

Πηλὸν ἐπέθηκεν **ἐπὶ τοὺς ὀφθαλμούς μου**[16],
16 καὶ ἐνιψάμην, καὶ βλέπω. ἔλεγον οὖν ἐκ
τῶν Φαρισαίων τινές, **Οὗτος ὁ ἄνθρωπος οὐκ**
ἔστι παρὰ τοῦ Θεοῦ[17], ὅτι τὸ σάββατον οὐ
τηρεῖ. ἄλλοι[18] ἔλεγον, Πῶς δύναται ἄνθρω-
πος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ
17 σχίσμα ἦν ἐν αὐτοῖς. λέγουσι[19] τῷ τυφλῷ
πάλιν, **Σὺ τί**[20] λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ
σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προ-
18 φήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰου-
δαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλε-
ψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ
19 τοῦ ἀναβλέψαντος, καὶ ἠρώτησαν αὐτοὺς
λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς
λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν **ἄρτι**
20 **βλέπει**[21]; ἀπεκρίθησαν **αὐτοῖς**[22] οἱ γονεῖς
αὐτοῦ καὶ εἶπον, Οἴδαμεν ὅτι οὗτός ἐστιν ὁ
21 υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ
νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ
τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἴδαμεν· **αὐτὸς**
ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε,[23] αὐτὸς περὶ
22 **αὐτοῦ**[24] λαλήσει. ταῦτα εἶπον οἱ γονεῖς
αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη
γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις
αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος
23 γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον
24 ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ἐφώ-
νησαν οὖν **ἐκ δευτέρου τὸν ἄνθρωπον**[25] ὃς ἦν
τυφλός, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ·
ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτω-
25 λός ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος **καὶ εἶπεν**[26],
Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι
26 τυφλὸς ὤν, ἄρτι βλέπω. εἶπον **δὲ**[27] αὐτῷ
πάλιν[28], Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου
27 τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς, Εἶπον
ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέ-
λετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
28 μαθηταὶ γενέσθαι; [29]ἐλοιδόρησαν **οὖν**[30] αὐ-
τόν, καὶ εἶπον, Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς
29 δὲ τοῦ Μωσέως ἐσμὲν μαθηταί. ἡμεῖς οἴ-
δαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον
30 δὲ οὐκ οἴδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ
ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ[31]
θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν

[16] (*om.* ν) μου ἐπὶ τοὺς ὀφθαλμούς
[17] Οὐκ ἔστιν οὗτος παρὰ Θεοῦ ὁ ἄνθρωπος
[18] *add* δὲ
[19] *add* (ν) οὖν
[20] Τί σὺ
[21] βλέπει ἄρτι
[22] *om.* αὐτοῖς
[23] αὐτὸν ἐρωτήσατε· ἡλικίαν ἔχει·
[24] ἑαυτοῦ
[25] τὸν ἄνθρωπον ἐκ δευτέρου
[26] *om.* καὶ εἶπεν
[27] οὖν
[28] *om.* πάλιν
[29] *add* καὶ
[30] *om.* οὖν
[31] *add* τὸ

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he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind:

33 If this man were not of God, he could do nothing.

34 They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they ‖ cast him out.

‖ *Or, excommunicated him.*

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe: and he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not, might see, and that they which see, might be made blind.

40 And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth.

10 Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief, and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.

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he is, and *yet* he opened mine
31 eyes. We know that God heareth
not sinners: but if any man be
a worshipper of God, and do his
32 will, him he heareth. Since the
world began it was never heard
that any one opened the eyes of
33 a man born blind. If this man
were not from God, he could do
34 nothing. They answered and said
unto him, Thou wast altogether
born in sins, and dost thou teach
us? And they cast him out.
35 Jesus heard that they had cast
him out; and finding him, he
said, Dost thou believe on [1]the
36 Son of God? He answered and
said, And who is he, Lord, that
37 I may believe on him? Jesus
said unto him, Thou hast both
seen him, and he it is that
38 speaketh with thee. And he said,
Lord, I believe. And he wor-
39 shipped him. And Jesus said,
For judgement came I into this
world, that they which see not
may see; and that they which
40 see may become blind. Those
of the Pharisees which were
with him heard these things,
and said unto him, Are we also
41 blind? Jesus said unto them,
If ye were blind, ye would have
no sin: but now ye say, We see:
your sin remaineth.
10 Verily, verily, I say unto you,
He that entereth not by the door
into the fold of the sheep, but
climbeth up some other way,
the same is a thief and a robber.
2 But he that entereth in by the
door is [2]the shepherd of the
3 sheep. To him the porter open-
eth; and the sheep hear his
voice: and he calleth his own
sheep by name, and leadeth them
4 out. When he hath put forth all
his own, he goeth before them,
and the sheep follow him: for
5 they know his voice. And a
stranger will they not follow, but
will flee from him: for they
know not the voice of strangers.

[1] Many ancient authorities read *the Son of man.*

[2] *Or, a shepherd*

31 ἐστί, καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς. οἴ-
δαμεν **δὲ**[32] ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· — [32] *om.* δὲ
ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα
32 αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος
οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμοὺς
33 τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ
34 Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθη-
σαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεν-
νήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ
ἐξέβαλον αὐτὸν ἔξω.
35 Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν
ἔξω· καὶ εὑρὼν αὐτόν, εἶπεν **αὐτῷ**[33], Σὺ — [33] *om.* (ν) αὐτῷ
36 πιστεύεις εἰς τὸν υἱὸν τοῦ **Θεοῦ**[34]; ἀπε- — [34] *Marg.* ἀνθρώπου
κρίθη ἐκεῖνος καὶ εἶπε, [35]Τίς ἐστι, Κύριε, ἵνα — [35] *add* Καὶ (τίς)
37 πιστεύσω εἰς αὐτόν; εἶπε **δὲ**[36] αὐτῷ ὁ — [36] (ν) *om.* δὲ
Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν
38 μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη, Πιστεύω,
39 Κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ
Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦ-
τον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι,
40 καὶ οἱ βλέποντες τυφλοὶ γένωνται. **καὶ**[37] — [37] *om.* καὶ
ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ **ὄντες**
μετ' αὐτοῦ[38], καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς — [38] μετ' αὐτοῦ ὄντες
41 τυφλοί ἐσμεν; εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ
τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ
λέγετε ὅτι Βλέπομεν· ἡ **οὖν**[39] ἁμαρτία ὑμῶν — [39] *om.* οὖν
μένει.

10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος
διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων,
ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης
2 ἐστὶ καὶ λῃστής. ὁ δὲ εἰσερχόμενος διὰ τῆς
3 θύρας ποιμήν ἐστι τῶν προβάτων. τούτῳ ὁ
θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς
αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα **καλεῖ**[1] κατ' — [1] φωνεῖ
4 ὄνομα, καὶ ἐξάγει αὐτά. **καὶ**[2] ὅταν τὰ ἴδια — [2] *om.* καὶ
πρόβατα[3] ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύ- — [3] πάντα
εται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι
5 οἴδασι τὴν φωνὴν αὐτοῦ. ἀλλοτρίῳ δὲ οὐ μὴ
ἀκολουθήσωσιν[4], ἀλλὰ φεύξονται ἀπ' αὐτοῦ· — [4] ἀκολουθήσουσιν
ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.

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6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

8 All that ever came before me, are thieves and robbers: but the sheep did not hear them.

9 I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 *I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the father knoweth me, even so know I the father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; *and there shall be one fold, *and* one shepherd.

17 Therefore doth my father love me, *because I lay down my life that I might take it again.

18 No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. *This commandment have I received of my father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad, why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the *feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

* Is. 40. 11. Ezek. 34. 23.

* Ezek. 37. 22.

* Is. 53. 7, 8.

* Acts 2. 24.

* 1 Macc. 4. 59.

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6 This [1]parable spake Jesus unto
them: but they understood not
what things they were which he
spake unto them.
7 Jesus therefore said unto them
again, Verily, verily, I say unto
you, I am the door of the sheep.
8 All that came before me are
thieves and robbers: but the
9 sheep did not hear them. I am
the door: by me if any man
enter in, he shall be saved, and
shall go in and go out, and shall
10 find pasture. The thief cometh
not, but that he may steal, and
kill, and destroy: I came that
they may have life, and may
11 [2]have *it* abundantly. I am the
good shepherd: the good shepherd
layeth down his life for the
12 sheep. He that is a hireling,
and not a shepherd, whose own
the sheep are not, beholdeth the
wolf coming, and leaveth the
sheep, and fleeth, and the wolf
snatcheth them, and scattereth
13 *them*: *he fleeth* because he is a
hireling, and careth not for the
14 sheep. I am the good shepherd;
and I know mine own,
15 and mine own know me, even as
the Father knoweth me, and I
know the Father; and I lay
down my life for the sheep.
16 And other sheep I have, which
are not of this fold: them also I
must [3]bring, and they shall hear
my voice; and [4]they shall become
one flock, one shepherd.
17 Therefore doth the Father love
me, because I lay down my life,
18 that I may take it again. No
one [5]taketh it away from me,
but I lay it down of myself. I
have [6]power to lay it down, and
I have [6]power to take it again.
This commandment received I
from my Father.
19 There arose a division again
among the Jews because of these
20 words. And many of them said,
He hath a [7]devil, and is mad;
21 why hear ye him? Others said,
These are not the sayings of one
possessed with a [7]devil. Can a
[7]devil open the eyes of the blind?
22 [8]And it was the feast of the
dedication at Jerusalem: it was
23 winter; and Jesus was walking in
the temple in Solomon's porch.

[1] Or, *proverb*

[2] Or, *have abundance*

[3] Or, *lead*

[4] Or, *there shall be one flock*

[5] Some ancient authorities read *took it away.*

[6] Or, *right*

[7] Gr. *demon.*

[8] Some ancient authorities read *At that time was the feast.*

6 ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς·
ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει
αὐτοῖς.
7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
ἀμὴν λέγω ὑμῖν **ὅτι**[5] Ἐγώ εἰμι ἡ θύρα τῶν
8 προβάτων. πάντες ὅσοι **πρὸ ἐμοῦ ἦλθον**[6]
κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν
9 αὐτῶν τὰ πρόβατα. ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ
ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται
10 καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει. ὁ κλέ-
πτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ
καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι,
11 καὶ περισσὸν ἔχωσιν. ἐγώ εἰμι ὁ ποιμὴν ὁ
καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ
12 τίθησιν ὑπὲρ τῶν προβάτων. ὁ μισθωτὸς
δέ,[7] καὶ οὐκ ὢν ποιμήν, οὗ οὐκ εἰσὶ τὰ πρό-
βατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ
ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος
ἁρπάζει αὐτά, καὶ σκορπίζει **τὰ πρόβατα**[8].
13 **ὁ δὲ μισθωτὸς φεύγει**,[9] ὅτι μισθωτός ἐστι,
14 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγώ
εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμά,
15 καὶ **γινώσκομαι ὑπὸ τῶν ἐμῶν**.[10] καθὼς γι-
νώσκει με ὁ πατήρ, κἀγὼ γινώσκω τὸν πα-
τέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν
16 προβάτων. καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ
ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά **με δεῖ**[11]
ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ
17 **γενήσεται**[12] μία ποίμνη, εἷς ποιμήν. διὰ
τοῦτο ὁ **πατήρ με**[13] ἀγαπᾷ, ὅτι ἐγὼ τίθημι
τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.
18 οὐδεὶς **αἴρει**[14] αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ
τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω
θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν
αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ
πατρός μου.
19 Σχίσμα **οὖν**[15] πάλιν ἐγένετο ἐν τοῖς Ἰου-
20 δαίοις διὰ τοὺς λόγους τούτους. ἔλεγον δὲ
πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνε-
21 ται· τί αὐτοῦ ἀκούετε; ἄλλοι ἔλεγον,
Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου·
μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς
ἀνοίγειν;
22 Ἐγένετο **δὲ**[16] τὰ ἐγκαίνια ἐν τοῖς Ἱεροσο-
23 λύμοις, **καὶ**[17] χειμὼν ἦν· καὶ περιεπάτει ὁ Ἰη-
σοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος.

5 *om.* ὅτι
6 ἦλθον πρὸ ἐμου
7 *om.* δέ,
8 *om.* τὰ πρόβατα
9 *om.* ὁ δὲ μισθωτὸς φεύγει,
10 γινώσκουσί με τὰ ἐμά,
11 (-να) δεῖ με
12 γενήσονται
13 (τοῦτό) με ὁ πατὴρ
14 *Marg.* ἦρεν
15 *om.* οὖν
16 *Marg.* τότε
17 (· *for* ,) *om.* καὶ

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24 Then came the Jews round about him, and said unto him, How long dost thou ‖ make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

29 My father which gave them me, is greater than all: and no man is able to pluck them out of my father's hand.

30 I and my father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.

34 Jesus answered them, * Is it not written in your law, I said, ye are gods?

35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken:

36 Say ye of him, whom the father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized: and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believed on him there.

‖ *Or, hold us in suspense.*

* Ps. 82. 6.

1881

24 The Jews therefore came round
about him, and said unto him,
How long dost thou hold us in
suspense? If thou art the
25 Christ, tell us plainly. Jesus
answered them, I told you, and
ye believe not: the works that
I do in my Father's name, these
26 bear witness of me. But ye
believe not, because ye are not
27 of my sheep. My sheep hear
my voice, and I know them, and
28 they follow me: and I give unto
them eternal life; and they shall
never perish, and no one shall
snatch them out of my hand.
29 [1] My Father, which hath given
them unto me, is greater than
all; and no one is able to
snatch [2] *them* out of the Father's
30 hand. I and the Father are one.
31 The Jews took up stones again
32 to stone him. Jesus answered
them, Many good works have I
shewed you from the Father;
for which of those works do ye
33 stone me? The Jews answered
him, For a good work we stone
thee not, but for blasphemy;
and because that thou, being a
34 man, makest thyself God. Jesus
answered them, Is it not written
in your law, I said, Ye are gods?
35 If he called them gods, unto
whom the word of God came
(and the scripture cannot be
36 broken), say ye of him, whom
the Father [3] sanctified and sent
into the world, Thou blasphemest; because I said, I am *the*
37 Son of God? If I do not the
works of my Father, believe me
38 not. But if I do them, though
ye believe not me, believe the
works: that ye may know and
understand that the Father is
in me, and I in the Father.
39 They sought again to take him:
and he went forth out of their
hand.
40 And he went away again beyond Jordan into the place
where John was at the first
baptizing; and there he abode.
41 And many came unto him; and
they said, John indeed did no
sign: but all things whatsoever John spake of this man
42 were true. And many believed
on him there.

[1] Some ancient authorities read *That which my Father hath given unto me.*

[2] Or, aught

[3] Or, *consecrated*

24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον
αὐτῷ, Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις;
εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ.
25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ
οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ
ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ
26 περὶ ἐμοῦ· ἀλλ' ὑμεῖς οὐ πιστεύετε· **οὐ γάρ**[18]
ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, **καθὼς**
27 **εἶπον ὑμῖν**[19]. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς
μου ἀκούει, κἀγὼ γινώσκω αὐτά, καὶ ἀκολου-
28 θοῦσί μοι· κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς·
καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ
29 ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. ὁ πα-
τήρ μου **ὃς**[20] δέδωκέ μοι, **μείζων πάντων**
ἐστί·[20] καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς
30 χειρὸς τοῦ πατρός **μου**[21]. ἐγὼ καὶ ὁ πατὴρ
31 ἕν ἐσμεν. ἐβάστασαν **οὖν**[22] πάλιν λίθους οἱ
32 Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη
αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα
ὑμῖν ἐκ τοῦ πατρός **μου**[23]· διὰ ποῖον αὐτῶν
33 ἔργον λιθάζετέ με; ἀπεκρίθησαν αὐτῷ οἱ
Ἰουδαῖοι **λέγοντες**[24], Περὶ καλοῦ ἔργου οὐ
λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ
ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.
34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμ-
μένον ἐν τῷ νόμῳ ὑμῶν,[25] Ἐγὼ εἶπα, θεοί
35 ἐστε; εἰ ἐκείνους εἶπε θεούς, πρὸς οὓς ὁ
λόγος τοῦ Θεοῦ ἐγένετο (καὶ οὐ δύναται
36 λυθῆναι ἡ γραφή), ὃν ὁ πατὴρ ἡγίασε καὶ
ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι
Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι;
37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ
38 πιστεύετέ μοι· εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ
πιστεύητε, τοῖς ἔργοις **πιστεύσατε**[26]· ἵνα
γνῶτε καὶ **πιστεύσητε**[27] ὅτι ἐν ἐμοὶ ὁ πατήρ,
39 κἀγὼ ἐν **αὐτῷ**[28]. ἐζήτουν **οὖν**[29] πάλιν αὐ-
τὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς
αὐτῶν.
40 Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου
εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον
41 βαπτίζων· καὶ ἔμεινεν ἐκεῖ. καὶ πολλοὶ
ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης
μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα
42 εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν. καὶ
ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν[30].

18 , ὅτι οὐκ
19 *om.* , καθὼς εἶπον ὑμῖν
20 *Marg.* ὃ *and* πάντων μεῖζόν ἐστι
21 *om.* μου
22 *om.* οὖν
23 *om.* μου
24 *om.* λέγοντες
25 (*om.* ,) *add* ὅτι
26 πιστεύετε
27 γινώσκητε
28 τῷ πατρί
29 *om.* οὖν
30 πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ

1611

11 Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.

2 (*It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

* Matt. 26. 7.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that, saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he, and after that, he saith unto them, Our friend Lazarus sleepeth, but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead:

15 And I am glad for your sakes, that I was not there (to the intent ye may believe:) Nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, ‖ about fifteen furlongs off:)

‖ *That is, about two mile.*

1881

11 Now a certain man was sick,
Lazarus of Bethany, of the village of Mary and her sister
2 Martha. And it was that Mary
which anointed the Lord with
ointment, and wiped his feet
with her hair, whose brother
3 Lazarus was sick. The sisters
therefore sent unto him, saying,
Lord, behold, he whom thou
4 lovest is sick. But when Jesus
heard it, he said, This sickness
is not unto death, but for the
glory of God, that the Son of
God may be glorified thereby.
5 Now Jesus loved Martha, and
6 her sister, and Lazarus. When
therefore he heard that he was
sick, he abode at that time two
days in the place where he
7 was. Then after this he saith
to the disciples, Let us go in-
8 to Judæa again. The disciples
say unto him, Rabbi, the Jews
were but now seeking to stone
thee; and goest thou thither
9 again? Jesus answered, Are
there not twelve hours in the
day? If a man walk in the
day, he stumbleth not, be-
cause he seeth the light of this
10 world. But if a man walk
in the night, he stumbleth, be-
cause the light is not in him.
11 These things spake he: and
after this he saith unto them,
Our friend Lazarus is fallen
asleep; but I go, that I may
12 awake him out of sleep. The
disciples therefore said unto
him, Lord, if he is fallen asleep,
13 he will [1]recover. Now Jesus
had spoken of his death: but
they thought that he spake of
14 taking rest in sleep. Then
Jesus therefore said unto them
15 plainly, Lazarus is dead. And
I am glad for your sakes that
I was not there, to the intent
ye may believe; nevertheless
16 let us go unto him. Thomas
therefore, who is called [2]Didy-
mus, said unto his fellow-disci-
ples, Let us also go, that we
may die with him.
17 So when Jesus came, he
found that he had been in the
18 tomb four days already. Now
Bethany was nigh unto Jeru-
salem, about fifteen furlongs off;

[1] Gr. *be saved.*

[2] That is, *Twin.*

11 Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθα-
νίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς
2 ἀδελφῆς αὐτῆς. ἦν δὲ Μαρία ἡ ἀλείψασα
τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας
αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λά-
3 ζαρος ἠσθένει. ἀπέστειλαν οὖν αἱ ἀδελφαὶ
πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς
4 ἀσθενεῖ. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη
ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ'
ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ
5 υἱὸς τοῦ Θεοῦ δι' αὐτῆς. ἠγάπα δὲ ὁ Ἰη-
σοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς
6 καὶ τὸν Λάζαρον. ὡς οὖν ἤκουσεν ὅτι ἀσθε-
νεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο
7 ἡμέρας. ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθη-
8 ταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. λέ-
γουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν
σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις
9 ἐκεῖ; ἀπεκρίθη ὁ Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν
ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ
ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσ-
10 μου τούτου βλέπει. ἐὰν δέ τις περιπατῇ ἐν
τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν
11 ἐν αὐτῷ. ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει
αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται·
12 ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. εἶπον
οὖν[1] οἱ μαθηταὶ αὐτοῦ[2], Κύριε, εἰ κεκοίμηται,
13 σωθήσεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ
θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ
14 τῆς κοιμήσεως τοῦ ὕπνου λέγει. τότε οὖν
εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος
15 ἀπέθανε. καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύ-
σητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς
16 αὐτόν. εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυ-
μος, τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς,
ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσ-
σαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνη-
18 μείῳ. ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱε-
ροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε·

[1] *add* αὐτῷ
[2] *om.* αὐτοῦ

1611

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, * I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the * life: he that believeth in me, though he were dead, yet shall he live.

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea Lord, I believe that thou art the Christ the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the Spirit, and † was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come, and see.

35 Jesus wept.

36 Then said the Jews, Behold, how he loved him.

37 And some of them said, Could not

* Luke 14. 14. ch. 5. 29.

* ch. 6. 35.

† *Gr. He troubled himself.*

1881

19 and many of the Jews had come
to Martha and Mary, to console
them concerning their brother.
20 Martha therefore, when she
heard that Jesus was coming,
went and met him: but Mary
21 still sat in the house. Martha
therefore said unto Jesus, Lord,
if thou hadst been here, my bro-
22 ther had not died. And even
now I know that, whatsoever
thou shalt ask of God, God
23 will give thee. Jesus saith un-
to her, Thy brother shall rise
24 again. Martha saith unto him,
I know that he shall rise again
in the resurrection at the last
25 day. Jesus said unto her, I am
the resurrection, and the life:
he that believeth on me, though
26 he die, yet shall he live: and
whosoever liveth and believeth
on me shall never die. Believest
27 thou this? She saith unto him,
Yea, Lord: I have believed that
thou art the Christ, the Son of
God, *even* he that cometh into
28 the world. And when she had
said this, she went away, and
called Mary [1]her sister secretly,
saying, The [2]Master is here,
29 and calleth thee. And she, when
she heard it, arose quickly,
30 and went unto him. (Now
Jesus was not yet come into
the village, but was still in
the place where Martha met
31 him.) The Jews then which
were with her in the house,
and were comforting her, when
they saw Mary, that she rose
up quickly and went out, fol-
lowed her, supposing that she
was going unto the tomb to
32 [3]weep there. Mary therefore,
when she came where Jesus
was, and saw him, fell down
at his feet, saying unto him,
Lord, if thou hadst been here,
33 my brother had not died. When
Jesus therefore saw her [4]weep-
ing, and the Jews *also* [4]weep-
ing which came with her, he
[5]groaned in the spirit, and [6]was
34 troubled, and said, Where have
ye laid him? They say unto
35 him, Lord, come and see. Jesus
36 wept. The Jews therefore said,
37 Behold how he loved him! But
some of them said, Could not

[1] Or, *her sister, saying secretly*

[2] Or, *Teacher*

[3] Gr. *wail.*

[4] Gr. *wailing.*

[5] Or, *was moved with indignation in the spirit*

[6] Gr. *troubled himself.*

19 **καὶ πολλοὶ**[3] ἐκ τῶν Ἰουδαίων ἐληλύθεισαν
πρὸς **τὰς περὶ**[4] Μάρθαν καὶ Μαρίαν, ἵνα
παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ
20 **αὐτῶν**[5]. ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι ὁ
Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ
21 ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα
πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, **ὁ ἀδελ-
22 φός μου οὐκ ἂν ἐτεθνήκει**[6]. **ἀλλὰ**[7] καὶ νῦν
οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσει σοι
23 ὁ Θεός. λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται
24 ὁ ἀδελφός σου. λέγει αὐτῷ Μάρθα, Οἶδα
ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ
25 ἐσχάτῃ ἡμέρᾳ. εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ
εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς
26 ἐμέ, κἂν ἀποθάνῃ, ζήσεται· καὶ πᾶς ὁ ζῶν
καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς
27 τὸν αἰῶνα. πιστεύεις τοῦτο; λέγει αὐτῷ,
Ναί, Κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ
Χριστός, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον
28 ἐρχόμενος. καὶ **ταῦτα**[8] εἰποῦσα ἀπῆλθε, καὶ
ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα,
εἰποῦσα[9], Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ
29 σε. ἐκείνη[10] ὡς ἤκουσεν, **ἐγείρεται**[11] ταχὺ
30 καὶ **ἔρχεται**[12] πρὸς αὐτόν. (οὔπω δὲ ἐλη-
λύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν[13] ἐν
τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.)
31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ
οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν
Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν,
ἠκολούθησαν αὐτῇ, **λέγοντες**[14] ὅτι ὑπάγει
32 εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. ἡ οὖν
Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα
αὐτόν, ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέ-
γουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν
33 ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς οὖν ὡς
εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόν-
τας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο
34 τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν, καὶ εἶπε,
Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ, Κύ-
35 ριε, ἔρχου καὶ ἴδε. ἐδάκρυσεν ὁ Ἰησοῦς.
36 ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐ-
37 τόν. τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠδύνατο

[3] πολλοὶ δὲ
[4] τὴν
[5] *om.* αὐτῶν
[6] οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου
[7] *om.* ἀλλὰ
[8] τοῦτο
[9] (*Marg.* αὐτῆς, λάθρα εἰποῦσα)
[10] *add* δὲ,
[11] ἠγέρθη
[12] ἤρχετο
[13] *add* ἔτι
[14] δόξαντες

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* ch. 9. 6.

this man, *which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee, that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him, and the Romans shall come, and take away both our place and nation.

49 And one of them named Caiaphas, being the high Priest that same year, said unto them, Ye know nothing at all,

* ch. 18. 14.

50 *Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high Priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only,

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this man, which opened the eyes
of him that was blind, have
caused that this man also should
38 not die? Jesus therefore again
[1]groaning in himself cometh to
the tomb. Now it was a cave,
39 and a stone lay [2]against it. Jesus saith, Take ye away the
stone. Martha, the sister of
him that was dead, saith unto
him, Lord, by this time he stinketh: for he hath been *dead* four
40 days. Jesus saith unto her,
Said I not unto thee, that, if
thou believedst, thou shouldest
41 see the glory of God? So they
took away the stone. And Jesus
lifted up his eyes, and said,
Father, I thank thee that thou
42 heardest me. And I knew that
thou hearest me always: but
because of the multitude which
standeth around I said it, that
they may believe that thou didst
43 send me. And when he had
thus spoken, he cried with a
loud voice, Lazarus, come forth.
44 He that was dead came forth,
bound hand and foot with [3]grave-clothes; and his face was bound
about with a napkin. Jesus saith
unto them, Loose him, and let
him go.
45 Many therefore of the Jews,
which came to Mary and beheld
[4]that which he did, believed on
46 him. But some of them went
away to the Pharisees, and told
them the things which Jesus had
done.
47 The chief priests therefore and
the Pharisees gathered a council,
and said, What do we? for this
48 man doeth many signs. If we let
him thus alone, all men will believe on him; and the Romans
will come and take away both
49 our place and our nation. But
a certain one of them, Caiaphas,
being high priest that year, said
unto them, Ye know nothing at
50 all, nor do ye take account that
it is expedient for you that one
man should die for the people,
and that the whole nation
51 perish not. Now this he said
not of himself: but being high
priest that year, he prophesied
that Jesus should die for the na-
52 tion; and not for the nation only,

[1] Or, *being moved with indignation in himself*

[2] Or, *upon*

[3] Or, *grave-bands*

[4] Many ancient authorities read *the things which he did.*

οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυ-
φλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;
38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ
ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ
39 λίθος ἐπέκειτο ἐπ' αὐτῷ. λέγει ὁ Ἰησοῦς,
Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ
τοῦ τεθνηκότος[15] Μάρθα, Κύριε, ἤδη ὄζει·
40 τεταρταῖος γάρ ἐστι. λέγει αὐτῇ ὁ Ἰησοῦς,
Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν
41 δόξαν τοῦ Θεοῦ; ἦραν οὖν τὸν λίθον, **οὗ
ἦν ὁ τεθνηκὼς κείμενος**[16]. ὁ δὲ Ἰησοῦς ἦρε
τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, Πάτερ, εὐχα-
42 ριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ δὲ ᾔδειν
ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον
τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι
43 σύ με ἀπέστειλας. καὶ ταῦτα εἰπών, φωνῇ
44 μεγάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἔξω. **καὶ**[17]
ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ
τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σου-
δαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς,
Λύσατε αὐτόν, καὶ ἄφετε[18] ὑπάγειν.
45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες
πρὸς τὴν Μαρίαν καὶ θεασάμενοι **ἃ**[19] ἐποίησεν
46 **ὁ Ἰησοῦς**[20], ἐπίστευσαν εἰς αὐτόν. τινὲς δὲ
ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ
εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.
47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; ὅτι οὗτος
48 ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. ἐὰν ἀφῶμεν
αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν·
καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν
49 καὶ τὸν τόπον καὶ τὸ ἔθνος. εἷς δέ τις ἐξ
αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ
ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε
50 οὐδέν, οὐδὲ **διαλογίζεσθε**[21] ὅτι συμφέρει
ἡμῖν[22] ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ
51 λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. τοῦ-
το δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιε-
ρεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευ-
σεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ
52 τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον,

15 *τετελευτηκότος*

16 *om.* , *οὗ ἦν ὁ τεθνη-κὼς κείμενος*

17 *om. καὶ*

18 *add αὐτὸν*

19 *ὃ text, not marg.*

20 *om. ὁ Ἰησοῦς*

21 λογίζεσθε

22 *ὑμῖν*

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but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' Passover was nigh at hand, and many went out of the country up to Jerusalem before the Passover to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he will not come to the feast?

57 Now both the chief Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

12 Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of Spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor: but because he was a thief, and *had the bag, and bare what was put therein.

* ch. 13. 29.

7 Then said Jesus, Let her alone, against the day of my burying hath she kept this.

8 For the poor always ye have with you: but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

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but that he might also gather
together into one the children of
God that are scattered abroad.
53 So from that day forth they took
counsel that they might put him
to death.
54 Jesus therefore walked no
more openly among the Jews,
but departed thence into the
country near to the wilderness,
into a city called Ephraim; and
there he tarried with the dis-
55 ciples. Now the passover of the
Jews was at hand: and many
went up to Jerusalem out of the
country before the passover, to
56 purify themselves. They sought
therefore for Jesus, and spake
one with another, as they stood
in the temple, What think ye?
That he will not come to the
57 feast? Now the chief priests and
the Pharisees had given com-
mandment, that, if any man knew
where he was, he should shew it,
that they might take him.

12 Jesus therefore six days be-
fore the passover came to Beth-
any, where Lazarus was, whom
2 Jesus raised from the dead. So
they made him a supper there:
and Martha served; but Lazarus
was one of them that sat at
3 meat with him. Mary therefore
took a pound of ointment of
[1]spikenard, very precious, and
anointed the feet of Jesus, and
wiped his feet with her hair:
and the house was filled with
4 the odour of the ointment. But
Judas Iscariot, one of his dis-
ciples, which should betray him,
5 saith, Why was not this oint-
ment sold for three hundred
[2]pence, and given to the poor?
6 Now this he said, not because he
cared for the poor; but because
he was a thief, and having the
[3]bag [4]took away what was put
7 therein. Jesus therefore said,
[5]Suffer her to keep it against the
8 day of my burying. For the poor
ye have always with you; but
me ye have not always.
9 The common people therefore
of the Jews learned that he was
there: and they came, not for
Jesus' sake only, but that they
might see Lazarus also, whom
he had raised from the dead.

[1] See marginal note on Mark xiv. 3.

[2] See marginal note on Matt. xviii. 28.

[3] Or, *box*

[4] Or, *carried what was put therein*

[5] Or, *Let her alone:* it was *that she might keep it*

ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορ-
53 πισμένα συναγάγῃ εἰς ἕν. ἀπ' ἐκείνης οὖν
τῆς ἡμέρας **συνεβουλεύσαντο**[23] ἵνα ἀποκτεί-
νωσιν αὐτόν.
54 Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν
τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν
χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῒμ λεγο-
μένην πόλιν, κἀκεῖ **διέτριβε**[24] μετὰ τῶν μαθη-
55 τῶν **αὐτοῦ**[25]. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν
Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσό-
λυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα
56 ἁγνίσωσιν ἑαυτούς. ἐζήτουν οὖν τὸν Ἰη-
σοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ
ἑστηκότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ
57 εἰς τὴν ἑορτήν; δεδώκεισαν δὲ **καὶ**[26] οἱ
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι **ἐντολήν**[27], ἵνα
ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως πιά-
σωσιν αὐτόν.

12 Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα
ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ
2 **τεθνηκώς**[1], ὃν ἤγειρεν ἐκ νεκρῶν[2]. ἐποίησαν
οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει·
ὁ δὲ Λάζαρος εἷς ἦν[3] τῶν **συνανακειμένων**[4]
3 αὐτῷ. ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου
νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς
πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν
αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπλη-
4 ρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. λέγει **οὖν**[5]
**εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος
Ἰσκαριώτης**[6], ὁ μέλλων αὐτὸν παραδιδόναι,
5 Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων
6 δηναρίων, καὶ ἐδόθη πτωχοῖς; εἶπε δὲ τοῦ-
το, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ,
ἀλλὰ ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον
7 **εἶχε, καὶ**[7] τὰ βαλλόμενα ἐβάσταζεν. εἶπεν
οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν[8]· εἰς τὴν ἡμέραν
8 τοῦ ἐνταφιασμοῦ μου **τετήρηκεν**[9] αὐτό. τοὺς
πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ
δὲ οὐ πάντοτε ἔχετε.
9 Ἔγνω οὖν[10] ὄχλος πολὺς ἐκ τῶν Ἰου-
δαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ
τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν
Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.

[23] ἐβουλεύσαντο
[24] ἔμεινε
[25] om. αὐτοῦ
[26] om. καὶ
[27] ἐντολάς
[1] om. ὁ τεθνηκώς
[2] add Ἰησοῦς
[3] add ἐκ
[4] ἀνακειμένων σὺν
[5] δὲ
[6] Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν μαθητῶν αὐτοῦ
[7] ἔχων
[8] add ἵνα (ἄφες αὐτὴν ἵνα text, ἄφες αὐτήν· ἵνα marg.)
[9] τηρήσῃ
[10] add ὁ

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10 ¶ But the chief Priests consulted, that they might put Lazarus also to death,

11 Because that by reason of him many of the Jews went away and believed on Jesus.

* Matt. 21. 8.

12 ¶ *On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of Palm trees, and went forth to meet him, and cried, Hosanna, blessed is the king of Israel that cometh in the Name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon, as it is written,

* Zech. 9. 9.

15 *Fear not, daughter of Sion, behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip which *was* of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip told Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

* Matt. 10. 39.

25 *He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me, and where I am, there

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10 But the chief priests took coun-
sel that they might put Lazarus
11 also to death; because that by
reason of him many of the
Jews went away, and believed
on Jesus.
12 On the morrow [1]a great mul-
titude that had come to the feast,
when they heard that Jesus was
13 coming to Jerusalem, took the
branches of the palm trees, and
went forth to meet him, and
cried out, Hosanna: Blessed *is*
he that cometh in the name of
the Lord, even the King of Is-
14 rael. And Jesus, having found
a young ass, sat thereon; as it
15 is written, Fear not, daughter of
Zion: behold, thy King cometh,
16 sitting on an ass's colt. These
things understood not his dis-
ciples at the first: but when
Jesus was glorified, then re-
membered they that these things
were written of him, and that
they had done these things unto
17 him. The multitude therefore
that was with him when he
called Lazarus out of the tomb,
and raised him from the dead,
18 bare witness. For this cause
also the multitude went and met
him, for that they heard that
19 he had done this sign. The
Pharisees therefore said among
themselves, [2]Behold how ye
prevail nothing: lo, the world
is gone after him.
20 Now there were certain Greeks
among those that went up to
21 worship at the feast: these
therefore came to Philip, which
was of Bethsaida of Galilee, and
asked him, saying, Sir, we would
22 see Jesus. Philip cometh and
telleth Andrew: Andrew cometh,
and Philip, and they tell Jesus.
23 And Jesus answereth them, say-
ing, The hour is come, that the
Son of man should be glorified.
24 Verily, verily, I say unto you,
Except a grain of wheat fall
into the earth and die, it abideth
by itself alone; but if it die, it
25 beareth much fruit. He that
loveth his [3]life loseth it; and he
that hateth his [3]life in this world
shall keep it unto life eternal.
26 If any man serve me, let him fol-
low me; and where I am, there

[1] Some ancient authorities read *the common people.*

[2] Or, *Ye behold*

[3] Or, *soul*

10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν
11 Λάζαρον ἀποκτείνωσιν· ὅτι πολλοὶ δι' αὐτὸν
ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν
Ἰησοῦν.
12 Τῇ ἐπαύριον[11] ὄχλος πολὺς ὁ ἐλθὼν εἰς [11] *Marg. adds* ὁ
τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς
13 εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαΐα τῶν φοι-
νίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ
ἔκραζον[12], Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος [12] ἐκραύγαζον
ἐν ὀνόματι Κυρίου, [13]ὁ βασιλεὺς τοῦ Ἰσ- [13] *add* καὶ
14 ραήλ. εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν
15 ἐπ' αὐτό, καθώς ἐστι γεγραμμένον, Μὴ φο-
βοῦ, θύγατερ Σιών· ἰδού, ὁ βασιλεύς σου
16 ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. ταῦτα
δὲ[14] οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶ- [14] *om.* δὲ
τον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνή-
σθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα,
17 καὶ ταῦτα ἐποίησαν αὐτῷ. ἐμαρτύρει οὖν ὁ
ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε* τὸν Λάζαρον
ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐ-
18 τὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν
αὐτῷ ὁ ὄχλος, ὅτι **ἤκουσε**[15] τοῦτο αὐτὸν [15] ἤκουσαν
19 πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι
εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφε-
λεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ
ἀπῆλθεν.
20 Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαι-
21 νόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι
οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ
τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες,
22 Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρχεται
Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· **καὶ πάλιν**[16] [16] ἔρχεται
Ἀνδρέας καὶ Φίλιππος[17] λέγουσι τῷ Ἰησοῦ. [17] *add* καὶ
23 ὁ δὲ Ἰησοῦς **ἀπεκρίνατο**[18] αὐτοῖς λέγων, [18] ἀποκρίνεται
Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ
24 ἀνθρώπου. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ
ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀπο-
θάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ,
25 πολὺν καρπὸν φέρει. ὁ φιλῶν τὴν ψυχὴν
αὐτοῦ **ἀπολέσει**[19] αὐτήν· καὶ ὁ μισῶν τὴν [19] ἀπολλύει
ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν
26 αἰώνιον φυλάξει αὐτήν. ἐὰν ἐμοὶ διακονῇ τις,
ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ

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shall also my servant be: If any man serve me, him will my father honour.

27 Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this cause came I unto this hour.

28 Father, glorify thy Name. Then came there a voice from heaven, *saying*, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said, that it thundered: others said, An Angel spake to him.

30 Jesus answered, and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

* Ps. 110. 4.

34 The people answered him, *We have heard out of the Law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: For he that walketh in darkness, knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the Prophet might be fulfilled, which he spake, *Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

* Is. 53. 1. Rom. 10. 16.

39 Therefore they could not believe, because that Esaias said again,

40 *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

* Matt. 13. 14.

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shall also my servant be: if
any man serve me, him will
27 the Father honour. Now is my
soul troubled; and what shall I
say? Father, save me from this
[1]hour. But for this cause came 1 Or, *hour?*
28 I unto this hour. Father, glorify
thy name. There came therefore a voice out of heaven,
saying, I have both glorified it,
29 and will glorify it again. The
multitude therefore, that stood
by, and heard it, said that it had
thundered: others said, An an-
30 gel hath spoken to him. Jesus
answered and said, This voice
hath not come for my sake, but
31 for your sakes. Now is [2]the 2 Or, *a judgement*
judgement of this world: now
shall the prince of this world be
32 cast out. And I, if I be lifted
up [3]from the earth, will draw all 3 Or, *out of*
33 men unto myself. But this he
said, signifying by what manner
34 of death he should die. The
multitude therefore answered
him, We have heard out of the
law that the Christ abideth for
ever: and how sayest thou, The
Son of man must be lifted up?
35 who is this Son of man? Jesus
therefore said unto them, Yet a
little while is the light [4]among 4 Or, *in*
you. Walk while ye have the
light, that darkness overtake you
not: and he that walketh in the
darkness knoweth not whither
36 he goeth. While ye have the
light, believe on the light, that
ye may become sons of light.
These things spake Jesus, and
he departed and [5]hid himself from 5 Or, *was hidden from them*
37 them. But though he had done
so many signs before them, yet
38 they believed not on him: that
the word of Isaiah the prophet
might be fulfilled, which he spake,
Lord, who hath believed our
report?
And to whom hath the arm of
the Lord been revealed?
39 For this cause they could not be-
lieve, for that Isaiah said again,
40 He hath blinded their eyes, and
he hardened their heart;
Lest they should see with their
eyes, and perceive with their
heart,
And should turn,
And I should heal them.

καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· **καὶ**[20] ἐάν τις
27 ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. νῦν ἡ
ψυχή μου τετάρακται· καὶ τί εἴπω; πάτερ,
σῶσόν με ἐκ τῆς ὥρας ταύτης[21]. ἀλλὰ διὰ
28 τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. πάτερ,
δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ
ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν
29 δοξάσω. ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκού-
σας ἔλεγε βροντὴν γεγονέναι· ἄλλοι ἔλεγον,
30 Ἄγγελος αὐτῷ λελάληκεν. ἀπεκρίθη ὁ Ἰη-
σοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ
31 γέγονεν, ἀλλὰ δι' ὑμᾶς. νῦν κρίσις ἐστὶ τοῦ
κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου
32 τούτου ἐκβληθήσεται ἔξω. κἀγὼ ἐὰν ὑψωθῶ
ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.
33 τοῦτο δὲ ἔλεγέ, σημαίνων ποίῳ θανάτῳ
34 ἤμελλεν ἀποθνήσκειν. ἀπεκρίθη[22] αὐτῷ ὁ
ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι
ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ
λέγεις ὅτι Δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώ-
που; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;
35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρό-
νον τὸ φῶς **μεθ' ὑμῶν**[23] ἐστι. περιπατεῖτε
ἕως[24] τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς
καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ
36 οὐκ οἶδε ποῦ ὑπάγει. **ἕως**[24] τὸ φῶς ἔχετε,
πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς
γένησθε.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν
37 ἐκρύβη ἀπ' αὐτῶν. τοσαῦτα δὲ αὐτοῦ ση-
μεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπί-
38 στευον εἰς αὐτόν· ἵνα ὁ λόγος Ἠσαΐου τοῦ
προφήτου πληρωθῇ, ὃν εἶπε, Κύριε, τίς
ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων
39 Κυρίου τίνι ἀπεκαλύφθη; διὰ τοῦτο οὐκ
ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἠσαΐας,
40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πε-
πώρωκεν[25] αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι
τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ,
καὶ **ἐπιστραφῶσι**[26], καὶ **ἰάσωμαι**[27] αὐτούς.

[20] *om.* καὶ
[21] (*Marg.* ; *for* .)
[22] *add* οὖν
[23] ἐν ὑμῖν
[24] ὡς
[25] ἐπώρωσεν
[26] στραφῶσι
[27] ἰάσομαι

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41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue.

* ch. 5. 44. 43 *For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried, and said, He that believeth on me, believeth not on me but on him that sent me.

45 And he that seeth me, seeth him that sent me.

* ch. 3. 19. 46 *I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

* ch. 3. 17. 47 *And if any man hear my words, and believe not, I judge him not: For I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: *the word that I have spoken, the same shall judge him in the last day. (* Mark 16. 16.)

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

* Matt. 26. 2 13 Now *before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended (the devil having now put into the heart of Judas Iscariot Simon's son to betray him,)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God:

4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

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41 These things said Isaiah, because
he saw his glory; and he spake
42 of him. Nevertheless even of the
rulers many believed on him; but
because of the Pharisees they
did not confess [1]*it*, lest they 1 Or, him
should be put out of the syna-
43 gogue: for they loved the glory
of men more than the glory of
God.
44 And Jesus cried and said, He
that believeth on me, believeth
not on me, but on him that
45 sent me. And he that behold-
eth me beholdeth him that sent
46 me. I am come a light into
the world, that whosoever be-
lieveth on me may not abide
47 in the darkness. And if any
man hear my sayings, and keep
them not, I judge him not:
for I came not to judge the
world, but to save the world.
48 He that rejecteth me, and re-
ceiveth not my sayings, hath
one that judgeth him: the word
that I spake, the same shall
49 judge him in the last day. For
I spake not from myself; but
the Father which sent me, he
hath given me a command-
ment, what I should say, and
50 what I should speak. And I
know that his commandment is
life eternal: the things there-
fore which I speak, even as the
Father hath said unto me, so
I speak.
13 Now before the feast of the
passover, Jesus knowing that
his hour was come that he
should depart out of this world
unto the Father, having loved
his own which were in the
world, he loved them [2]unto the 2 Or, *to the uttermost*
2 end. And during supper, the
devil having already put into
the heart of Judas Iscariot,
3 Simon's *son*, to betray him, *Je-
sus*, knowing that the Father had
given all things into his hands,
and that he came forth from
4 God, and goeth unto God, riseth
from supper, and layeth aside
his garments; and he took a
5 towel, and girded himself. Then
he poureth water into the bason,
and began to wash the disciples'
feet, and to wipe them with the
towel wherewith he was girded.

41 ταῦτα εἶπεν Ἠσαΐας, **ὅτε**[28] εἶδε τὴν δόξαν
42 αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. ὅμως μέν-
τοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν
εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ
ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.
43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλ-
λον ἤπερ τὴν δόξαν τοῦ Θεοῦ.
44 Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, Ὁ πιστεύων
εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν
45 πέμψαντά με· καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν
46 πέμψαντά με. ἐγὼ φῶς εἰς τὸν κόσμον
ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ, ἐν τῇ
47 σκοτίᾳ μὴ μείνῃ. καὶ ἐάν τις μου ἀκούσῃ
τῶν ῥημάτων καὶ μὴ **πιστεύσῃ**[29], ἐγὼ οὐ
κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν
48 κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. ὁ ἀθε-
τῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου,
ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλά-
λησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ
49 ἡμέρᾳ. ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα·
ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν
50 **ἔδωκε**[30], τί εἴπω καὶ τί λαλήσω. καὶ οἶδα
ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν· ἃ
οὖν **λαλῶ ἐγώ**[31], καθὼς εἴρηκέ μοι ὁ πατήρ,
οὕτω λαλῶ.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰη-
σοῦς ὅτι **ἐλήλυθεν**[1] αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ
τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπή-
σας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος
2 ἠγάπησεν αὐτούς. καὶ δείπνου **γενομένου**[2],
τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν
Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν πα-
3 **ραδῷ**[3], εἰδὼς **ὁ Ἰησοῦς**[4] ὅτι πάντα **δέδωκεν**[5]
αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ
Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει,
4 ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ
ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυ-
5 τόν. εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ
ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ
ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

[28] ὅτι
[29] φυλάξῃ
[30] δέδωκε
[31] ἐγὼ λαλῶ
[1] ἦλθεν
[2] γινομένου
[3] ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης
[4] om. ὁ Ἰησοῦς
[5] ἔδωκεν

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6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered, and said unto him, What I do, thou knowest not now: but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands, and my head.

10 Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him, therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord, and ye say well: for so I am.

14 If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 * Verily, verily I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all, I know whom I have chosen: but that the Scripture may be fulfilled, * He that eateth bread with me, hath lift up his heel against me.

19 ‖ Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

20 * Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 * When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

* Matt. 10. 24. ch. 15. 20.

* Ps. 41. 9.

‖ *Or, from henceforth.*

* Matt. 10. 40.

* Matt. 26. 21.

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6 So he cometh to Simon Peter.
He saith unto him, Lord, dost
7 thou wash my feet? Jesus answered and said unto him, What
I do thou knowest not now;
but thou shalt understand here-
8 after. Peter saith unto him,
Thou shalt never wash my feet.
Jesus answered him, If I wash
thee not, thou hast no part
9 with me. Simon Peter saith
unto him, Lord, not my feet
only, but also my hands and
10 my head. Jesus saith to him,
He that is bathed needeth not
[1] save to wash his feet, but is
clean every whit: and ye are
11 clean, but not all. For he knew
him that should betray him;
therefore said he, Ye are not all
clean.
12 So when he had washed their
feet, and taken his garments,
and [2] sat down again, he said
unto them, Know ye what I
13 have done to you? Ye call
me, [3] Master, and, Lord: and
14 ye say well; for so I am. If
I then, the Lord and the [3] Master, have washed your feet, ye
also ought to wash one an-
15 other's feet. For I have given
you an example, that ye also
should do as I have done to
16 you. Verily, verily, I say unto
you, A [4] servant is not greater
than his lord; neither [5] one that
is sent greater than he that sent
17 him. If ye know these things,
blessed are ye if ye do them.
18 I speak not of you all: I know
whom I [6] have chosen: but that
the scripture may be fulfilled,
He that eateth [7] my bread lifted
19 up his heel against me. From
henceforth I tell you before it
come to pass, that, when it is
come to pass, ye may believe that
20 [8] I am *he*. Verily, verily, I say
unto you, He that receiveth
whomsoever I send receiveth me;
and he that receiveth me receiveth him that sent me.
21 When Jesus had thus said, he
was troubled in the spirit, and
testified, and said, Verily, verily,
I say unto you, that one of
22 you shall betray me. The disciples looked one on another,
doubting of whom he spake.

[1] Some ancient authorities omit *save*, and *his feet*.

[2] Gr. *reclined*.

[3] Or, *Teacher*

[4] Gr. *bond-servant*.

[5] Gr. *an apostle*.

[6] Or, *chose*

[7] Many ancient authorities read *his bread with me*.

[8] Or, *I am*

6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· **καὶ**[6] λέγει
αὐτῷ **ἐκεῖνος**[7], Κύριε, σύ μου νίπτεις τοὺς
7 πόδας; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ,
Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ
8 μετὰ ταῦτα. λέγει αὐτῷ Πέτρος, Οὐ μὴ
νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. ἀπε-
κρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ
9 ἔχεις μέρος μετ᾽ ἐμοῦ. λέγει αὐτῷ Σίμων
Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον,
10 ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν. λέγει
αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρείαν
ἔχει **ἢ**[8] **τοὺς πόδας**[9] νίψασθαι, ἀλλ᾽ ἔστι
καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ᾽
11 οὐχὶ πάντες. ᾔδει γὰρ τὸν παραδιδόντα αὐ-
τόν· διὰ τοῦτο εἶπεν, [10]Οὐχὶ πάντες καθαροί
ἐστε.
12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ
ἔλαβε τὰ ἱμάτια αὐτοῦ, **ἀναπεσὼν**[11] πάλιν,
εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;
13 ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ Ὁ
14 κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. εἰ οὖν
ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ
ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων
15 νίπτειν τοὺς πόδας. ὑπόδειγμα γὰρ **ἔδωκα**[12]
ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς
16 ποιῆτε. ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐκ ἔστι
δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπό-
17 στολος μείζων τοῦ πέμψαντος αὐτόν. εἰ
ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐ-
18 τά. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα
οὓς ἐξελεξάμην· ἀλλ᾽ ἵνα ἡ γραφὴ πληρωθῇ,
Ὁ τρώγων **μετ᾽ ἐμοῦ**[13] τὸν ἄρτον ἐπῆρεν ἐπ᾽
19 ἐμὲ τὴν πτέρναν αὐτοῦ. ἀπ᾽ ἄρτι λέγω ὑμῖν
πρὸ τοῦ γενέσθαι, ἵνα, **ὅταν γένηται, πι-**
20 **στεύσητε**[14] ὅτι ἐγώ εἰμι. ἀμὴν ἀμὴν λέγω
ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ
λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν
πέμψαντά με.
21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ
πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν, Ἀμὴν
ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παρα-
22 δώσει με. ἔβλεπον **οὖν**[15] εἰς ἀλλήλους
οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.

[6] *om.* καὶ
[7] *om.* ἐκεῖνος
[8] εἰ μὴ
[9] *Marg. om.* ἢ τοὺς πόδας
[10] (*om.* ,) *add* ὅτι
[11] καὶ ἀνέπεσε
[12] δέδωκα
[13] μου *text, not marg.*
[14] πιστεύσητε, ὅταν γένηται,
[15] *om.* οὖν

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23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a ‖sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon.

‖ Or, *morsel.*

27 And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor.

30 He then having received the sop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified: and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me, *and as I said unto the Jews, whither I go, ye cannot come: so now I say to you.

* ch. 7. 34.

34 *A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

* Lev. 19. 18. ch. 15. 12, 17. 1 John 4. 21.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will *lay down my life for thy sake.

* Matt. 26. 33.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the Cock shall not crow, till thou hast denied me thrice.

1881

23 There was at the table reclining
in Jesus' bosom one of his disci-
24 ples, whom Jesus loved. Simon
Peter therefore beckoneth to him,
and saith unto him, Tell *us* who
25 it is of whom he speaketh. He
leaning back, as he was, on Jesus'
breast saith unto him, Lord,
26 who is it? Jesus therefore an-
swereth, He it is, for whom
I shall dip the sop, and give it
him. So when he had dipped
the sop, he taketh and giveth
it to Judas, *the son* of Simon
27 Iscariot. And after the sop,
then entered Satan into him.
Jesus therefore saith unto him,
That thou doest, do quickly.
28 Now no man at the table knew
for what intent he spake this
29 unto him. For some thought,
because Judas had the [1] bag, that
Jesus said unto him, Buy what
things we have need of for the
feast; or, that he should give
30 something to the poor. He then
having received the sop went
out straightway: and it was
night.
31 When therefore he was gone
out, Jesus saith, Now [2] is the
Son of man glorified, and God
32 [2] is glorified in him; and God
shall glorify him in himself, and
straightway shall he glorify him.
33 Little children, yet a little while
I am with you. Ye shall seek
me: and as I said unto the Jews,
Whither I go, ye cannot come;
34 so now I say unto you. A new
commandment I give unto you,
that ye love one another; [3] even
as I have loved you, that ye also
35 love one another. By this shall
all men know that ye are my
disciples, if ye have love one to
another.
36 Simon Peter saith unto him,
Lord, whither goest thou? Jesus
answered, Whither I go, thou
canst not follow me now; but
thou shalt follow afterwards.
37 Peter saith unto him, Lord, why
cannot I follow thee even now?
I will lay down my life for thee.
38 Jesus answereth, Wilt thou lay
down thy life for me? Verily,
verily, I say unto thee, The cock
shall not crow, till thou hast
denied me thrice.

[1] Or, *box*

[2] Or, *was*

[3] Or, *even as I loved you, that ye also may love one another*

23 ἦν **δὲ**[16] ἀνακείμενος εἷς[17] τῶν μαθητῶν αὐτοῦ
ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·
24 νεύει οὖν τούτῳ Σίμων Πέτρος **πυθέσθαι τίς**
25 **ἂν εἴη**[18] περὶ οὗ λέγει. **ἐπιπεσὼν**[19] **δὲ**[20]
ἐκεῖνος[21] ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει
26 αὐτῷ, Κύριε, τίς ἐστιν; ἀποκρίνεται[22] ὁ
Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ **βάψας**[23] τὸ
ψωμίον **ἐπιδώσω**[24]. **καὶ ἐμβάψας**[25] τὸ ψω-
μίον, [26]δίδωσιν Ἰούδᾳ Σίμωνος **Ἰσκαριώτῃ**[27].
27 καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖ-
νον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς,
28 Ὃ ποιεῖς, ποίησον τάχιον. τοῦτο δὲ οὐδεὶς
ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.
29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον
εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς,
Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορ-
30 τήν· ἢ τοῖς πτωχοῖς ἵνα τι δῷ. λαβὼν
οὖν τὸ ψωμίον ἐκεῖνος, **εὐθέως ἐξῆλθεν**[28]·
ἦν δὲ νύξ.

31 Ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς, Νῦν
ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς
32 ἐδοξάσθη ἐν αὐτῷ. **εἰ ὁ Θεὸς ἐδοξάσθη ἐν**
αὐτῷ,[29] καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν **ἑαυτῷ**[30],
33 καὶ εὐθὺς δοξάσει αὐτόν. τεκνία, ἔτι μικρὸν
μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς
εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου **ὑπάγω ἐγώ**[31],
ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.
34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλ-
λήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς
35 ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γνώσονται
πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην
ἔχητε ἐν ἀλλήλοις.

36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ
ὑπάγεις; ἀπεκρίθη **αὐτῷ ὁ**[32] Ἰησοῦς, Ὅπου
ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι,
37 **ὕστερον δὲ ἀκολουθήσεις μοι**[33]. λέγει αὐτῷ
ὁ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκο-
λουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ
38 θήσω. **ἀπεκρίθη αὐτῷ ὁ**[34] Ἰησοῦς, Τὴν
ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν
λέγω σοι, οὐ μὴ ἀλέκτωρ **φωνήσει**[35] ἕως οὗ
ἀπαρνήσῃ[36] με τρίς.

16 *om.* δὲ
17 *add* ἐκ
18 καὶ λέγει αὐτῷ, Εἰπὲ τίς ἐστι
19 ἀναπεσὼν
20 *om.* δὲ
21 *add* οὕτως
22 *add* οὖν
23 βάψω
24 καὶ δώσω αὐτῷ
25 βάψας οὖν
26 *add* λαμβάνει καὶ
27 Ἰσκαριώτου
28 ἐξῆλθεν εὐθὺς
29 (· *for* .) *om.* εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ,
30 αὐτῷ
31 ἐγὼ ὑπάγω
32 *om.* αὐτῷ ὁ
33 ἀκολουθήσεις δὲ ὕστερον
34 ἀποκρίνεται
35 φωνήσῃ
36 ἀρνήσῃ

1611

14 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way?

6 Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the father, and how sayest thou then, Shew us the father?

10 Believest thou not that I am in the father, and the father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father.

* Matt. 7. 7.

13 *And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my Name, I will do it.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,

17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

1881

14 Let not your heart be troubled:
[1]ye believe in God, believe also
2 in me. In my Father's house
are many [2]mansions; if it were
not so, I would have told you;
for I go to prepare a place for
3 you. And if I go and prepare a
place for you, I come again, and
will receive you unto myself;
that where I am, *there* ye may
4 be also. [3]And whither I go, ye
5 know the way. Thomas saith
unto him, Lord, we know not
whither thou goest; how know
6 we the way? Jesus saith unto
him, I am the way, and the
truth, and the life: no one
cometh unto the Father, but
7 [4]by me. If ye had known me,
ye would have known my Fa-
ther also: from henceforth ye
know him, and have seen him.
8 Philip saith unto him, Lord,
shew us the Father, and it
9 sufficeth us. Jesus saith unto
him, Have I been so long time
with you, and dost thou not
know me, Philip? he that hath
seen me hath seen the Father;
how sayest thou, Shew us the
10 Father? Believest thou not that
I am in the Father, and the
Father in me? the words that I
say unto you I speak not from
myself: but the Father abiding
11 in me doeth his works. Believe
me that I am in the Father, and
the Father in me: or else be-
lieve me for the very works' sake.
12 Verily, verily, I say unto you,
He that believeth on me, the
works that I do shall he do also;
and greater *works* than these
shall he do; because I go unto
13 the Father. And whatsoever ye
shall ask in my name, that will
I do, that the Father may be
14 glorified in the Son. If ye shall
ask [5]me anything in my name,
15 that will I do. If ye love me,
ye will keep my commandments.
16 And I will [6]pray the Father,
and he shall give you another
[7]Comforter, that he may be
17 with you for ever, *even* the Spirit
of truth: whom the world can-
not receive; for it beholdeth
him not, neither knoweth him:
ye know him; for he abideth
with you, and shall be in you.

[1] Or, *believe in God*

[2] Or, *abiding-places*

[3] Many ancient authorities read *And whither I go ye know, and the way ye know.*

[4] Or, *through*

[5] Many ancient authorities omit *me.*

[6] Gr. *make request of.*

[7] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

14 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε
2 εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ
οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν·
εἰ δὲ μή, εἶπον ἂν ὑμῖν· [1]πορεύομαι ἑτοι-
3 μάσαι τόπον ὑμῖν. καὶ ἐὰν πορευθῶ καὶ
ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ πα-
ραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ
4 ἐγώ, καὶ ὑμεῖς ἦτε. καὶ ὅπου ἐγὼ ὑπάγω
5 οἴδατε, **καὶ**[2] τὴν ὁδὸν **οἴδατε**[3]. λέγει αὐτῷ
Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις·
6 **καὶ**[4] πῶς **δυνάμεθα τὴν ὁδὸν εἰδέναι**[5]; λέγει
αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλή-
θεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν
7 πατέρα, εἰ μὴ δι' ἐμοῦ. εἰ ἐγνώκειτέ με,
καὶ τὸν πατέρα μου **ἐγνώκειτε ἄν**[6]· **καὶ**[7] ἀπ'
ἄρτι γινώσκετε αὐτόν, καὶ ἑωράκατε αὐτόν.
8 λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν
9 πατέρα, καὶ ἀρκεῖ ἡμῖν. λέγει αὐτῷ ὁ Ἰη-
σοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ
οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμέ,
ἑώρακε τὸν πατέρα· **καὶ**[7] πῶς σὺ λέγεις,
10 Δεῖξον ἡμῖν τὸν πατέρα; οὐ πιστεύεις ὅτι
ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι;
τὰ ῥήματα ἃ ἐγὼ **λαλῶ**[8] ὑμῖν, ἀπ' ἐμαυτοῦ οὐ
λαλῶ· ὁ δὲ πατὴρ **ὁ**[9] ἐν ἐμοὶ μένων, **αὐτὸς**
11 **ποιεῖ τὰ ἔργα**[10]. πιστεύετέ μοι ὅτι ἐγὼ ἐν
τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ
12 τὰ ἔργα αὐτὰ πιστεύετέ μοι. ἀμὴν ἀμὴν
λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα
ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα
τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα
13 **μου**[11] πορεύομαι. καὶ ὅ τι ἂν αἰτήσητε ἐν
τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ
14 ὁ πατὴρ ἐν τῷ υἱῷ. ἐάν τι αἰτήσητε[12] ἐν
15 τῷ ὀνόματί μου, **ἐγὼ**[13] ποιήσω. ἐὰν ἀγα-
πᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς **τηρήσατε**[14].
16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον πα-
ράκλητον δώσει ὑμῖν, ἵνα **μένῃ**[15] μεθ' ὑμῶν
17 εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ
κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐ-
τό, οὐδὲ γινώσκει αὐτό· ὑμεῖς **δὲ**[16] γινώσκετε
αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

[1] *add* ὅτι
[2] *om.* , καὶ *text, not marg.*
[3] *om.* οἴδατε *text, not marg.*
[4] *om.* καὶ
[5] οἴδαμεν τὴν ὁδόν
[6] ἂν ᾔδειτε
[7] *om.* καὶ
[8] λέγω
[9] *om.* ὁ
[10] ποιεῖ τὰ ἔργα αὐτοῦ
[11] *om.* μου
[12] (-σητέ) *add* με *text, not marg.*
[13] τοῦτο
[14] τηρήσετε
[15] ᾖ
[16] *om.* δὲ

1611

‖ *Or, orphans.*

18 I will not leave you ‖ comfortless, I will come to you.

19 Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings, and the word which you hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is* the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father: and as the Father gave me commandment, even so I do: Arise, let us go hence.

15 I am the true vine, and my Father is the husbandman.

1881

18 I will not leave you [1] desolate:
19 I come unto you. Yet a little
while, and the world beholdeth
me no more; but ye behold me:
because I live, [2] ye shall live
20 also. In that day ye shall
know that I am in my Father,
and ye in me, and I in you.
21 He that hath my commandments,
and keepeth them, he
it is that loveth me: and he
that loveth me shall be loved
of my Father, and I will love
him, and will manifest myself
22 unto him. Judas (not Iscariot)
saith unto him, Lord, what is
come to pass that thou wilt
manifest thyself unto us, and
23 not unto the world? Jesus answered
and said unto him, If
a man love me, he will keep
my word: and my Father will
love him, and we will come
unto him, and make our abode
24 with him. He that loveth me
not keepeth not my words:
and the word which ye hear is
not mine, but the Father's who
sent me.
25 These things have I spoken
unto you, while *yet* abiding with
26 you. But the [3] Comforter, *even*
the Holy Spirit, whom the Father
will send in my name, he shall
teach you all things, and bring
to your remembrance all that I
27 said unto you. Peace I leave
with you; my peace I give unto
you: not as the world giveth,
give I unto you. Let not your
heart be troubled, neither let it
28 be fearful. Ye heard how I said
to you, I go away, and I come
unto you. If ye loved me, ye
would have rejoiced, because I
go unto the Father: for the
29 Father is greater than I. And
now I have told you before it
come to pass, that, when it is
come to pass, ye may believe.
30 I will no more speak much with
you, for the prince of the world
cometh: and he hath nothing in
31 me; but that the world may
know that I love the Father,
and as the Father gave me
commandment, even so I do.
Arise, let us go hence.

15 I am the true vine, and
my Father is the husbandman.

[1] Or, *orphans*

[2] Or, *and ye shall live*

[3] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς
19 ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι
θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ,
20 καὶ ὑμεῖς ζήσεσθε. ἐν ἐκείνῃ τῇ ἡμέρᾳ
γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου,
21 καὶ ὑμεῖς ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. ὁ ἔχων
τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός
ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγα-
πηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ
ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυ-
22 τόν. λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώ-
της, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμ-
φανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ;
23 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις
ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ
πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν
ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ **ποιήσο-**
24 **μεν**[17]. ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ
τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν
ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός.
25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων.
26 ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον, ὃ
πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος
ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς
27 πάντα ἃ εἶπον ὑμῖν. εἰρήνην ἀφίημι ὑμῖν,
εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ
κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ τα-
ρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.
28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ
ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με, ἐχάρητε
ἂν ὅτι **εἶπον**[18], Πορεύομαι πρὸς τὸν πατέρα·
29 ὅτι ὁ πατήρ **μου**[19] μείζων μού ἐστι. καὶ νῦν
εἴρηκα ὑμῖν πρὶν γενέσθαι· ἵνα, ὅταν γένηται,
30 πιστεύσητε. οὐκέτι πολλὰ λαλήσω μεθ'
ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου **τούτου**[20]
31 ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· ἀλλ' ἵνα
γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ
καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ.
ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

15 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή,
καὶ ὁ πατήρ μου ὁ γεωργός ἐστι.

[17] ποιησόμεθα

[18] om. εἶπον, (πορ.)

[19] om. μου

[20] om. τούτου

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* Matt. 15. 13.

2 *Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

* ch. 13. 10.

3 *Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you: As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for ‖without me ye can do nothing.

‖ *Or, severed from me.*

6 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my Disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my Commandments, ye shall abide in my love, even as I have kept my Father's Commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

* ch. 13. 34. 1 Thess. 4. 9. 1 John 3. 11.

12 *This is my Commandment, that ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you.

* Matt. 28. 19.

16 Ye have not chosen me, but I have chosen you, and *ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

17 These things I command you, that ye love one another.

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2 Every branch in me that bear-
eth not fruit, he taketh it away:
and every *branch* that beareth
fruit, he cleanseth it, that it
3 may bear more fruit. Already
ye are clean because of the word
which I have spoken unto you.
4 Abide in me, and I in you. As
the branch cannot bear fruit of
itself, except it abide in the
vine; so neither can ye, except
5 ye abide in me. I am the vine,
ye are the branches: He that
abideth in me, and I in him,
the same beareth much fruit:
for apart from me ye can do
6 nothing. If a man abide not
in me, he is cast forth as a
branch, and is withered; and
they gather them, and cast
them into the fire, and they
7 are burned. If ye abide in me,
and my words abide in you,
ask whatsoever ye will, and it
8 shall be done unto you. Herein
[1]is my Father glorified, [2]that
ye bear much fruit; and *so*
9 shall ye be my disciples. Even
as the Father hath loved me,
I also have loved you: abide
10 ye in my love. If ye keep my
commandments, ye shall abide
in my love; even as I have
kept my Father's command-
ments, and abide in his love.
11 These things have I spoken un-
to you, that my joy may be in
you, and *that* your joy may be
12 fulfilled. This is my command-
ment, that ye love one another,
13 even as I have loved you. Greater
love hath no man than this, that
a man lay down his life for his
14 friends. Ye are my friends, if
ye do the things which I com-
15 mand you. No longer do I call
you [3]servants; for the [4]servant
knoweth not what his lord doeth:
but I have called you friends;
for all things that I heard from
my Father I have made known
16 unto you. Ye did not choose
me, but I chose you, and ap-
pointed you, that ye should go
and bear fruit, and *that* your
fruit should abide: that what-
soever ye shall ask of the Father
in my name, he may give it you.
17 These things I command you,
that ye may love one another.

1 Or, *was*

2 Many ancient authorities read *that ye bear much fruit, and be my disciples.*

3 Gr. *bond-servants.*

4 Gr. *bond-servant.*

2 *πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν, αἴρει*
αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει
3 *αὐτό, ἵνα πλείονα καρπὸν φέρῃ. ἤδη ὑμεῖς*
καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα
4 *ὑμῖν. μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς*
τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ'
ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως
5 *οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. ἐγώ*
εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων
ἐν ἐμοί, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν
πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν
6 *οὐδέν. ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐβλήθη*
ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνά-
γουσιν αὐτὰ καὶ εἰς[1] *πῦρ βάλλουσι, καὶ*
7 *καίεται. ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά*
μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε **αἰτήσεσθε**[2],
8 *καὶ γενήσεται ὑμῖν. ἐν τούτῳ ἐδοξάσθη ὁ*
πατήρ μου, ἵνα καρπὸν πολὺν φέρητε· καὶ
9 **γενήσεσθε**[3] *ἐμοὶ μαθηταί. καθὼς ἠγάπησέ*
με ὁ πατήρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε ἐν
10 *τῇ ἀγάπῃ τῇ ἐμῇ. ἐὰν τὰς ἐντολάς μου*
τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς
ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα,
11 *καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ταῦτα λελά-*
ληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν **μείνῃ**[4],
12 *καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. αὕτη ἐστὶν ἡ*
ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς
13 *ἠγάπησα ὑμᾶς. μείζονα ταύτης ἀγάπην οὐ-*
δεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ
14 *τῶν φίλων αὐτοῦ. ὑμεῖς φίλοι μου ἐστέ, ἐὰν*
15 *ποιῆτε* **ὅσα**[5] *ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι*
ὑμᾶς λέγω[6] *δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί*
ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους,
ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου
16 *ἐγνώρισα ὑμῖν. οὐχ ὑμεῖς με ἐξελέξασθε,*
ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς,
ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ
καρπὸς ὑμῶν μένῃ· ἵνα ὅ τι ἂν αἰτήσητε τὸν
17 *πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν. ταῦ-*
τα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

[1] *add* τὸ
[2] αἰτήσασθε
[3] *Marg.* (φέρητε, καὶ) γένησθε
[4] ᾖ
[5] ἃ
[6] λέγω ὑμᾶς

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18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, *The servant is not greater than the Lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

* Matt. 10. 24. ch. 13. 16.

21 But all these things will they do unto you for my Name's sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, they had not had sin: but now they have no ‖cloke for their sin.

‖ Or, excuse.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, *They hated me without a cause.

* Ps. 35. 19.

26 *But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

* Luke 24. 49. ch. 14. 26.

27 And ye also shall bear witness, because ye have been with me from the beginning.

16 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the Synagogues: yea, the time cometh, that whosoever killeth you. will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

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18 If the world hateth you, [1]ye
know that it hath hated me
19 before *it hated* you. If ye were
of the world, the world would
love its own: but because ye
are not of the world, but I
chose you out of the world,
therefore the world hateth you.
20 Remember the word that I said
unto you, A [2]servant is not
greater than his lord. If they
persecuted me, they will also persecute you; if they kept my
word, they will keep yours also.
21 But all these things will they do
unto you for my name's sake,
because they know not him that
22 sent me. If I had not come
and spoken unto them, they had
not had sin: but now they have
23 no excuse for their sin. He that
hateth me hateth my Father
24 also. If I had not done among
them the works which none
other did, they had not had sin:
but now have they both seen
and hated both me and my
25 Father. But *this cometh to pass*,
that the word may be fulfilled
that is written in their law,
They hated me without a cause.
26 But when the [3]Comforter is
come, whom I will send unto
you from the Father, *even* the
Spirit of truth, which [4]proceedeth from the Father, he shall
27 bear witness of me: [5]and ye
also bear witness, because ye
have been with me from the
beginning.
16 These things have I spoken
unto you, that ye should not
2 be made to stumble. They
shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you
shall think that he offereth
3 service unto God. And these
things will they do, because
they have not known the Father, nor me. But these things
4 have I spoken unto you, that
when their hour is come, ye
may remember them, how that
I told you. And these things
I said not unto you from the
beginning, because I was with
5 you. But now I go unto him
that sent me; and none of you
asketh me, Whither goest thou?

[1] Or, *know ye*

[2] Gr. *bond-servant.*

[3] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

[4] Or, *goeth forth from*

[5] Or, *and bear ye also witness*

18 εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ
19 πρῶτον ὑμῶν μεμίσηκεν. εἰ ἐκ τοῦ κόσμου
ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ
τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην
ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ
20 κόσμος. μνημονεύετε τοῦ λόγου οὗ ἐγὼ
εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ
κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς
διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ
21 τὸν ὑμέτερον τηρήσουσιν. ἀλλὰ ταῦτα πάν-
τα ποιήσουσιν **ὑμῖν**[7] διὰ τὸ ὄνομά μου, ὅτι
22 οὐκ οἴδασι τὸν πέμψαντά με. εἰ μὴ ἦλθον
καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν
δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας
23 αὐτῶν. ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου
24 μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ
οὐδεὶς ἄλλος **πεποίηκεν**[8], ἁμαρτίαν οὐκ εἶ-
χον· νῦν δὲ καὶ ἑωράκασι καὶ μεμισήκασι καὶ
25 ἐμὲ καὶ τὸν πατέρα μου. ἀλλ' ἵνα πληρωθῇ
ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν
26 ὅτι Ἐμίσησάν με δωρεάν. ὅταν δὲ ἔλθῃ ὁ
παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ
πατρός, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ
πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ
27 ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς
μετ' ἐμοῦ ἐστε.

16 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδα-
2 λισθῆτε. ἀποσυναγώγους ποιήσουσιν ὑμᾶς·
ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας
ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ.
3 καὶ ταῦτα ποιήσουσιν **ὑμῖν**[1], ὅτι οὐκ ἔγνωσαν
4 τὸν πατέρα οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελά-
ληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα[2], μνημο-
νεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ
ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.
5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ
οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;

[7] εἰς ὑμᾶς

[8] ἐποίησεν

[1] *om.* ὑμῖν

[2] *add* αὐτῶν

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6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.

8 And when he is come, he will ‖reprove the world of sin, and of righteousness, and of judgment.

‖ *Or, convince.*

9 Of sin, because they believe not on me.

10 Of righteousness, because I go to my Father, and ye see me no more.

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now:

13 Howbeit, when he the spirit of truth is come, he will guide you into all truth: For he shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he will shew you things to come.

14 He shall glorify me, for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again a little while, and ye shall see me: because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again; A little while and ye shall see me?

20 Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: And ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman, when she is in travail, hath sorrow, because her hour is

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6 But because I have spoken these
things unto you, sorrow hath
7 filled your heart. Nevertheless
I tell you the truth; It is expedient
for you that I go away:
for if I go not away, the [1]Comforter
will not come unto you;
but if I go, I will send him unto
8 you. And he, when he is come,
will convict the world in respect
of sin, and of righteousness, and
9 of judgement: of sin, because
10 they believe not on me; of righteousness,
because I go to the
Father, and ye behold me no
11 more; of judgement, because the
prince of this world hath been
12 judged. I have yet many things
to say unto you, but ye cannot
13 bear them now. Howbeit when
he, the Spirit of truth, is come, he
shall guide you into all the truth:
for he shall not speak from himself;
but what things soever he
shall hear, *these* shall he speak:
and he shall declare unto you
14 the things that are to come. He
shall glorify me: for he shall
take of mine, and shall declare
15 *it* unto you. All things whatsoever
the Father hath are mine:
therefore said I, that he taketh
of mine, and shall declare *it* un-
16 to you. A little while, and ye
behold me no more; and again
a little while, and ye shall see me.
17 *Some* of his disciples therefore
said one to another, What is this
that he saith unto us, A little
while, and ye behold me not;
and again a little while, and ye
shall see me: and, Because I go
18 to the Father? They said therefore,
What is this that he saith,
A little while? We know not
19 what he saith. Jesus perceived
that they were desirous to ask
him, and he said unto them, Do
ye inquire among yourselves concerning
this, that I said, A little
while, and ye behold me not,
and again a little while, and ye
20 shall see me? Verily, verily, I
say unto you, that ye shall weep
and lament, but the world shall
rejoice: ye shall be sorrowful,
but your sorrow shall be
21 turned into joy. A woman
when she is in travail hath
sorrow, because her hour is

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πε-
7 πλήρωκεν ὑμῶν τὴν καρδίαν. ἀλλ' ἐγὼ τὴν
ἀλήθειαν λέγω ὑμῖν· συμφέρει ὑμῖν ἵνα ἐγὼ
ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος
οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ,
8 πέμψω αὐτὸν πρὸς ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος
ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ
9 δικαιοσύνης καὶ περὶ κρίσεως· περὶ ἁμαρτίας
10 μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιο-
σύνης δέ, ὅτι πρὸς τὸν πατέρα **μου**[3] ὑπάγω,
11 καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως,
ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.
12 ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε
13 βαστάζειν ἄρτι. ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ
πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶ-
σαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυ-
τοῦ, ἀλλ' ὅσα **ἂν ἀκούσῃ**[4] λαλήσει, καὶ τὰ
14 ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξά-
σει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ
15 ὑμῖν. πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστι· διὰ
τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ **λήψεται**[5], καὶ
16 ἀναγγελεῖ ὑμῖν. μικρὸν καὶ **οὐ**[6] θεωρεῖτέ
με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, **ὅτι
17 ἐγὼ ὑπάγω πρὸς τὸν πατέρα**[7]. εἶπον οὖν
ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί
ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ
θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ
με; καὶ ὅτι **Ἐγὼ**[8] ὑπάγω πρὸς τὸν πατέρα;
18 ἔλεγον οὖν, **Τοῦτο τί ἐστιν**[9] ὃ λέγει, τὸ
19 μικρόν; οὐκ οἴδαμεν τί λαλεῖ. ἔγνω **οὖν
ὁ**[10] Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν,
καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ'
ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεω-
ρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;
20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ
θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται·
ὑμεῖς **δὲ**[11] λυπηθήσεσθε, ἀλλ' ἡ λύπη
21 ὑμῶν εἰς χαρὰν γενήσεται. ἡ γυνὴ ὅταν
τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς·

[3] *om.* μου

[4] ἀκούσει

[5] λαμβάνει

[6] οὐκέτι

[7] *om.* , ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα

[8] *om.* Ἐγὼ

[9] Τί ἐστι τοῦτο

[10] *om.* οὖν ὁ

[11] *om.* δὲ

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come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing: * Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you.

* Matt. 7. 7.

24 Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in ‖ proverbs: the time cometh when I shall no more speak unto you in ‖ proverbs, but I shall shew you plainly of the Father.

‖ Or, *parables.*

‖ Or, *parables.*

26 At that day ye shall ask in my Name: and I say not unto you that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no ‖ proverb.

‖ Or, *parable.*

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: By this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 * Behold, the hour cometh, yea is now come, that ye shall be scattered, every man to ‖ his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

* Matt. 26. 31.

‖ Or, *his own home.*

33 These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world.

17 These words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.

2 * As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

* Matt. 28. 18.

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come: but when she is delivered
of the child, she remembereth no
more the anguish, for the joy that
22 a man is born into the world. And
ye therefore now have sorrow:
but I will see you again, and
your heart shall rejoice, and your
joy no one taketh away from
23 you. And in that day ye shall
[1] ask me nothing. Verily, verily,
I say unto you, If ye shall ask
anything of the Father, he will
24 give it you in my name. Hitherto have ye asked nothing in my
name: ask, and ye shall receive,
that your joy may be fulfilled.
25 These things have I spoken
unto you in [2] proverbs: the hour
cometh, when I shall no more
speak unto you in [2] proverbs,
but shall tell you plainly of the
26 Father. In that day ye shall
ask in my name: and I say not
unto you, that I will [3] pray the
27 Father for you; for the Father
himself loveth you, because ye
have loved me, and have believed that I came forth from
28 the Father. I came out from the
Father, and am come into the
world: again, I leave the world,
29 and go unto the Father. His
disciples say, Lo, now speakest
thou plainly, and speakest no
30 [4] proverb. Now know we that
thou knowest all things, and
needest not that any man should
ask thee: by this we believe that
thou camest forth from God.
31 Jesus answered them, Do ye now
32 believe? Behold, the hour cometh, yea, is come, that ye shall
be scattered, every man to his
own, and shall leave me alone:
and *yet* I am not alone, because
33 the Father is with me. These
things have I spoken unto you,
that in me ye may have peace.
In the world ye have tribulation:
but be of good cheer; I have
overcome the world.

17 These things spake Jesus;
and lifting up his eyes to heaven, he said, Father, the hour
is come; glorify thy Son, that
2 the Son may glorify thee: even
as thou gavest him authority
over all flesh, that whatsoever thou hast given him, to
them he should give eternal life.

[1] Or, *ask me no question*

[2] Or, *parables*

[3] Gr. *make request of.*

[4] Or, *parable*

ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημο-
νεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεν-
22 νήθη ἄνθρωπος εἰς τὸν κόσμον. καὶ ὑμεῖς
οὖν λύπην μὲν νῦν[12] ἔχετε· πάλιν δὲ ὄψομαι
ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν
23 χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν. καὶ ἐν
ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.
ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι[13] **ὅσα ἂν**[14] αἰτή-
σητε τὸν πατέρα **ἐν τῷ ὀνόματί μου, δώσει**
24 **ὑμῖν**[15]. ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ
ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ
χαρὰ ὑμῶν ᾖ πεπληρωμένη.
25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· *ἔρ-
χεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω
ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς **ἀναγ-**
26 **γελῶ**[16] ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ
ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν
ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ
πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ
28 τοῦ Θεοῦ[17] ἐξῆλθον. ἐξῆλθον **παρὰ**[18] τοῦ
πατρός, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν
ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν
29 πατέρα. λέγουσιν **αὐτῷ**[19] οἱ μαθηταὶ αὐτοῦ,
Ἴδε, νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν
30 οὐδεμίαν λέγεις. νῦν οἴδαμεν ὅτι οἶδας
πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ·
ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.
31 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;
32 ἰδού, ἔρχεται ὥρα καὶ **νῦν**[20] ἐλήλυθεν, ἵνα
σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ
μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πα-
33 τὴρ μετ' ἐμοῦ ἐστι. ταῦτα λελάληκα ὑμῖν,
ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλί-
ψιν **ἕξετε**[21]· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα
τὸν κόσμον.
17 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ **ἐπῆρε**[1]
τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, **καὶ**[2]
εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν
2 υἱόν, ἵνα **καὶ**[2] ὁ υἱός **σου**[3] δοξάσῃ σε· καθὼς
ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν
ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.

[12] νῦν μὲν λύπην
[13] om. ὅτι [14] ἄν τι
Trench Syn. §xL. p.138 [illegible] West. in loc. & in 1 Jn. v. 16.
[15] δώσει ὑμῖν ἐν τῷ ὀνόματί μου
[16] ἀπαγγελῶ
[17] πατρὸς [18] ἐκ
[19] om. αὐτῷ
[20] om. νῦν
[21] ἔχετε
[1] ἐπάρας
[2] om. καὶ
[3] om. σου

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3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy Name unto the men which thou gavest me out of the world: thine they were; and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me, and they have received them, *and have known surely that I came out from thee, and they have believed that thou didst send me.

* ch. 16. 27.

9 I pray for them, I pray not for the world: but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine: and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own Name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: *that the Scripture might be fulfilled.

* Ps. 109. 8.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

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3 And this is life eternal, that
they should know thee the only
true God, and him whom thou
didst send, *even* Jesus Christ.
4 I glorified thee on the earth,
having accomplished the work
which thou hast given me to do.
5 And now, O Father, glorify thou
me with thine own self with the
glory which I had with thee be-
6 fore the world was. I manifest-
ed thy name unto the men whom
thou gavest me out of the world:
thine they were, and thou gavest
them to me; and they have kept
7 thy word. Now they know that
all things whatsoever thou hast
8 given me are from thee: for
the words which thou gavest
me I have given unto them;
and they received *them*, and
knew of a truth that I came
forth from thee, and they be-
lieved that thou didst send me.
9 I [1]pray for them: I [1]pray not
for the world, but for those
whom thou hast given me; for
10 they are thine: and all things
that are mine are thine, and
thine are mine: and I am glori-
11 fied in them. And I am no
more in the world, and these are
in the world, and I come to thee.
Holy Father, keep them in thy
name which thou hast given me,
that they may be one, even as
12 we *are*. While I was with them,
I kept them in thy name which
thou hast given me: and I
guarded them, and not one of
them perished, but the son of
perdition; that the scripture
13 might be fulfilled. But now
I come to thee; and these
things I speak in the world,
that they may have my joy ful-
14 filled in themselves. I have
given them thy word; and the
world hated them, because they
are not of the world, even as I
15 am not of the world. I [1]pray not
that thou shouldest take them
[2]from the world, but that thou
shouldest keep them [2]from [3]the
16 evil *one*. They are not of the
world, even as I am not of the
17 world. [4]Sanctify them in the
18 truth: thy word is truth. As thou
didst send me into the world,
even so sent I them into the world.

[1] Gr. *make request.*

[2] Gr. *out of.*

[3] Or, *evil*

[4] Or, *Consecrate*

3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσί
σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέ-
4 στειλας Ἰησοῦν Χριστόν. ἐγώ σε ἐδόξασα
ἐπὶ τῆς γῆς· τὸ ἔργον **ἐτελείωσα**[4] ὃ δέδωκάς
5 μοι ἵνα ποιήσω. καὶ νῦν δόξασόν με σύ,
πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ
6 τοῦ τὸν κόσμον εἶναι παρὰ σοί. ἐφανέρωσά
σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς **δέδωκάς**[5]
μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐ-
τοὺς **δέδωκας**[5]· καὶ τὸν λόγον σου τετηρή-
7 κασι. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς
8 μοι, παρὰ σοῦ ἐστιν· ὅτι τὰ ῥήματα ἃ δέ-
δωκάς[5] μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλα-
βον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ
ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέ-
9 στειλας. ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ
τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς
10 μοι, ὅτι σοί εἰσι· καὶ τὰ ἐμὰ πάντα σά ἐστι,
καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς.
11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν
τῷ κόσμῳ εἰσί, καὶ ἐγὼ πρός σε ἔρχομαι.
πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί
σου, **οὓς**[6] δέδωκάς μοι, ἵνα ὦσιν ἕν, καθὼς
12 ἡμεῖς. ὅτε ἤμην μετ᾽ αὐτῶν **ἐν τῷ κόσμῳ**[7],
ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· **οὓς**[8]
δέδωκάς μοι[9] ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν
ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ
13 γραφὴ πληρωθῇ. νῦν δὲ πρός σε ἔρχομαι,
καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι
τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν **αὐ-**
14 **τοῖς**[10]. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν
ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
15 κόσμου. οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ
κόσμου, ἀλλ᾽ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ
16 πονηροῦ. ἐκ τοῦ κόσμου οὐκ εἰσί, καθὼς
17 ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. ἁγίασον αὐ-
τοὺς ἐν τῇ ἀληθείᾳ **σου**[11]· ὁ λόγος ὁ σὸς ἀλή-
18 θειά ἐστι. καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσ-
μον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

[4] (γῆς, τὸ ἔργον) τελειώσας
[5] ἔδωκας
[6] (σου) ᾧ
[7] *om.* ἐν τῷ κόσμῳ
[8] (σου) ᾧ
[9] *add* · καὶ
[10] ἑαυτοῖς
[11] *om.* σου

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19 And for their sakes I sanctify myself, that they also might be ‖ sanctified through the truth.

‖ *Or, truly sanctified.*

20 Neither pray I for these alone; but for them also which shall believe on me through their word:

21 That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them: that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 * Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

* ch. 12. 26.

25 O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy Name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

18 When Jesus had spoken these words, * he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples.

* Matt. 26. 36.

2 And Judas also which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 * Judas then having received a band of men, and officers from the chief Priests and Pharisees, cometh thither with lanterns and torches, and weapons.

* Matt. 26. 47.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

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19 And for their sakes I [1] sanctify
myself, that they themselves
also may be sanctified in truth.
20 Neither for these only do I
[2] pray, but for them also that be-
lieve on me through their word;
21 that they may all be one; even as
thou, Father, *art* in me, and I
in thee, that they also may be in
us: that the world may believe
22 that thou didst send me. And
the glory which thou hast given
me I have given unto them; that
they may be one, even as we *are*
23 one; I in them, and thou in me,
that they may be perfected into
one; that the world may know
that thou didst send me, and
lovedst them, even as thou
24 lovedst me. Father, [3] that which
thou hast given me, I will that,
where I am, they also may be
with me; that they may behold
my glory, which thou hast
given me: for thou lovedst me
before the foundation of the
25 world. O righteous Father, the
world knew thee not, but I
knew thee; and these knew that
26 thou didst send me; and I made
known unto them thy name,
and will make it known; that
the love wherewith thou lovedst
me may be in them, and I in
them.

18 When Jesus had spoken these
words, he went forth with his
disciples over the [4] brook [5] Ki-
dron, where was a garden, into
the which he entered, himself
2 and his disciples. Now Judas
also, which betrayed him, knew
the place: for Jesus oft-times
resorted thither with his dis-
3 ciples. Judas then, having re-
ceived the [6] band *of soldiers*, and
officers from the chief priests and
the Pharisees, cometh thither
with lanterns and torches and
4 weapons. Jesus therefore, know-
ing all the things that were com-
ing upon him, went forth, and
saith unto them, Whom seek ye?
5 They answered him, Jesus of Na-
zareth. Jesus saith unto them,
I am *he*. And Judas also, which
betrayed him, was standing with
6 them. When therefore he said
unto them, I am *he*, they went
backward, and fell to the ground.

[1] Or, *consecrate*

[2] Gr. *make request.*

[3] Many ancient authorities read *those whom.*

[4] Or, *ravine* Gr. *winter-torrent.*

[5] Or, *of the Cedars*

[6] Or, *cohort*

19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα
καὶ αὐτοὶ ὦσιν[12] ἡγιασμένοι ἐν ἀληθείᾳ. — [12] ὦσι καὶ αὐτοὶ
20 οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ
περὶ τῶν **πιστευσόντων**[13] διὰ τοῦ λόγου αὐ- — [13] πιστευόντων
21 τῶν εἰς ἐμέ· ἵνα πάντες ἓν ὦσι· καθὼς σύ,
πάτερ, ἐν ἐμοί, κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ
ἐν ἡμῖν **ἓν**[14] ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ — [14] *om.* ἓν
22 ὅτι σύ με ἀπέστειλας. καὶ ἐγὼ τὴν δόξαν
ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἕν,
23 καθὼς ἡμεῖς ἕν **ἐσμεν**[15]. ἐγὼ ἐν αὐτοῖς, καὶ — [15] *om.* ἐσμεν
σὺ ἐν ἐμοί, ἵνα ὦσι τετελειωμένοι εἰς ἕν,
καὶ[16] ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέ- — [16] *om.* καὶ
στειλας, καὶ ἠγάπησας αὐτούς, καθὼς ἐμὲ
24 ἠγάπησας. πάτερ, **οὓς**[17] δέδωκάς μοι, θέλω — [17] ὃ *text, not marg.*
ἵνα ὅπου εἰμὶ ἐγώ, κἀκεῖνοι ὦσι μετ' ἐμοῦ·
ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν **ἔδω-**
κάς[18] μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς — [18] δέδωκάς
25 κόσμου. πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ
ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν
26 ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς
τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν
ἠγάπησάς με, ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.

18 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς
μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν
Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν
2 αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ᾔδει δὲ καὶ
Ἰούδας, ὁ παραδιδοὺς αὐτόν, τὸν τόπον· ὅτι
πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν
3 μαθητῶν αὐτοῦ. ὁ οὖν Ἰούδας, λαβὼν τὴν
σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ[1] Φαρι- — [1] *add* τῶν
σαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν
4 καὶ λαμπάδων καὶ ὅπλων. Ἰησοῦς οὖν, εἰ-
δὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, **ἐξελθὼν**
5 **εἶπεν**[2] αὐτοῖς, Τίνα ζητεῖτε; ἀπεκρίθησαν — [2] ἐξῆλθε καὶ λέγει
αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐ-
τοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι. εἱστήκει δὲ
καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ' αὐ-
6 **τῶν.** ὡς οὖν εἶπεν αὐτοῖς **ὅτι**[3] Ἐγώ εἰμι, — [3] (,) *om.* ὅτι
ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.

1611

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, *Of them which thou gavest me, have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the high Priest's servant, and cut off his right ear: The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my father hath given me, shall I not drink it?

12 Then the band and the captain, and officers of the Jews, took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high Priest that same year.‖

14 *Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ *And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high Priest, and went in with Jesus into the palace of the high Priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high Priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world, I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing:

21 Why askest thou me? Ask them

* ch. 17. 12.

‖ *And Annas sent Christ bound unto Caiaphas the high Priest, ver. 24.*

* ch. 11. 50.

* Matt. 26. 58.

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7 Again therefore he asked them,
Whom seek ye? And they said,
8 Jesus of Nazareth. Jesus answered, I told you that I am *he*:
if therefore ye seek me, let these
9 go their way: that the word
might be fulfilled which he spake,
Of those whom thou hast given
10 me I lost not one. Simon Peter
therefore having a sword drew
it, and struck the high priest's
[1]servant, and cut off his right
ear. Now the [1]servant's name
11 was Malchus. Jesus therefore
said unto Peter, Put up the
sword into the sheath: the cup
which the Father hath given
me, shall I not drink it?
12 So the [2]band and the [3]chief
captain, and the officers of the
Jews, seized Jesus and bound
13 him, and led him to Annas first;
for he was father in law to Caiaphas, which was high priest
14 that year. Now Caiaphas was
he which gave counsel to the
Jews, that it was expedient that
one man should die for the people.
15 And Simon Peter followed Jesus, and *so did* another disciple.
Now that disciple was known
unto the high priest, and entered in with Jesus into the court
16 of the high priest; but Peter
was standing at the door without. So the other disciple, which
was known unto the high priest,
went out and spake unto her
that kept the door, and brought
17 in Peter. The maid therefore
that kept the door saith unto
Peter, Art thou also *one* of this
man's disciples? He saith, I am
18 not. Now the [4]servants and the
officers were standing *there*, having made [5]a fire of coals; for it
was cold; and they were warming themselves: and Peter also
was with them, standing and
warming himself.
19 The high priest therefore
asked Jesus of his disciples, and
20 of his teaching. Jesus answered
him, I have spoken openly to
the world; I ever taught in
[6]synagogues, and in the temple,
where all the Jews come together;
and in secret spake I nothing.
21 Why askest thou me? ask them

[1] Gr. *bond-servant.*

[2] Or, *cohort*

[3] Or, *military tribune* Gr. *chiliarch.*

[4] Gr. *bond-servants.*

[5] Gr. *a fire of charcoal.*

[6] Gr. *synagogue.*

7 πάλιν οὖν αὐτοὺς ἐπηρώτησε, Τίνα ζητεῖτε;
8 οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον. ἀπε-
κρίθη ὁ Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγώ εἰμι·
εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·
9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέ-
δωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν
αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον,
καὶ ἀπέκοψεν αὐτοῦ τὸ **ὠτίον**[4] τὸ δεξιόν. ἦν
11 δὲ ὄνομα τῷ δούλῳ Μάλχος. εἶπεν οὖν ὁ
Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν **σου**[5]
εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ
πατήρ, οὐ μὴ πίω αὐτό;
12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ
ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰη-
13 σοῦν, καὶ ἔδησαν αὐτόν, καὶ **ἀπήγαγον αὐ-
τὸν**[6] πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς
τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ
14 ἐκείνου. ἦν δὲ Καϊάφας ὁ συμβουλεύσας
τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον
ἀπολέσθαι[7] ὑπὲρ τοῦ λαοῦ.
15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος,
καὶ *ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος
ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ
16 Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· ὁ δὲ
Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν
οὖν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ
ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε
17 τὸν Πέτρον. λέγει οὖν ἡ παιδίσκη ἡ θυρω-
ρὸς **τῷ** Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν
εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ
18 εἰμί. εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπη-
ρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν,
καὶ ἐθερμαίνοντο· ἦν δὲ **μετ' αὐτῶν ὁ Πέ-
τρος**[8] ἑστὼς καὶ θερμαινόμενος.
19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν
περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς δι-
20 δαχῆς αὐτοῦ. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,
Ἐγὼ παρρησίᾳ **ἐλάλησα**[9] τῷ κόσμῳ· ἐγὼ
πάντοτε ἐδίδαξα ἐν **τῇ**[10] συναγωγῇ καὶ ἐν
τῷ ἱερῷ, ὅπου **πάντοτε***[11] οἱ Ἰουδαῖοι
συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐ-
21 δέν. τί με **ἐπερωτᾷς**; **ἐπερώτησον**[12] τοὺς

[4] ὠτάριον

[5] (-ραν) om. σου

[6] ἤγαγον

[7] ἀποθανεῖν

[8] καὶ ὁ Πέτρος μετ' αὐτῶν

[9] λελάληκα

[10] om. τῇ

[11] πάντες

[12] ἐρωτᾷς; ἐρώτησον

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which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, struck Jesus ‖ with the palm of his hand, saying, Answerest thou the high priest so?

‖ *Or, with a rod.*

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 * Now Annas had sent him bound unto Caiaphas the high Priest.

* Matt. 26. 57.

25 And Simon Peter stood and warmed himself: * They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

* Matt. 26. 69.

26 One of the servants of the high Priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 ¶ * Then led they Jesus from Caiaphas unto ‖ the hall of Judgment: And it was early, * and they themselves went not into the Judgment hall, lest they should be defiled: but that they might eat the Passover.

* Matt. 27. 2.

‖ *Or, Pilate's house.*

* Acts 10. 28.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 * That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

* Matt. 20. 19.

33 * Then Pilate entered into the Judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

* Matt. 27. 11.

34 Jesus answered him, Sayest thou this thing of thyself? or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief Priests have delivered thee unto me: What hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were

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that have heard *me*, what I spake
unto them: behold, these know
22 the things which I said. And
when he had said this, one of
the officers standing by struck
Jesus [1] with his hand, saying,
Answerest thou the high priest
23 so? Jesus answered him, If I
have spoken evil, bear witness
of the evil: but if well, why
24 smitest thou me? Annas therefore sent him bound unto Caia-
phas the high priest.
25 Now Simon Peter was stand-
ing and warming himself. They
said therefore unto him, Art
thou also *one* of his disciples?
He denied, and said, I am not.
26 One of the [2] servants of the high
priest, being a kinsman of him
whose ear Peter cut off, saith,
Did not I see thee in the garden
27 with him? Peter therefore de-
nied again: and straightway the
cock crew.
28 They lead Jesus therefore from
Caiaphas into the [3] palace: and
it was early; and they them-
selves entered not into the [3] pa-
lace, that they might not be
defiled, but might eat the pass-
29 over. Pilate therefore went out
unto them, and saith, What ac-
cusation bring ye against this
30 man? They answered and said
unto him, If this man were not
an evil-doer, we should not have
31 delivered him up unto thee. Pi-
late therefore said unto them,
Take him yourselves, and judge
him according to your law. The
Jews said unto him, It is not
lawful for us to put any man to
32 death: that the word of Jesus
might be fulfilled, which he
spake, signifying by what man-
ner of death he should die.
33 Pilate therefore entered again
into the [3] palace, and called Je-
sus, and said unto him, Art thou
34 the King of the Jews? Jesus
answered, Sayest thou this of
thyself, or did others tell it thee
35 concerning me? Pilate answer-
ed, Am I a Jew? Thine own
nation and the chief priests
delivered thee unto me: what
36 hast thou done? Jesus an-
swered, My kingdom is not of
this world: if my kingdom were

[1] Or, *with a rod*

[2] Gr. *bond-servants.*

[3] Gr. *Prætorium.*

ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴ-
22 δασιν ἃ εἶπον ἐγώ. ταῦτα δὲ αὐτοῦ εἰπόν-
τος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε
ῥάπισμα τῷ Ἰησοῦ, εἰπών, Οὕτως ἀποκρίνῃ
23 τῷ ἀρχιερεῖ; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ
κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ·
24 εἰ δὲ καλῶς, τί με δέρεις; ἀπέστειλεν οὖν
αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν
ἀρχιερέα.
25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαι-
νόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν
μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος, καὶ
26 εἶπεν, Οὐκ εἰμί. λέγει εἷς ἐκ τῶν δούλων
τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε
Πέτρος τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ
27 κήπῳ μετ' αὐτοῦ; πάλιν οὖν ἠρνήσατο ὁ
Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα
εἰς τὸ πραιτώριον· ἦν δὲ πρωΐα, καὶ αὐτοὶ οὐκ
εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν,
29 **ἀλλ' ἵνα**[13] φάγωσι τὸ πάσχα. ἐξῆλθεν οὖν — [13] ἀλλὰ
ὁ Πιλάτος[14] πρὸς αὐτούς, καὶ εἶπε[15], Τίνα — [14] *add* ἔξω [15] φησί
κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τού-
30 του; ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν
οὗτος κακοποιός, οὐκ ἄν σοι παρεδώκαμεν
31 αὐτόν. εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε
αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρί-
νατε αὐτόν. εἶπον **οὖν**[16] αὐτῷ οἱ Ἰουδαῖοι, — [16] *om.* οὖν
32 Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα· ἵνα ὁ
λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαί-
νων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.
33 Εἰσῆλθεν οὖν **εἰς τὸ πραιτώριον πάλιν**[17] — [17] πάλιν εἰς τὸ πραιτώ-
ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ — ριον
εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
34 ἀπεκρίθη **αὐτῷ ὁ**[18] Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ — [18] *om.* αὐτῷ ὁ
τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;
35 ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός
εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρ-
36 έδωκάν σε ἐμοί· τί ἐποίησας; ἀπεκρίθη ὁ
Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ
κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν

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of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

* Matt. 27. 15.

39 *But ye have a custom that I should release unto you one at the Passover: will ye therefore that I release unto you the king of the Jews?

* Acts 3. 14.

40 *Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

* Matt. 27. 26.

19 Then *Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe: and *Pilate* saith unto them, Behold the man.

6 When the chief Priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid,

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me?

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of this world, then would my
[1]servants fight, that I should not
be delivered to the Jews: but
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37 hence. Pilate therefore said un-
to him, Art thou a king then?
Jesus answered, [2]Thou sayest
that I am a king. To this end
have I been born, and to this end
am I come into the world, that
I should bear witness unto the
truth. Every one that is of the
38 truth heareth my voice. Pilate
saith unto him, What is truth?
And when he had said this, he
went out again unto the Jews,
and saith unto them, I find no
39 crime in him. But ye have a
custom, that I should release
unto you one at the passover:
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unto you the King of the Jews?
40 They cried out therefore again,
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19 Then Pilate therefore took Je-
2 sus, and scourged him. And the
soldiers plaited a crown of thorns,
and put it on his head, and ar-
rayed him in a purple garment;
3 and they came unto him, and
said, Hail, King of the Jews!
and they struck him [3]with their
4 hands. And Pilate went out
again, and saith unto them, Be-
hold, I bring him out to you, that
ye may know that I find no crime
5 in him. Jesus therefore came
out, wearing the crown of thorns
and the purple garment. And
Pilate saith unto them, Behold,
6 the man! When therefore the
chief priests and the officers saw
him, they cried out, saying, Cru-
cify *him*, crucify *him*. Pilate
saith unto them, Take him your-
selves, and crucify him: for I
7 find no crime in him. The Jews
answered him, We have a law,
and by that law he ought to die,
because he made himself the Son
8 of God. When Pilate therefore
heard this saying, he was the
9 more afraid; and he entered in-
to the [4]palace again, and saith
unto Jesus, Whence art thou?
But Jesus gave him no answer.
10 Pilate therefore saith unto him,
Speakest thou not unto me?

[1] Or, *officers*: as in ver. 3, 12, 18, 22.

[2] Or, *Thou sayest* it, *because I am a king.*

[3] Or, *with rods*

[4] Gr. *Prætorium.*

ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ
ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις·
νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.
37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς
εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι[19]
βασιλεύς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέν-
νημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον,
ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς
38 ἀληθείας ἀκούει μου τῆς φωνῆς. λέγει αὐτῷ
ὁ Πιλάτος, Τί ἐστιν ἀλήθεια;
Καὶ τοῦτο εἰπών, πάλιν ἐξῆλθε πρὸς τοὺς
Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν
39 αἰτίαν εὑρίσκω ἐν αὐτῷ. ἔστι δὲ συνήθεια
ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα·
βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν
40 Ἰουδαίων; ἐκραύγασαν οὖν πάλιν **πάντες**[20],
λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν·
ἦν δὲ ὁ Βαραββᾶς λῃστής.
19 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν,
2 καὶ ἐμαστίγωσε. καὶ οἱ στρατιῶται πλέ-
ξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐ-
τοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν
3 περιέβαλον αὐτόν[1], καὶ ἔλεγον, Χαῖρε, ὁ
βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ
4 ῥαπίσματα. [2]ἐξῆλθεν **οὖν**[3] πάλιν ἔξω ὁ
Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν
αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν
5 αἰτίαν εὑρίσκω. ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω,
φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορ-
φυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄν-
6 θρωπος. ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς
καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύ-
ρωσον, σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος,
Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ
7 οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν. ἀπεκρίθησαν
αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ
κατὰ τὸν νόμον **ἡμῶν**[4] ὀφείλει ἀποθανεῖν,
8 ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν. ὅτε οὖν
ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλ-
9 λον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον
πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ;
ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
10 λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς;

[19] (*Marg.* λέγεις· ὅτι)

[20] *om.* πάντες

[1] *add* · καὶ ἤρχοντο πρὸς αὐτόν

[2] *add* καὶ [3] *om.* οὖν

[4] *om.* ἡμῶν

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Knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King.

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief Priests answered, We have no king but Cæsar.

* Matt. 27. 31.

16 *Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away.

17 And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, *JESUS OF NAZARETH, THE KING OF THE JEWS.*

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief Priests of the Jews to Pilate, Write not, The king of the Jews: but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

* Matt. 27. 35.

23 ¶ *Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part) and also his coat: Now the coat was without

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knowest thou not that I have
[1]power to release thee, and have [1] Or, *authority*
11 [1]power to crucify thee? Jesus
answered him, Thou wouldest
have no [1]power against me, ex-
cept it were given thee from
above: therefore he that de-
livered me unto thee hath great-
12 er sin. Upon this Pilate sought
to release him: but the Jews
cried out, saying, If thou release
this man, thou art not Cæsar's
friend: every one that maketh
himself a king [2]speaketh against [2] Or, *opposeth Cæsar*
13 Cæsar. When Pilate therefore
heard these words, he brought
Jesus out, and sat down on the
judgement-seat at a place called
The Pavement, but in Hebrew,
14 Gabbatha. Now it was the Pre-
paration of the passover: it was
about the sixth hour. And he
saith unto the Jews, Behold,
15 your King! They therefore
cried out, Away with *him*, away
with *him*, crucify him. Pilate
saith unto them, Shall I crucify
your King? The chief priests
answered, We have no king but
16 Cæsar. Then therefore he de-
livered him unto them to be
crucified.
17 They took Jesus therefore: and
he went out, bearing the cross
for himself, unto the place called
The place of a skull, which is
called in Hebrew Golgotha:
18 where they crucified him, and
with him two others, on either
side one, and Jesus in the midst.
19 And Pilate wrote a title also, and
put it on the cross. And there
was written, JESUS OF NAZARETH,
20 THE KING OF THE JEWS. This
title therefore read many of the
Jews: [3]for the place where Je- [3] Or, *for the place of the city where Jesus was crucified was nigh at hand*
sus was crucified was nigh to
the city: and it was written in
Hebrew, *and* in Latin, *and* in
21 Greek. The chief priests of the
Jews therefore said to Pilate,
Write not, The King of the Jews;
but, that he said, I am King of
22 the Jews. Pilate answered, What
I have written I have written.
23 The soldiers therefore, when
they had crucified Jesus, took his
garments, and made four parts, to
every soldier a part; and also the [4] Or, *tunic*
[4]coat: now the [4]coat was without

οὐκ οἶδας ὅτι ἐξουσίαν ἔχω **σταυρῶσαί σε,**
11 **καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε**[5]; *ἀπεκρίθη*[6]
ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ'
ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ
τοῦτο ὁ **παραδιδούς**[7] *μέ σοι μείζονα ἁμαρ-*
12 *τίαν ἔχει. ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπο-*
λῦσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον λέγον-
τες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ
Καίσαρος· πᾶς ὁ βασιλέα **αὐτὸν**[8] *ποιῶν, ἀν-*
13 *τιλέγει τῷ Καίσαρι. ὁ οὖν Πιλάτος ἀκού-*
σας **τοῦτον τὸν λόγον**[9] *ἤγαγεν ἔξω τὸν*
Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ **τοῦ**[10] *βήματος,*
εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ
14 *δὲ Γαββαθᾶ· ἦν δὲ Παρασκευὴ τοῦ πάσχα,*
ὥρα **δὲ ὡσεὶ**[11] *ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις,*
15 *Ἴδε, ὁ βασιλεὺς ὑμῶν.* **οἱ δὲ ἐκραύγασαν**[12],
Ἆρον, ἆρον, σταύρωσον αὐτόν. λέγει αὐ-
τοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώ-
σω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν
16 *βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδω-*
κεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.

Παρέλαβον **δὲ**[13] *τὸν Ἰησοῦν* **καὶ ἀπήγα-**
17 **γον**[14]· *καὶ βαστάζων* **τὸν σταυρὸν αὐτοῦ**[15]
ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον,
18 **ὃς**[16] *λέγεται Ἑβραϊστὶ Γολγοθᾶ· ὅπου αὐ-*
τὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο,
ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.
19 *ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν*
ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς
ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.
20 *τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν*
τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν **τῆς πόλεως ὁ**
τόπος[17] *ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν*
γεγραμμένον Ἑβραϊστί, **Ἑλληνιστί, Ῥω-**
21 **μαϊστί**[18]. *ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιε-*
ρεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ βασιλεὺς
τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασι-
22 *λεύς εἰμι τῶν Ἰουδαίων. ἀπεκρίθη ὁ Πιλά-*
τος, Ὃ γέγραφα, γέγραφα.

23 *Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν*
Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίη-
σαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος,
καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτὼν ἄρραφος,

[5] *ἀπολῦσαί σε, καὶ ἐξουσίαν ἔχω σταυρῶσαί σε*
[6] *add αὐτῷ*
[7] *παραδούς*
[8] *ἑαυτὸν*
[9] *τῶν λόγων τούτων*
[10] *om. τοῦ*
[11] *ἦν ὡς*
[12] *ἐκραύγασαν οὖν ἐκεῖνοι*
[13] *οὖν*
[14] *om. καὶ ἀπήγαγον*
[15] *ἑαυτῷ τὸν σταυρὸν*
[16] *ὃ*
[17] *ὁ τόπος τῆς πόλεως*
[18] *Ῥωμαϊστί, Ἑλληνιστί*

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seam, ‖ woven from the top throughout.

‖ *Or, wrought.*

24 They said therefore among themselves, Let not us rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, *They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

* Ps. 22. 18.

25 ¶ Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary *the wife* of ‖ Cleophas, and Mary Magdalene.

‖ *Or, Clopas.*

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, *that the Scripture might be fulfilled, saith, I thirst.

* Ps. 69. 21.

29 Now there was set a vessel, full of vinegar: And they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the Cross on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true, and he knoweth that he saith true, that ye might believe.

36 For these things were done, *that the Scripture should be fulfilled, *A bone of him shall not be broken.

* Ex. 12. 46. Num. 9. 12.
* Ps. 34. 20.

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seam, woven from the top through-
24 out. They said therefore one to
another, Let us not rend it, but
cast lots for it, whose it shall
be: that the scripture might
be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the sol-
25 diers did. But there were standing
by the cross of Jesus his mother,
and his mother's sister, Mary the
wife of Clopas, and Mary Mag-
26 dalene. When Jesus therefore
saw his mother, and the disciple
standing by, whom he loved, he
saith unto his mother, Woman,
27 behold, thy son! Then saith he to
the disciple, Behold, thy mother!
And from that hour the disciple
took her unto his own *home*.
28 After this Jesus, knowing that
all things are now finished, that
the scripture might be accom-
29 plished, saith, I thirst. There
was set there a vessel full of
vinegar: so they put a sponge
full of the vinegar upon hyssop,
and brought it to his mouth.
30 When Jesus therefore had re-
ceived the vinegar, he said, It is
finished: and he bowed his head,
and gave up his spirit.
31 The Jews therefore, because
it was the Preparation, that the
bodies should not remain on the
cross upon the sabbath (for the
day of that sabbath was a high
day), asked of Pilate that their
legs might be broken, and *that*
32 they might be taken away. The
soldiers therefore came, and
brake the legs of the first, and
of the other which was crucified
33 with him: but when they came
to Jesus, and saw that he was
dead already, they brake not his
34 legs: howbeit one of the soldiers
with a spear pierced his side,
and straightway there came out
35 blood and water. And he that
hath seen hath borne witness,
and his witness is true: and he
knoweth that he saith true, that
36 ye also may believe. For these
things came to pass, that the
scripture might be fulfilled, A
bone of him shall not be [1] broken.

[1] Or, *crushed*

24 ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. εἶπον οὖν
πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ
λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ
γραφὴ πληρωθῇ ἡ λέγουσα, Διεμερίσαντο
τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν
μου ἔβαλον κλῆρον. οἱ μὲν οὖν στρατιῶται
25 ταῦτα ἐποίησαν. εἱστήκεισαν δὲ παρὰ τῷ
σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ
ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ
26 Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή. Ἰησοῦς
οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρ-
εστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ **αὐτοῦ**[19],
27 Γύναι, ἰδοὺ ὁ υἱός σου. εἶτα λέγει τῷ
μαθητῇ, Ἰδοὺ ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης
τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ
ἴδια.

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα
ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέ-
29 γει, Διψῶ. σκεῦος **οὖν**[20] ἔκειτο ὄξους με-
στόν· οἱ δέ, **πλήσαντες σπόγγον ὄξους,
καὶ**[21] ὑσσώπῳ περιθέντες, προσήνεγκαν αὐ-
30 τοῦ τῷ στόματι. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ
Ἰησοῦς, εἶπε, Τετέλεσται· καὶ κλίνας τὴν
κεφαλήν, παρέδωκε τὸ πνεῦμα.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ Παρασκευὴ ἦν,*
ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα
ἐν τῷ σαββάτῳ (ἦν γὰρ μεγάλη ἡ ἡμέρα
ἐκείνου τοῦ σαββάτου), ἠρώτησαν τὸν Πι-
λάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ
32 ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ
τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ
33 ἄλλου τοῦ συσταυρωθέντος αὐτῷ· ἐπὶ δὲ
τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη
τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·
34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν
πλευρὰν ἔνυξε, καὶ **εὐθὺς ἐξῆλθεν**[22] αἷμα καὶ
35 ὕδωρ. καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ
ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία, κἀκεῖ-
νος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα[23] ὑμεῖς πι-
36 στεύσητε. ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ
πληρωθῇ, Ὀστοῦν οὐ συντριβήσεται αὐτοῦ.

[19] *om.* αὐτοῦ

[20] *om.* οὖν

[21] σπόγγον οὖν μεστὸν τοῦ ὄξους

[22] ἐξῆλθεν εὐθὺς

[23] *add* καὶ

* Zech. 12. 10.
* Matt. 27. 57.

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37 And again another Scripture saith, * They shall look on him whom they pierced.

38 ¶ * And after this, Joseph of Arimathæa (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus, and Pilate gave him leave: he came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury:

41 Now in the place where he was crucified there was a garden, and in the garden a new Sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews' preparation day, for the Sepulchre was nigh at hand.

* Matt. 28. 1. Mark 16. 1.

20 The * first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulchre, and seeth the stone taken away from the Sepulchre.

* ch. 13. 23. & 21. 7, 20, 24.

2 Then she runneth and cometh to Simon Peter, and to the * other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the Sepulchre.

4 So they ran both together, and the other disciple did outrun Peter, and came first to the Sepulchre.

5 And he stooping down and looking in, saw the linen clothes lying, yet went he not in.

6 Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the linen clothes lie,

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the Sepulchre, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

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37 And again another scripture
saith, They shall look on him
whom they pierced.
38 And after these things Joseph
of Arimathæa, being a disciple
of Jesus, but secretly for fear
of the Jews, asked of Pilate that
he might take away the body
of Jesus: and Pilate gave *him*
leave. He came therefore, and
39 took away his body. And there
came also Nicodemus, he who at
the first came to him by night,
bringing a [1] mixture of myrrh
and aloes, about a hundred
40 pound *weight*. So they took the
body of Jesus, and bound it in
linen cloths with the spices, as
the custom of the Jews is to
41 bury. Now in the place where he
was crucified there was a garden;
and in the garden a new tomb
wherein was never man yet
42 laid. There then because of the
Jews' Preparation (for the tomb
was nigh at hand) they laid
Jesus.

20 Now on the first *day* of the
week cometh Mary Magdalene
early, while it was yet dark,
unto the tomb, and seeth the
stone taken away from the tomb.
2 She runneth therefore, and cometh to Simon Peter, and to the
other disciple, whom Jesus loved,
and saith unto them, They have
taken away the Lord out of the
tomb, and we know not where
3 they have laid him. Peter therefore went forth, and the other
disciple, and they went toward
4 the tomb. And they ran both
together: and the other disciple
outran Peter, and came first
5 to the tomb; and stooping and
looking in, he seeth the linen
cloths lying; yet entered he not
6 in. Simon Peter therefore also
cometh, following him, and entered into the tomb; and he
beholdeth the linen cloths lying,
7 and the napkin, that was upon
his head, not lying with the linen
cloths, but rolled up in a place by
8 itself. Then entered in therefore
the other disciple also, which came
first to the tomb, and he saw,
9 and believed. For as yet they
knew not the scripture, that he
must rise again from the dead.

[1] Some ancient authorities read *roll*.

37 καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὄψονται εἰς
ὃν ἐξεκέντησαν.
38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ
Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ
Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν
Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ
ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε
39 τὸ σῶμα **τοῦ Ἰησοῦ**[24]. ἦλθε δὲ καὶ Νικό-
δημος, ὁ ἐλθὼν πρὸς **τὸν Ἰησοῦν**[25] νυκτὸς
τὸ πρῶτον, φέρων **μίγμα**[26] σμύρνης καὶ
40 ἀλόης **ὡσεὶ**[27] λίτρας ἑκατόν. ἔλαβον οὖν τὸ
σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις
μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς
41 Ἰουδαίοις ἐνταφιάζειν. ἦν δὲ ἐν τῷ τόπῳ
ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ
μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.
42 ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων,
ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν
Ἰησοῦν.

[24] αὐτοῦ
[25] αὐτὸν
[26] *Marg.* ἕλιγμα
[27] ὡς

20 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγ-
δαληνὴ ἔρχεται πρωΐ, σκοτίας ἔτι οὔσης, εἰς
τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον
2 ἐκ τοῦ μνημείου. τρέχει οὖν καὶ ἔρχεται
πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον
μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει
αὐτοῖς, Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου,
3 καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν. ἐξῆλ-
θεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής,
4 καὶ ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ
οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προ-
έδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶ-
5 τος εἰς τὸ μνημεῖον, καὶ παρακύψας βλέπει
6 κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ἔρ-
χεται οὖν [1]Σίμων Πέτρος ἀκολουθῶν αὐτῷ,
καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ
7 ὀθόνια κείμενα, καὶ τὸ σουδάριον ὃ ἦν ἐπὶ
τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων
κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα
8 τόπον. τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθη-
τὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε,
9 καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν
γραφήν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

[1] *add* καὶ

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10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the Sepulchre, weeping: and as she wept, she stooped down, and looked into the Sepulchre,

12 And seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

* Mark 16. 14.

19 ¶ *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost.

* Matt. 18. 18.

23 *Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.

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10 So the disciples went away again
unto their own home.
11 But Mary was standing without at the tomb weeping: so, as
she wept, she stooped and looked
12 into the tomb; and she beholdeth
two angels in white sitting, one
at the head, and one at the feet,
where the body of Jesus had
13 lain. And they say unto her,
Woman, why weepest thou?
She saith unto them, Because
they have taken away my Lord,
and I know not where they have
14 laid him. When she had thus
said, she turned herself back,
and beholdeth Jesus standing,
and knew not that it was Jesus.
15 Jesus saith unto her, Woman,
why weepest thou? whom seekest thou? She, supposing him
to be the gardener, saith unto
him, Sir, if thou hast borne him
hence, tell me where thou hast
laid him, and I will take him away.
16 Jesus saith unto her, Mary. She
turneth herself, and saith unto
him in Hebrew, Rabboni; which
17 is to say, [1]Master. Jesus saith
to her, [2]Touch me not; for I
am not yet ascended unto the
Father: but go unto my brethren, and say to them, I ascend unto my Father and your
Father, and my God and your
18 God. Mary Magdalene cometh
and telleth the disciples, I have
seen the Lord; and *how that* he
had said these things unto her.
19 When therefore it was evening,
on that day, the first *day* of the
week, and when the doors were
shut where the disciples were, for
fear of the Jews, Jesus came and
stood in the midst, and saith
unto them, Peace *be* unto you.
20 And when he had said this, he
shewed unto them his hands and
his side. The disciples therefore
were glad, when they saw the
21 Lord. Jesus therefore said to
them again, Peace *be* unto you:
as the Father hath sent me, even
22 so send I you. And when he
had said this, he breathed on
them, and saith unto them, Re-
23 ceive ye the [3]Holy Ghost: whose
soever sins ye forgive, they are
forgiven unto them; whose soever
sins ye retain, they are retained.

[1] Or, *Teacher*

[2] Or, *Take not hold on me*

[3] Or, *Holy Spirit*

10 ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μα-
θηταί.
11 Μαρία δὲ εἱστήκει πρὸς **τὸ μνημεῖον**[2]
κλαίουσα ἔξω[3]· ὡς οὖν ἔκλαιε, παρέκυψεν
12 εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν
λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ,
καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ
13 σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκεῖ-
νοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς, Ὅτι
ἦραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ
14 ἔθηκαν αὐτόν. **καὶ**[4] ταῦτα εἰποῦσα ἐστράφη
εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶ-
15 τα, καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστι. λέγει
αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζη-
τεῖς; ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρός ἐστι,
λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν,
εἰπέ μοι ποῦ αὐτὸν ἔθηκας, κἀγὼ αὐτὸν ἀρῶ.
16 λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. στραφεῖσα
ἐκείνη λέγει αὐτῷ[5], Ῥαββουνί· ὃ λέγεται,
17 Διδάσκαλε. λέγει αὐτῇ ὁ Ἰησοῦς, Μή μου
ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πα-
τέρα **μου**[6]· πορεύου δὲ πρὸς τοὺς ἀδελφούς
μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν
πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου
18 καὶ Θεὸν ὑμῶν. ἔρχεται Μαρία ἡ Μαγδα-
ληνὴ **ἀπαγγέλλουσα**[7] τοῖς μαθηταῖς ὅτι
ἑώρακε[8] τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
19 Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ
τῶν[9] σαββάτων, καὶ τῶν θυρῶν κεκλεισμέ-
νων ὅπου ἦσαν οἱ μαθηταὶ **συνηγμένοι**[10], διὰ
τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς
καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς,
20 Εἰρήνη ὑμῖν. καὶ τοῦτο εἰπὼν ἔδειξεν **αὐ-
τοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ**[11].
ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.
21 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη
ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, κἀγὼ
22 πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησε
καὶ λέγει αὐτοῖς, Λάβετε Πνεῦμα Ἅγιον.
23 ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐ-
τοῖς· ἄν τινων κρατῆτε, κεκράτηνται.

[2] τῷ μνημείῳ
[3] ἔξω κλαίουσα
[4] *om.* καὶ
[5] *add* Ἑβραϊστί
[6] *om.* μου
[7] ἀγγέλλουσα
[8] Ἑώρακα
[9] *om.* τῶν
[10] *om.* συνηγμένοι
[11] τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς

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24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.

28 And Thomas answered, and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 ¶ *And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his Name.

21 After these things Jesus shewed himself again to the disciples at the sea of Tiberias, and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, ‖ Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the

* ch. 21. 25.

‖ *Or, Sirs.*

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24 But Thomas, one of the twelve,
called [1] Didymus, was not with
25 them when Jesus came. The other
disciples therefore said unto him,
We have seen the Lord. But he
said unto them, Except I shall
see in his hands the print of the
nails, and put my finger into the
print of the nails, and put my
hand into his side, I will not
believe.
26 And after eight days again his
disciples were within, and Thomas
with them. Jesus cometh, the
doors being shut, and stood in
the midst, and said, Peace *be* unto
27 you. Then saith he to Thomas,
Reach hither thy finger, and see
my hands; and reach *hither* thy
hand, and put it into my side:
and be not faithless, but believ-
28 ing. Thomas answered and said
unto him, My Lord and my God.
29 Jesus saith unto him, Because
thou hast seen me, [2] thou hast
believed: blessed *are* they that
have not seen, and *yet* have be-
lieved.
30 Many other signs therefore
did Jesus in the presence of
the disciples, which are not
31 written in this book: but these
are written, that ye may be-
lieve that Jesus is the Christ,
the Son of God; and that be-
lieving ye may have life in his
name.
21 After these things Jesus mani-
fested himself again to the disci-
ples at the sea of Tiberias; and he
manifested *himself* on this wise.
2 There were together Simon Peter,
and Thomas called [1] Didymus,
and Nathanael of Cana in
Galilee, and the *sons* of Zebe-
dee, and two other of his dis-
3 ciples. Simon Peter saith unto
them, I go a fishing. They
say unto him, We also come
with thee. They went forth,
and entered into the boat; and
that night they took nothing.
4 But when day was now break-
ing, Jesus stood on the beach:
howbeit the disciples knew
5 not that it was Jesus. Je-
sus therefore saith unto them,
Children, have ye aught to eat?
6 They answered him, No. And
he said unto them, Cast the

[1] That is, *Twin.*

[2] Or, *hast thou believed?*

24 Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος
Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ
25 Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθη-
ταί, Ἑωράκαμεν τὸν Κύριον. ὁ δὲ εἶπεν
αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ
τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν
μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν
χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
πιστεύσω.
26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ
μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρ-
χεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων,
καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη
27 ὑμῖν. εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυ-
λόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ
φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευ-
ράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.
28 **καὶ**[12] ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ,
29 Ὁ Κύριός μου καὶ ὁ Θεός μου. λέγει αὐτῷ
ὁ Ἰησοῦς, Ὅτι ἑώρακάς με, **Θωμᾶ**,[13] πεπί-
στευκας·[14] μακάριοι οἱ μὴ ἰδόντες, καὶ πι-
στεύσαντες.
30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν
ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν **αὐτοῦ**[15], ἃ
οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.
31 ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ
Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ
ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι
αὐτοῦ.

[12] *om.* καὶ

[13] *om.* Θωμᾶ,

[14] (*Marg.* πεπίστευκας ;)

[15] *om.* αὐτοῦ

21 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ
Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς
2 Τιβεριάδος· ἐφανέρωσε δὲ οὕτως. ἦσαν
ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος
Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς
Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι
3 ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς
Σίμων Πέτρος, Ὑπάγω ἁλιεύειν. λέγουσιν
αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλ-
θον καὶ **ἀνέβησαν**[1] εἰς τὸ πλοῖον **εὐθύς**[2], καὶ
4 ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. πρωΐας
δὲ ἤδη **γενομένης**[3] ἔστη ὁ Ἰησοῦς εἰς τὸν
αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι
5 Ἰησοῦς ἐστι. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς,
Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρί-
6 θησαν αὐτῷ, Οὔ. ὁ δὲ εἶπεν αὐτοῖς, Βάλετε

[1] ἐνέβησαν

[2] *om.* εὐθύς

[3] γινομένης

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net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come, and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He said unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily I say unto thee,

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net on the right side of the boat,
and ye shall find. They cast
therefore, and now they were
not able to draw it for the mul-
7 titude of fishes. That disciple
therefore whom Jesus loved saith
unto Peter, It is the Lord. So
when Simon Peter heard that it
was the Lord, he girt his coat
about him (for he was naked),
and cast himself into the sea.
8 But the other disciples came in
the little boat (for they were
not far from the land, but about
two hundred cubits off), dragging
9 the net *full* of fishes. So when
they got out upon the land, they
see [1] a fire of coals there, and
[2] fish laid thereon, and [3] bread.
10 Jesus saith unto them, Bring of
the fish which ye have now taken.
11 Simon Peter therefore went [4] up,
and drew the net to land, full of
great fishes, a hundred and fifty
and three: and for all there were
so many, the net was not rent.
12 Jesus saith unto them, Come *and*
break your fast. And none of
the disciples durst inquire of
him, Who art thou? knowing
13 that it was the Lord. Jesus
cometh, and taketh the [5] bread,
and giveth them, and the fish
14 likewise. This is now the third
time that Jesus was manifested
to the disciples, after that he
was risen from the dead.
15 So when they had broken their
fast, Jesus saith to Simon Peter,
Simon, *son* of [6] John, [7] lovest thou
me more than these? He saith
unto him, Yea, Lord; thou know-
est that I [8] love thee. He saith
16 unto him, Feed my lambs. He
saith to him again a second time,
Simon, *son* of [6] John, [7] lovest
thou me? He saith unto him,
Yea, Lord; thou knowest that
I [8] love thee. He saith unto
17 him, Tend my sheep. He saith
unto him the third time, Si-
mon, *son* of [6] John, [8] lovest
thou me? Peter was grieved
because he said unto him the
third time, [8] Lovest thou me?
And he said unto him, Lord,
thou knowest all things; thou
[9] knowest that I [8] love thee. Jesus
saith unto him, Feed my sheep.
18 Verily, verily, I say unto thee,

[1] Gr. *a fire of charcoal.*
[2] Or, *a fish*
[3] Or, *a loaf*
[4] Or, *aboard*
[5] Or, *loaf*
[6] Gr. *Joanes.* See ch. i. 42, margin.
[7, 8] *Love* in these places represents two different Greek words.
[9] Or, *perceivest*

εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον,
καὶ εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ
ἑλκύσαι **ἴσχυσαν**[4] ἀπὸ τοῦ πλήθους τῶν   [4] ἴσχυον
7 ἰχθύων. λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν
ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ Κύριός ἐστι.
Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι,
τὸν ἐπενδύτην διεζώσατο (ἦν γὰρ γυμνός), καὶ
8 ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. οἱ δὲ ἄλ-
λοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν
μακρὰν ἀπὸ τῆς γῆς, ἀλλ᾽ ὡς ἀπὸ πηχῶν δια-
κοσίων), σύροντες τὸ δίκτυον τῶν ἰχθύων.
9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν
ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον,
10 καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε
11 ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. ἀνέβη[5]   [5] add οὖν
Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον **ἐπὶ
τῆς γῆς**[6], μεστὸν ἰχθύων μεγάλων ἑκατὸν   [6] εἰς τὴν γῆν
πεντηκοντατριῶν· καὶ τοσούτων ὄντων, οὐκ
12 ἐσχίσθη τὸ δίκτυον. λέγει αὐτοῖς ὁ Ἰη-
σοῦς, Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα
τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ;
13 εἰδότες ὅτι ὁ Κύριός * ἐστιν. ἔρχεται **οὖν
ὁ**[7] Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δί-   [7] om. οὖν ὁ
14 δωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. τοῦτο
ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθη-
ταῖς **αὐτοῦ**[8], ἐγερθεὶς ἐκ νεκρῶν.   [8] om. αὐτοῦ
15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι
Πέτρῳ ὁ Ἰησοῦς, Σίμων **Ἰωνᾶ**[9], ἀγαπᾷς με   [9] Ἰωάνου
πλεῖον τούτων; λέγει αὐτῷ, Ναὶ Κύριε· σὺ
16 οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ
ἀρνία μου. λέγει αὐτῷ πάλιν δεύτερον, Σίμων
Ἰωνᾶ[9], ἀγαπᾷς με; λέγει αὐτῷ, Ναὶ Κύριε· σὺ
οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ
17 πρόβατά μου. λέγει αὐτῷ τὸ τρίτον, Σίμων
Ἰωνᾶ[9], φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι
εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με; καὶ εἶπεν
αὐτῷ, Κύριε, **σὺ πάντα**[10] οἶδας· σὺ γινώσκεις   [10] πάντα σὺ
ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκε
18 τὰ **πρόβατά**[11] μου. ἀμὴν ἀμὴν λέγω σοι,   [11] προβάτιά

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when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple * whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

* ch. 13. 23 & 20. 2.

21 Peter seeing him, saith to Jesus, Lord, and what shall this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.

25 * And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

* ch. 20. 30.

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When thou wast young, thou
girdedst thyself, and walkedst
whither thou wouldest: but when
thou shalt be old, thou shalt
stretch forth thy hands, and an-
other shall gird thee, and carry
thee whither thou wouldest not.
19 Now this he spake, signifying by
what manner of death he should
glorify God. And when he had
spoken this, he saith unto him,
20 Follow me. Peter, turning about,
seeth the disciple whom Jesus
loved following; which also lean-
ed back on his breast at the sup-
per, and said, Lord, who is he
21 that betrayeth thee? Peter there-
fore seeing him saith to Jesus,
Lord, [1] and what shall this man
22 do? Jesus saith unto him, If I
will that he tarry till I come, what
is that to thee? follow thou me.
23 This saying therefore went forth
among the brethren, that that
disciple should not die: yet Jesus
said not unto him, that he should
not die; but, If I will that he
tarry till I come, what *is that* to
thee?
24 This is the disciple which bear-
eth witness of these things, and
wrote these things: and we know
that his witness is true.
25 And there are also many other
things which Jesus did, the which
if they should be written every
one, I suppose that even the
world itself would not contain
the books that should be written.

[1] Gr. *and this man, what?*

ὅτε ἦς νεώτερος, ἐζώννυες σεαυτόν, καὶ πε-
ριεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς,
ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει,
19 καὶ οἴσει ὅπου οὐ θέλεις. τοῦτο δὲ εἶπε,
σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν.
καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολούθει μοι.
20 ἐπιστραφεὶς **δὲ**[12] ὁ Πέτρος βλέπει τὸν μαθη-
τὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ
ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ
καὶ εἶπε, Κύριε, τίς ἐστιν ὁ παραδιδούς σε;
21 τοῦτον[13] ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ,
22 Κύριε, οὗτος δὲ τί; λέγει αὐτῷ ὁ Ἰησοῦς,
Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός
23 σε; σὺ ἀκολούθει μοι. ἐξῆλθεν οὖν ὁ λόγος
οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖ-
νος οὐκ ἀποθνήσκει· **καὶ οὐκ εἶπεν**[14] αὐτῷ ὁ
Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν
θέλω μένειν ἕως ἔρχομαι, τί πρός σε;
24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ
τούτων, καὶ γράψας ταῦτα· καὶ οἴδαμεν ὅτι
ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ.
25 Ἔστι δὲ καὶ ἄλλα πολλὰ **ὅσα**[15] ἐποίησεν
ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ
αὐτὸν οἶμαι τὸν κόσμον **χωρῆσαι**[16] τὰ γρα-
φόμενα βιβλία. Ἀμήν.[17]

[12] *om.* δὲ
[13] *add* οὖν
[14] οὐκ εἶπε δὲ
[15] ἃ
[16] χωρήσειν
[17] *om.* Ἀμήν.

THE

ACTS OF THE APOSTLES.

1611

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles, whom he had chosen.

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And ‖being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, *which, *saith he*, ye have heard of me.

5 *For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 *But ye shall receive ‖power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 *And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel,

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you

‖ *Or, eating together with them.*

* Luke 24. 49.

* Matt. 3. 11.

* ch. 2. 1.

‖ *Or, the power of the holy Ghost coming upon you.*

* Luke 24. 51.

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1 The [1]former treatise I made, O
Theophilus, concerning all that
Jesus began both to do and to
2 teach, until the day in which he
was received up, after that he
had given commandment through
the [2]Holy Ghost unto the apo-
3 stles whom he had chosen: to
whom he also [3]shewed himself
alive after his passion by many
proofs, appearing unto them by
the space of forty days, and
speaking the things concerning
4 the kingdom of God: and, [4]being
assembled together with them,
he charged them not to depart
from Jerusalem, but to wait for
the promise of the Father, which,
5 *said he*, ye heard from me: for
John indeed baptized with water;
but ye shall be baptized [5]with
the Holy Ghost not many days
hence.
6 They therefore, when they
were come together, asked him,
saying, Lord, dost thou at this
time restore the kingdom to
7 Israel? And he said unto them,
It is not for you to know times
or seasons, which the Father
hath [6]set within his own au-
8 thority. But ye shall receive
power, when the Holy Ghost is
come upon you: and ye shall be
my witnesses both in Jerusalem,
and in all Judæa and Samaria,
and unto the uttermost part of
9 the earth. And when he had
said these things, as they were
looking, he was taken up; and a
cloud received him out of their
10 sight. And while they were look-
ing stedfastly into heaven as he
went, behold, two men stood by
11 them in white apparel; which also
said, Ye men of Galilee, why stand
ye looking into heaven? this Jesus,
which was received up from you

[1] Gr. *first.*

[2] Or, *Holy Spirit*: and so throughout this book.

[3] Gr. *presented.*

[4] Or, *eating with them*

[5] Or, *in*

[6] Or, *appointed by*

ΠΡΑΞΕΙΣ

ΤΩΝ* ΑΠΟΣΤΟΛΩΝ.

1 Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ
πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς
2 ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας,
ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύμα-
3 τος Ἁγίου οὓς ἐξελέξατο, ἀνελήφθη· οἷς καὶ
παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν
αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσ-
σαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ
4 περὶ τῆς βασιλείας τοῦ Θεοῦ. καὶ συναλι-
ζόμενος **μετ' αὐτῶν**[1] παρήγγειλεν αὐτοῖς ἀπὸ
Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμέ-
νειν τὴν ἐπαγγελίαν τοῦ πατρός, ἣν ἠκού-
5 σατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι,
ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι Ἁγίῳ
οὐ μετὰ πολλὰς ταύτας ἡμέρας.
6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν
λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀπο-
7 καθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; εἶπε
δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστι γνῶναι χρό-
νους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ
8 ἐξουσίᾳ. ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος
τοῦ Ἁγίου Πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ
μοι[2] μάρτυρες ἔν τε Ἱερουσαλήμ, καὶ ἐν πάσῃ
τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου
9 τῆς γῆς. καὶ ταῦτα εἰπών, βλεπόντων αὐτῶν
ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν
10 ὀφθαλμῶν αὐτῶν. καὶ ὡς ἀτενίζοντες ἦσαν
εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδοὺ
ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν **ἐσθῆτι**
11 **λευκῇ**[3], οἳ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι,
τί ἑστήκατε **ἐμβλέποντες**[4] εἰς τὸν οὐρανόν;
οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν

[1] om. μετ' αὐτῶν

[2] μου

[3] ἐσθήσεσι λευκαῖς

[4] βλέποντες

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into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (The number of names together were about an hundred and twenty)

16 Men and brethren, This Scripture must needs have been fulfilled, * which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

* Ps. 41. 9.

17 For he was numbered with us, and had obtained part of this ministry.

18 * Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

* Matt. 27. 7.

19 And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 * For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: * And his ‖ Bishoprick let another take.

* Ps. 69. 25.
* Ps. 109. 8.
‖ *Or, office: or, charge.*

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

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into heaven, shall so come in
like manner as ye beheld him
going into heaven.
12 Then returned they unto Je-
rusalem from the mount called
Olivet, which is nigh unto Jeru-
salem, a sabbath day's journey
13 off. And when they were come
in, they went up into the upper
chamber, where they were abid-
ing; both Peter and John and
James and Andrew, Philip and
Thomas, Bartholomew and Mat-
thew, James *the son* of Alphæus,
and Simon the Zealot, and Judas
14 *the* [1]*son* of James. These all with
one accord continued stedfastly
in prayer, [2]with the women, and
Mary the mother of Jesus, and
with his brethren.
15 And in these days Peter stood
up in the midst of the brethren,
and said (and there was a mul-
titude of [3]persons *gathered* to-
gether, about a hundred and
16 twenty), Brethren, it was need-
ful that the scripture should be
fulfilled, which the Holy Ghost
spake before by the mouth of
David concerning Judas, who was
guide to them that took Jesus.
17 For he was numbered among us,
and received his [4]portion in this
18 ministry. (Now this man ob-
tained a field with the reward of
his iniquity; and falling head-
long, he burst asunder in the
midst, and all his bowels gushed
19 out. And it became known to all
the dwellers at Jerusalem; inso-
much that in their language that
field was called Akeldama, that
20 is, The field of blood.) For it is
written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:
and,
His [5]office let another take.

21 Of the men therefore which have
companied with us all the time
that the Lord Jesus went in and
22 went out [6]among us, beginning
from the baptism of John, unto the
day that he was received up from
us, of these must one become a
witness with us of his resurrec-
23 tion. And they put forward two,
Joseph called Barsabbas, who was
surnamed Justus, and Matthias.

1 Or, brother. See Jude 1.
2 Or, *with certain women*
3 Gr. *names*
4 Or, *lot*
5 Gr. *overseership.*
6 Or, *over*

εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὃν τρόπον
ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐ-
ρανόν.
12 Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ
ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὅ ἐστιν
ἐγγὺς Ἱερουσαλήμ, σαββάτου ἔχον ὁδόν.
13 καὶ ὅτε εἰσῆλθον, **ἀνέβησαν εἰς τὸ ὑπε-
ρῷον**[5] οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος
καὶ **Ἰάκωβος καὶ Ἰωάννης**[6] καὶ Ἀνδρέας,
Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ
Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ
14 Ζηλωτής, καὶ Ἰούδας Ἰακώβου. οὗτοι πάν-
τες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ
προσευχῇ **καὶ τῇ δεήσει**[7], σὺν γυναιξὶ καὶ
Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς
ἀδελφοῖς αὐτοῦ.
15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέ-
τρος ἐν μέσῳ τῶν **μαθητῶν**[8] εἶπεν (ἦν τε
ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν
16 εἴκοσιν), Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι
τὴν γραφὴν **ταύτην**[9], ἣν προεῖπε τὸ Πνεῦμα
τὸ Ἅγιον διὰ στόματος Δαβὶδ περὶ Ἰούδα,
τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν
17 Ἰησοῦν. ὅτι κατηριθμημένος ἦν **σὺν**[10] ἡμῖν,
καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.
18 (οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ **τοῦ**[11]
μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος
ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγ-
19 χνα αὐτοῦ. καὶ γνωστὸν ἐγένετο πᾶσι τοῖς
κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ
χωρίον ἐκεῖνο τῇ **ἰδίᾳ**[12] διαλέκτῳ αὐτῶν
Ἀκελδαμά, τοῦτ' ἔστι, Χωρίον αἵματος.)
20 γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Γενη-
θήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω
ὁ κατοικῶν ἐν αὐτῇ· καί, Τὴν ἐπισκοπὴν
21 αὐτοῦ **λάβοι**[13] ἕτερος. δεῖ οὖν τῶν
συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ
ἐν[14] ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύ-
22 ριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίσμα-
τος Ἰωάννου, ἕως τῆς ἡμέρας ἧς ἀνελήφθη
ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ
23 **γενέσθαι σὺν ἡμῖν**[15] ἕνα τούτων. καὶ ἔστη-
σαν δύο, Ἰωσὴφ τὸν καλούμενον **Βαρσα-
βᾶν**[16], ὃς ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν.

[5] εἰς τὸ ὑπερῷον ἀνέβησαν
[6] Ἰωάννης καὶ Ἰάκωβος
[7] om. καὶ τῇ δεήσει
[8] ἀδελφῶν
[9] om. ταύτην
[10] ἐν
[11] om. τοῦ
[12] om. ἰδίᾳ
[13] λαβέτω
[14] om. ἐν
[15] σὺν ἡμῖν γενέσθαι
[16] Βαρσαββᾶν

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24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

2 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

4 And they were all filled with the holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now †when this was noised abroad, the multitude came together, and were ‖confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes,

11 Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the

† *Gr. when this voice was made.*

‖ *Or, troubled in mind.*

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24 And they prayed, and said, Thou,
Lord, which knowest the hearts
of all men, shew of these two
the one whom thou hast chosen,
25 to take the place in this ministry and apostleship, from which
Judas fell away, that he might
26 go to his own place. And they
gave lots [1] for them; and the lot
fell upon Matthias; and he was
numbered with the eleven apostles.

2 And when the day of Pentecost [2] was now come, they were
2 all together in one place. And
suddenly there came from heaven
a sound as of the rushing of
a mighty wind, and it filled
all the house where they were
3 sitting. And there appeared
unto them tongues [3] parting
asunder, like as of fire; and
it sat upon each one of them.
4 And they were all filled with
the Holy Spirit, and began to
speak with other tongues, as
the Spirit gave them utterance.
5 Now there were dwelling at
Jerusalem Jews, devout men,
from every nation under hea-
6 ven. And when this sound
was heard, the multitude came
together, and were confounded,
because that every man heard
them speaking in his own
7 language. And they were all
amazed and marvelled, saying, Behold, are not all these
8 which speak Galilæans? And
how hear we, every man in
our own language, wherein we
9 were born? Parthians and Medes
and Elamites, and the dwellers
in Mesopotamia, in Judæa and
Cappadocia, in Pontus and Asia,
10 in Phrygia and Pamphylia, in
Egypt and the parts of Libya
about Cyrene, and sojourners
from Rome, both Jews and pro-
11 selytes, Cretans and Arabians,
we do hear them speaking in
our tongues the mighty works
12 of God. And they were all
amazed, and were perplexed,
saying one to another, What
13 meaneth this? But others mocking said, They are filled with
new wine.
14 But Peter, standing up with the

[1] Or, *unto*

[2] Gr. *was being fulfilled.*

[3] Or, *parting among them* Or, *distributing themselves*

24 καὶ προσευξάμενοι εἶπον, Σὺ Κύριε καρδιο-
γνῶστα πάντων, ἀνάδειξον **ἐκ τούτων τῶν**
25 **δύο ὃν ἕνα ἐξελέξω**[17], λαβεῖν τὸν **κλῆρον**[18]
τῆς διακονίας ταύτης καὶ ἀποστολῆς, **ἐξ**[19] ἧς
παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον
26 τὸν ἴδιον. καὶ ἔδωκαν κλήρους **αὐτῶν**[20], καὶ
ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατε-
ψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.
2 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς
Πεντηκοστῆς, ἦσαν **ἅπαντες ὁμοθυμαδὸν**[1] ἐπὶ
2 τὸ αὐτό. καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ
ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ
ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθή-
3 μενοι. καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι
γλῶσσαι ὡσεὶ πυρός, **ἐκάθισέ τε**[2] ἐφ' ἕνα
4 ἕκαστον αὐτῶν. καὶ ἐπλήσθησαν **ἅπαντες**[3]
Πνεύματος Ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέ-
ραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου **αὐ-
τοῖς ἀποφθέγγεσθαι**[4].
5 Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες
Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθ-
6 νους τῶν ὑπὸ τὸν οὐρανόν. γενομένης δὲ
τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ
συνεχύθη, ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ
7 διαλέκτῳ λαλούντων αὐτῶν. ἐξίσταντο δὲ
πάντες καὶ ἐθαύμαζον, λέγοντες **πρὸς ἀλλή-
λους**[5], Οὐκ ἰδοὺ **πάντες**[6] οὗτοί εἰσιν οἱ λα-
8 λοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούομεν
ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεν-
9 νήθημεν; Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται,
καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰου-
δαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν
10 Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπ-
τον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρή-
νην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί
11 τε καὶ προσήλυτοι, Κρῆτες καὶ Ἄραβες,
ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις
12 γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ. ἐξίσταντο
δὲ πάντες καὶ **διηπόρουν**[7], ἄλλος πρὸς ἄλλον
13 λέγοντες, Τί **ἂν θέλοι**[8] τοῦτο εἶναι; ἕτεροι
δὲ **χλευάζοντες**[9] ἔλεγον ὅτι Γλεύκους μεμε-
στωμένοι εἰσί.
14 Σταθεὶς δὲ **Πέτρος** σὺν τοῖς ἕν-

17 ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα
18 τόπον
19 ἀφ'
20 αὐτοῖς

1 πάντες ὁμοῦ
2 καὶ ἐκάθισεν
3 πάντες
4 ἀποφθέγγεσθαι αὐτοῖς
5 om. πρὸς ἀλλήλους
6 ἅπαντες
7 διηποροῦντο
8 θέλει
9 διαχλευάζοντες

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eleven, lift up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the Prophet Joel,

17 *And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

* Is. 44. 3. Joel 2. 28.

18 And on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapour of smoke.

20 *The Sun shall be turned into darkness, and the Moon into blood, before that great and notable day of the Lord come.

* Joel 2. 31.

21 And it shall come to pass, that *whosoever shall call on the Name of the Lord, shall be saved.

* Rom. 10. 13.

22 Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, *I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

* Ps. 16. 8.

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eleven, lifted up his voice, and
spake forth unto them, *saying*,
Ye men of Judæa, and all ye
that dwell at Jerusalem, be this
known unto you, and give ear
15 unto my words. For these are
not drunken, as ye suppose;
seeing it is *but* the third hour of
16 the day; but this is that which
hath been spoken [1]by the prophet Joel; [1] Or, *through*

17 And it shall be in the last days,
saith God,
I will pour forth of my Spirit
upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall
see visions,
And your old men shall dream
dreams:
18 Yea and on my [2]servants and
on my [3]handmaidens in those
days
Will I pour forth of my Spirit;
and they shall prophesy.
19 And I will shew wonders in the
heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour
of smoke:
20 The sun shall be turned into
darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day*:
21 And it shall be, that whosoever
shall call on the name of the
Lord shall be saved.
22 Ye men of Israel, hear these
words: Jesus of Nazareth, a
man approved of God unto you
by [4]mighty works and wonders
and signs, which God did by
him in the midst of you, even
23 as ye yourselves know; him,
being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of
[5]lawless men did crucify and
24 slay: whom God raised up, having loosed the pangs of death:
because it was not possible
that he should be holden of
25 it. For David saith concerning
him,
I beheld the Lord always before
my face;
For he is on my right hand,
that I should not be moved:

[2] Gr. *bondmen.*
[3] Gr. *bondmaidens.*
[4] Gr. *powers.*
[5] Or, *men without the law*

δεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγ-
ξατο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοι-
κοῦντες Ἱερουσαλὴμ **ἅπαντες**[10]*, τοῦτο ὑμῖν*
γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά
15 *μου. οὐ γάρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι*
μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας·
16 *ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προ-*
17 *φήτου Ἰωήλ, Καὶ ἔσται ἐν ταῖς ἐσχάταις*
ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ πνεύ-
ματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύ-
σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν,
καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ
οἱ πρεσβύτεροι ὑμῶν **ἐνύπνια**[11] *ἐνυπνιασθή-*
18 *σονται· καί γε ἐπὶ τοὺς δούλους μου καὶ*
ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφη-
19 *τεύσουσι. καὶ δώσω τέρατα ἐν τῷ οὐρανῷ*
ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ
20 *πῦρ καὶ ἀτμίδα καπνοῦ· ὁ ἥλιος μεταστρα-*
φήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα,
πρὶν **ἢ**[12] *ἐλθεῖν* **τὴν**[13] *ἡμέραν Κυρίου τὴν*
21 *μεγάλην καὶ ἐπιφανῆ· καὶ ἔσται, πᾶς ὃς ἂν*
ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται.
22 *ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους*
τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα **ἀπὸ**
τοῦ Θεοῦ ἀποδεδειγμένον[14] *εἰς ὑμᾶς δυνάμεσι*
καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι᾽ αὐ-
τοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς **καὶ**[15] *αὐτοὶ*
23 *οἴδατε, τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προ-*
γνώσει τοῦ Θεοῦ ἔκδοτον **λαβόντες**[16]*, διὰ* **χει-**
24 **ρῶν**[17] *ἀνόμων προσπήξαντες ἀνείλετε· ὃν ὁ*
Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανά-
του, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν
25 *ὑπ᾽ αὐτοῦ. Δαβὶδ γὰρ λέγει εἰς αὐτόν, Προ-*
ωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός·
ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ·

[10] *πάντες*
[11] *ἐνυπνίοις*
[12] *om.* *ἢ*
[13] *om.* *τὴν*
[14] *ἀποδεδειγμένον ἀπὸ τοῦ Θεοῦ*
[15] *om.* *καὶ*
[16] *om.* *λαβόντες*
[17] *χειρὸς*

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26 Therefore did my heart rejoice, and my tongue was glad: Moreover also, my flesh shall rest in hope,

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy one to see corruption.

28 Thou hast made known to me the ways of life, thou shalt make me full of joy with thy countenance.

29 Men and brethren, ‖ let me freely speak unto you *of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day:

30 Therefore being a Prophet, *and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne:

31 He seeing this before, spake of the resurrection of Christ, *that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens, but he saith himself, *The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, What shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

‖ Or, *I may.*
* 1 Kin. 2. 10.
* Ps. 132. 11.
* Ps. 16. 10.
* Ps. 110. 1.

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26 Therefore my heart was glad,
and my tongue rejoiced;
Moreover my flesh also shall
[1]dwell in hope:
27 Because thou wilt not leave my
soul in Hades,
Neither wilt thou give thy Holy
One to see corruption.
28 Thou madest known unto me
the ways of life;
Thou shalt make me full of
gladness [2]with thy countenance.
29 Brethren, I may say unto you
freely of the patriarch David,
that he both died and was buried,
and his tomb is with us unto
30 this day. Being therefore a prophet, and knowing that God had
sworn with an oath to him, that
of the fruit of his loins [3]he would
31 set *one* upon his throne; he foreseeing *this* spake of the resurrection of the Christ, that neither
was he left in Hades, nor did his
32 flesh see corruption. This Jesus
did God raise up, [4]whereof we
33 all are witnesses. Being therefore [5]by the right hand of God
exalted, and having received of
the Father the promise of the
Holy Ghost, he hath poured
forth this, which ye see and
34 hear. For David ascended not
into the heavens: but he saith
himself,
The Lord said unto my Lord,
Sit thou on my right hand,
35 Till I make thine enemies the
footstool of thy feet.
36 Let [6]all the house of Israel therefore know assuredly, that God
hath made him both Lord and
Christ, this Jesus whom ye crucified.
37 Now when they heard *this*,
they were pricked in their heart,
and said unto Peter and the
rest of the apostles, Brethren,
38 what shall we do? And Peter
said unto them, Repent ye, and
be baptized every one of you
in the name of Jesus Christ
unto the remission of your
sins; and ye shall receive the
39 gift of the Holy Ghost. For to
you is the promise, and to
your children, and to all that
are afar off, *even* as many as the
Lord our God shall call unto him.

[1] Or, *tabernacle*
[2] Or, *in thy presence*
[3] Or, one *should sit*
[4] Or, *of whom*
[5] Or, *at*
[6] Or, *every house*

26 διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλ-
λιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ
27 μου κατασκηνώσει ἐπ' ἐλπίδι· ὅτι οὐκ ἐγκα-
ταλείψεις τὴν ψυχήν μου εἰς ᾅδου, οὐδὲ
δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
28 ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με
29 εὐφροσύνης μετὰ τοῦ προσώπου σου. ἄν-
δρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας
πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβίδ, ὅτι
καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα
αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.
30 προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ
ὤμοσεν αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς ὀσφύος
αὐτοῦ **τὸ κατὰ σάρκα ἀναστήσειν τὸν Χρι-
στόν,**[18] καθίσαι ἐπὶ **τοῦ θρόνου**[19] αὐτοῦ,
31 προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ
Χριστοῦ, ὅτι οὐ **κατελείφθη**[20] **ἡ ψυχὴ αὐ-
τοῦ**[21] εἰς ᾅδου, **οὐδὲ**[22] ἡ σὰρξ αὐτοῦ εἶδε
32 διαφθοράν. τοῦτον τὸν Ἰησοῦν ἀνέστησεν
ὁ Θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.
33 τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τήν τε
ἐπαγγελίαν τοῦ Ἁγίου Πνεύματος λαβὼν
παρὰ τοῦ πατρός, ἐξέχεε τοῦτο ὃ **νῦν**[23] ὑμεῖς
34 βλέπετε καὶ ἀκούετε. οὐ γὰρ Δαβὶδ ἀνέβη
εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός, Εἶπεν ὁ
Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν
35 μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
36 τῶν ποδῶν σου. ἀσφαλῶς οὖν γινωσκέτω
πᾶς οἶκος Ἰσραήλ, ὅτι καὶ* Κύριον **καὶ
Χριστὸν αὐτὸν**[24] ὁ Θεὸς ἐποίησε, τοῦτον
τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.
37 Ἀκούσαντες δὲ κατενύγησαν **τῇ καρδίᾳ**[25],
εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς
ἀποστόλους, Τί **ποιήσομεν**[26], ἄνδρες ἀδελφοί;
38 Πέτρος δὲ **ἔφη**[27] πρὸς αὐτούς, Μετανοήσατε,
καὶ βαπτισθήτω ἕκαστος ὑμῶν **ἐπὶ**[28] τῷ ὀνό-
ματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν[29] ἁμαρτιῶν[30],
καὶ λήψεσθε τὴν δωρεὰν τοῦ Ἁγίου Πνεύμα-
39 τος. ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία, καὶ τοῖς
τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους
ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν.

18 *om.* τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν,
19 τὸν θρόνον
20 οὔτε ἐγκατελείφθη
21 *om.* ἡ ψυχὴ αὐτοῦ
22 οὔτε
23 *om.* νῦν
24 αὐτὸν καὶ Χριστὸν
25 τὴν καρδίαν
26 ποιήσωμεν
27 *om.* ἔφη
28 ἐν
29 *add* τῶν
30 *add* ὑμῶν

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40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the Apostles.

44 And all that believed were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the Temple, and breaking bread ‖from house to house, did eat their meat with gladness and singleness of heart, (‖ *Or, at home.*)

47 Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

3 Now Peter and John went up together into the Temple at the hour of prayer, *being* the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the Temple which is called Beautiful, to ask alms of them that entered into the Temple.

3 Who, seeing Peter and John about to go into the Temple, asked an alms.

4 And Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none, but such as I have, give I thee: In the Name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift him up: and immediately his feet and ancle bones received strength.

8 And he leaping up, stood, and walked, and entered with them into the Temple, walking, and leaping, and praising God.

9 And all the people saw him walking, and praising God.

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40 And with many other words he
testified, and exhorted them, saying, Save yourselves from this
41 crooked generation. They then
[1]that received his word were (1 Or, *having received*)
baptized: and there were added
unto them in that day about three
42 thousand souls. And they continued stedfastly in the apostles' teaching and [2]fellowship, (2 Or, *in fellowship*)
in the breaking of bread and the
prayers.
43 And fear came upon every
soul: and many wonders and
signs were done [3]by the apostles[4]. (3 Or, *through*)
44 And all that believed were together, and had all things com- (4 Many ancient authorities add *in Jerusalem; and great fear was upon all.*)
45 mon; and they sold their possessions and goods, and parted
them to all, according as any
46 man had need. And day by day,
continuing stedfastly with one
accord in the temple, and breaking bread at home, they did take
their food with gladness and
47 singleness of heart, praising God,
and having favour with all the
people. And the Lord added [5]to (5 Gr. *together.*)
them day by day those that were
being saved.

3 Now Peter and John were
going up into the temple at the
hour of prayer, *being* the ninth
2 *hour*. And a certain man that
was lame from his mother's
womb was carried, whom they
laid daily at the door of the
temple which is called Beautiful,
to ask alms of them that entered
3 into the temple; who seeing
Peter and John about to go into
the temple, asked to receive an
4 alms. And Peter, fastening his
eyes upon him, with John, said,
5 Look on us. And he gave heed
unto them, expecting to receive
6 something from them. But Peter
said, Silver and gold have I none;
but what I have, that give I thee.
In the name of Jesus Christ of
7 Nazareth, walk. And he took
him by the right hand, and raised
him up: and immediately his
feet and his ankle-bones received
8 strength. And leaping up, he
stood, and began to walk; and he
entered with them into the temple,
walking, and leaping, and prais-
9 ing God. And all the people saw
him walking and praising God:

40 ἑτέροις τε λόγοις πλείοσι **διεμαρτύρετο**[31] καὶ
παρεκάλει[32] λέγων, Σώθητε ἀπὸ τῆς γενεᾶς
41 τῆς σκολιᾶς ταύτης. οἱ μὲν οὖν **ἀσμένως**[33]
ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθη-
σαν· καὶ προσετέθησαν[34] τῇ ἡμέρᾳ ἐκείνῃ
42 ψυχαὶ ὡσεὶ τρισχίλιαι. ἦσαν δὲ προσκαρ-
τεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ
κοινωνίᾳ, **καὶ**[35] τῇ κλάσει τοῦ ἄρτου καὶ ταῖς
προσευχαῖς.
43 **Ἐγένετο**[36] δὲ πάσῃ ψυχῇ φόβος, πολλά
τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων
44 ἐγίνετο[37]. πάντες δὲ οἱ πιστεύοντες ἦσαν
45 ἐπὶ τὸ αὐτό, καὶ εἶχον ἅπαντα κοινά, καὶ τὰ
κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ
διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν
46 εἶχε. καθ' ἡμέραν τε προσκαρτεροῦντες
ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ'
οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλ-
47 λιάσει καὶ ἀφελότητι καρδίας, αἰνοῦντες τὸν
Θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν.
ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους
καθ' **ἡμέραν τῇ ἐκκλησίᾳ**[38].
3 **Ἐπὶ τὸ αὐτὸ δὲ Πέτρος**[1] καὶ Ἰωάννης
ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς
2 προσευχῆς τὴν ἐννάτην. καί τις ἀνὴρ χωλὸς
ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστά-
ζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν
τοῦ ἱεροῦ τὴν λεγομένην Ὡραίαν, τοῦ αἰτεῖν
ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς
3 τὸ ἱερόν. ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλ-
λοντας εἰσιέναι εἰς τὸ ἱερόν, ἠρώτα ἐλεημο-
4 σύνην*[2]. ἀτενίσας δὲ Πέτρος εἰς αὐτὸν
σὺν τῷ Ἰωάννῃ, εἶπε, Βλέψον εἰς ἡμᾶς.
5 ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ'
6 αὐτῶν λαβεῖν. εἶπε δὲ Πέτρος, Ἀργύριον
καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω,
τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ
Χριστοῦ τοῦ Ναζωραίου, **ἔγειραι καὶ**[3] περι-
7 πάτει. καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς
ἤγειρε[4]· παραχρῆμα δὲ ἐστερεώθησαν αὐ-
8 τοῦ αἱ βάσεις καὶ τὰ σφυρά. καὶ ἐξαλλόμε-
νος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐ-
τοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἁλλόμενος
9 καὶ αἰνῶν τὸν Θεόν. καὶ εἶδεν αὐτὸν πᾶς ὁ
λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν·

[31] διεμαρτύρατο
[32] *add* αὐτοὺς
[33] *om.* ἀσμένως
[34] *add* ἐν
[35] *om.* καὶ
[36] Ἐγίνετο
[37] *Marg. adds* ἐν Ἱερουσαλήμ· φόβος τε ἦν μέγας ἐπὶ πάντας
[38] ἐπὶ τὸ αὐτό
[1] Πέτρος δὲ
[2] *add* λαβεῖν
[3] *om.* ἔγειραι καὶ
[4] *add* (ν) αὐτόν

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10 And they knew that it was he which sat for alms at the beautiful gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

* Matt. 27. 20.

14 *But ye denied the Holy one, and the Just, and desired a murderer to be granted unto you,

‖ *Or, author.*

15 And killed the ‖Prince of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his Name through faith in his Name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20 And he shall send Jesus Christ, which before was preached unto you.

21 Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.

* Deut. 18. 15. ch. 7. 37.

22 For Moses truly said unto the fathers, *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

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10 and they took knowledge of him,
that it was he which sat for alms
at the Beautiful Gate of the temple:
and they were filled with
wonder and amazement at that
which had happened unto him.
11 And as he held Peter and John,
all the people ran together unto
them in the [1]porch that is called
Solomon's, greatly wondering.
12 And when Peter saw it, he answered
unto the people, Ye men
of Israel, why marvel ye at this
[2]man? or why fasten ye your
eyes on us, as though by our own
power or godliness we had made
13 him to walk? The God of Abraham,
and of Isaac, and of Jacob,
the God of our fathers, hath
glorified his [3]Servant Jesus;
whom ye delivered up, and denied
before the face of Pilate, when
he had determined to release him.
14 But ye denied the Holy and
Righteous One, and asked for a
murderer to be granted unto you,
15 and killed the [4]Prince of life;
whom God raised from the dead;
16 [5]whereof we are witnesses. And
[6]by faith in his name hath his
name made this man strong,
whom ye behold and know: yea,
the faith which is through him
hath given him this perfect
soundness in the presence of you
17 all. And now, brethren, I wot
that in ignorance ye did it, as
18 did also your rulers. But the
things which God foreshewed
by the mouth of all the prophets,
that his Christ should suffer, he
19 thus fulfilled. Repent ye therefore,
and turn again, that your
sins may be blotted out, that so
there may come seasons of refreshing
from the presence of
20 the Lord; and that he may send
the Christ who hath been appointed
21 for you, *even* Jesus: whom
the heaven must receive until
the times of restoration of all
things, whereof God spake by
the mouth of his holy prophets
which have been since the world
22 began. Moses indeed said, A prophet
shall the Lord God raise up
unto you from among your brethren,
[7]like unto me; to him shall
ye hearken in all things whatsoever
he shall speak unto you.

[1] Or, *portico*

[2] Or, *thing*

[3] Or, *Child*: and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1; lii. 13; liii. 11.

[4] Or, *Author*

[5] Or, *of whom*

[6] Or, *on the ground of*

[7] Or, *as he raised up me*

10 ἐπεγίνωσκόν **τε**[5] αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς
τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὡραίᾳ
πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους
καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.
11 Κρατοῦντος δὲ **τοῦ ἰαθέντος χωλοῦ**[6] τὸν
Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς
πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολο-
12 μῶντος, ἔκθαμβοι. ἰδὼν δὲ Πέτρος ἀπεκρί-
νατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλῖται, τί
θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε,
ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ
13 περιπατεῖν αὐτόν; ὁ Θεὸς Ἀβραὰμ καὶ
Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων
ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν
ὑμεῖς[7] παρεδώκατε, καὶ ἠρνήσασθε **αὐτὸν**[8]
κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου
14 ἀπολύειν. ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον
ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα φονέα χα-
15 ρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς
ἀπεκτείνατε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν,
16 οὗ ἡμεῖς μάρτυρές ἐσμεν. καὶ ἐπὶ τῇ πίστει
τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴ-
δατε ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ
δι᾽ αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην
17 ἀπέναντι πάντων ὑμῶν. καὶ νῦν, ἀδελφοί,
οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ
18 οἱ ἄρχοντες ὑμῶν. ὁ δὲ Θεὸς ἃ προκατ-
ήγγειλε διὰ στόματος πάντων τῶν προ-
φητῶν **αὐτοῦ, παθεῖν τὸν Χριστόν**[9], ἐπλή-
19 ρωσεν οὕτω. μετανοήσατε οὖν καὶ ἐπι-
στρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς
ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύ-
20 ξεως ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπο-
στείλῃ τὸν **προκεκηρυγμένον**[10] ὑμῖν **Ἰησοῦν**
21 **Χριστόν**[11]· ὃν δεῖ οὐρανὸν μὲν δέξασθαι
ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν
ἐλάλησεν ὁ Θεὸς διὰ στόματος **πάντων**[12] ἁγί-
22 ων **αὐτοῦ προφητῶν ἀπ᾽ αἰῶνος**[13]. Μωσῆς
μὲν **γὰρ πρὸς τοὺς πατέρας**[14] εἶπεν ὅτι Προ-
φήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς **ὑμῶν**[15]
ἐκ τῶν ἀδελφῶν ὑμῶν ὡς[16] ἐμέ· αὐτοῦ ἀκού-
σεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.

[5] (-σκον) δὲ
[6] αὐτοῦ
[7] *add* μὲν
[8] *om.* αὐτὸν
[9] παθεῖν τὸν Χριστὸν αὐτοῦ
[10] προκεχειρισμένον
[11] Χριστόν, Ἰησοῦν
[12] τῶν
[13] ἀπ᾽ αἰῶνος αὐτοῦ προφητῶν
[14] *om.* γὰρ πρὸς τοὺς πατέρας
[15] *om.* ὑμῶν
[16] (*Marg.* ὑμῶν, ὡς)

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23 And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the Prophets, and of the covenant which God made with our fathers, saying unto Abraham, *And in thy seed shall all the kindreds of the earth be blessed.

* Gen. 12. 3.

26 Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

4 And as they spake unto the people, the Priests and the ‖captain of the Temple, and the Sadducees came upon them,

‖ Or, *ruler*.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word, believed, and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and Elders, and Scribes,

6 And Annas the high Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high Priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter, filled with the holy Ghost, said unto them, Ye rulers of the people, and Elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you, whole.

11 *This is the stone which was set at nought of you builders, which is become the head of the corner.

* Ps. 118. 22. Matt. 21. 42.

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23 And it shall be, that every soul,
which shall not hearken to that
prophet, shall be utterly destroy-
24 ed from among the people. Yea
and all the prophets from Samuel
and them that followed after, as
many as have spoken, they also
25 told of these days. Ye are the
sons of the prophets, and of the
covenant which God [1] made with
your fathers, saying unto Abra-
ham, And in thy seed shall all
the families of the earth be
26 blessed. Unto you first God,
having raised up his Servant,
sent him to bless you, in turning
away every one of you from your
iniquities.
4 And as they spake unto the peo-
ple, [2] the priests and the captain
of the temple and the Sadducees
2 came upon them, being sore
troubled because they taught the
people, and proclaimed in Jesus
the resurrection from the dead.
3 And they laid hands on them,
and put them in ward unto the
morrow: for it was now even-
4 tide. But many of them that
heard the word believed; and the
number of the men came to be
about five thousand.
5 And it came to pass on the
morrow, that their rulers and
elders and scribes were gathered
6 together in Jerusalem; and An-
nas the high priest *was there*,
and Caiaphas, and John, and
Alexander, and as many as were
of the kindred of the high priest.
7 And when they had set them in
the midst, they inquired, By
what power, or in what name,
8 have ye done this? Then Peter,
filled with the Holy Ghost, said
unto them, Ye rulers of the
9 people, and elders, if we this day
are examined concerning a good
deed done to an impotent man,
[3] by what means this man is [4] made
10 whole; be it known unto you all,
and to all the people of Israel, that
in the name of Jesus Christ of
Nazareth, whom ye crucified,
whom God raised from the dead,
even in [5] him doth this man stand
11 here before you whole. He is the
stone which was set at nought
of you the builders, which was
made the head of the corner.

1 Gr. *covenanted.*

2 Some ancient authorities read *the chief priests.*

3 Or, *in whom*

4 Or, *saved*

5 Or, *this name*

23 ἔσται δέ, πᾶσα ψυχή, ἥτις ἂν μὴ ἀκούσῃ τοῦ
προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ
24 λαοῦ. καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σα-
μουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ
25 **προκατήγγειλαν**[17] τὰς ἡμέρας ταύτας. ὑμεῖς
ἐστε[18] υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης
ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας **ἡμῶν**[19],
λέγων πρὸς Ἀβραάμ, Καὶ[20] τῷ σπέρματί
σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς
26 γῆς. ὑμῖν πρῶτον ὁ Θεός, ἀναστήσας τὸν
παῖδα αὐτοῦ **Ἰησοῦν**[21], ἀπέστειλεν αὐτὸν
εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκα-
στον ἀπὸ τῶν πονηριῶν ὑμῶν.

4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέ-
στησαν αὐτοῖς οἱ ἱερεῖς[1] καὶ ὁ στρατηγὸς
2 τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπονούμενοι
διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγ-
γέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ
3 νεκρῶν. καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας,
καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ
4 ἑσπέρα ἤδη. πολλοὶ δὲ τῶν ἀκουσάντων
τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ[2] ἀριθ-
μὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.
5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι
αὐτῶν τοὺς ἄρχοντας καὶ[3] πρεσβυτέρους
6 καὶ[3] γραμματεῖς **εἰς**[4] Ἱερουσαλήμ, καὶ **Ἄν-
ναν τὸν ἀρχιερέα, καὶ Καϊάφαν, καὶ Ἰω-
άννην, καὶ Ἀλέξανδρον**[5], καὶ ὅσοι ἦσαν ἐκ
7 γένους ἀρχιερατικοῦ. καὶ στήσαντες αὐτοὺς
ἐν τῷ μέσῳ ἐπυνθάνοντο, Ἐν ποίᾳ δυνάμει
ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
8 τότε Πέτρος πλησθεὶς Πνεύματος Ἁγίου
εἶπε πρὸς αὐτούς, Ἄρχοντες τοῦ λαοῦ καὶ
9 πρεσβύτεροι **τοῦ Ἰσραήλ**[6], εἰ ἡμεῖς σήμερον
ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθε-
10 νοῦς, ἐν τίνι οὗτος σέσωσται· γνωστὸν
ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσ-
ραήλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ
Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρ-
11 έστηκεν ἐνώπιον ὑμῶν ὑγιής. οὗτός ἐστιν
ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκο-
δομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.

[17] κατήγγειλαν
[18] *add* οἱ
[19] ὑμῶν
[20] *add* ἐν
[21] *om.* Ἰησοῦν

[1] *Marg.* ἀρχιερεῖς
[2] *om.* ὁ
[3] *add* τοὺς
[4] ἐν
[5] Ἄννας ὁ ἀρχιερεύς, καὶ Καϊάφας, καὶ Ἰωάννης, καὶ Ἀλέξανδρος
[6] *om.* τοῦ Ἰσραήλ

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12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed, standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the Council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this Name.

18 And they called them, and commanded them, not to speak at all, nor teach in the Name of Jesus.

19 But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief Priests and Elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is,

25 Who by the mouth of thy servant David hast said, * Why did the heathen rage, and the people imagine vain things?

* Ps. 2. 1.

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12 And in none other is there salva-
tion: for neither is there any
other name under heaven, that
is given among men, wherein we
must be saved.
13 Now when they beheld the bold-
ness of Peter and John, and had
perceived that they were unlearn-
ed and ignorant men, they mar-
velled; and they took knowledge
of them, that they had been with
14 Jesus. And seeing the man which
was healed standing with them,
they could say nothing against it.
15 But when they had commanded
them to go aside out of the council,
they conferred among themselves,
16 saying, What shall we do to
these men? for that indeed a no-
table [1] miracle hath been wrought
through them, is manifest to all
that dwell in Jerusalem; and we
17 cannot deny it. But that it spread
no further among the people, let
us threaten them, that they speak
henceforth to no man in this
18 name. And they called them, and
charged them not to speak at all
nor teach in the name of Jesus.
19 But Peter and John answered
and said unto them, Whether it
be right in the sight of God to
hearken unto you rather than un-
20 to God, judge ye: for we cannot
but speak the things which we
21 saw and heard. And they, when
they had further threatened them,
let them go, finding nothing how
they might punish them, because
of the people; for all men glori-
fied God for that which was done.
22 For the man was more than forty
years old, on whom this [1] miracle
of healing was wrought.
23 And being let go, they came
to their own company, and re-
ported all that the chief priests
and the elders had said unto
24 them. And they, when they heard
it, lifted up their voice to God
with one accord, and said, O
[2] Lord, [3] thou that didst make the
heaven and the earth and the
sea, and all that in them is:
25 [4] who by the Holy Ghost, *by* the
mouth of our father David thy
servant, didst say,

Why did the Gentiles rage,
And the peoples [5] imagine vain
things?

[1] Gr. *sign.*

[2] Or, *Master*

[3] Or, *thou* art *he that did make*

[4] The Greek text in this clause is somewhat uncertain.

[5] Or, *meditate*

12 καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία·
οὔτε[7] γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρα-
νὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ
σωθῆναι ἡμᾶς.
13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν
καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρω-
ποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον,
ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ
14 ἦσαν. **τὸν δὲ**[8] ἄνθρωπον βλέποντες σὺν
αὐτοῖς ἑστῶτα τὸν τεθεραπευμένον, οὐδὲν
15 εἶχον ἀντειπεῖν. κελεύσαντες δὲ αὐτοὺς ἔξω
τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς
16 ἀλλήλους, λέγοντες, Τί **ποιήσομεν**[9] τοῖς ἀν-
θρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν
σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοι-
κοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνά-
17 μεθα **ἀρνήσασθαι**[10]. ἀλλ' ἵνα μὴ ἐπὶ πλεῖον
διανεμηθῇ εἰς τὸν λαόν, **ἀπειλῇ**[11] ἀπειλησώ-
μεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι
18 τούτῳ μηδενὶ ἀνθρώπων. καὶ καλέσαντες
αὐτούς, παρήγγειλαν **αὐτοῖς**[12] τὸ καθόλου μὴ
φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι
19 τοῦ Ἰησοῦ. ὁ δὲ Πέτρος καὶ Ἰωάννης ἀπο-
κριθέντες πρὸς αὐτοὺς εἶπον, Εἰ δίκαιόν
ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλ-
20 λον ἢ τοῦ Θεοῦ, κρίνατε. οὐ δυνάμεθα γὰρ
ἡμεῖς, ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.
21 οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς,
μηδὲν εὑρίσκοντες τὸ πῶς κολάσωνται αὐ-
τούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν
22 Θεὸν ἐπὶ τῷ γεγονότι. ἐτῶν γὰρ ἦν πλειό-
νων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγε-
γόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.
23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους,
καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιε-
24 ρεῖς καὶ οἱ πρεσβύτεροι εἶπον. οἱ δὲ ἀκού-
σαντες ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν
Θεόν, καὶ εἶπον, Δέσποτα, σὺ **ὁ Θεὸς**[13] ὁ
ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θά-
25 λασσαν καὶ πάντα τὰ ἐν αὐτοῖς· ὁ* **διὰ στό-
ματος**[14] Δαβὶδ **τοῦ**[15] παιδός σου εἰπών, Ἱνατί
ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;

[7] οὐδὲ
[8] (τόν) τε
[9] ποιήσωμεν
[10] ἀρνεῖσθαι
[11] *om.* ἀπειλῇ
[12] *om.* αὐτοῖς
[13] *om.* ὁ Θεὸς
[14] τοῦ πατρὸς ἡμῶν διὰ Πνεύματος Ἁγίου στόματος *Marg. notes the uncertainty of the reading*
[15] *om.* τοῦ

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26 The Kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the Name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed, were of one heart, and of one soul: Neither said any of them, that ought of the things which he possessed was his own, but they had all things common.

33 And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.

34 Neither was there any among them that lacked: For as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold,

35 And laid them down at the Apostles' feet: And distribution was made unto every man according as he had need.

36 And Joses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the Country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the Apostles' feet.

5 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and

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26 The kings of the earth set
themselves in array,
And the rulers were gathered
together,
Against the Lord, and against
his [1] Anointed:
27 for of a truth in this city against
thy holy Servant Jesus, whom
thou didst anoint, both Herod
and Pontius Pilate, with the
Gentiles and the peoples of Is-
28 rael, were gathered together, to
do whatsoever thy hand and thy
counsel foreordained to come to
29 pass. And now, Lord, look upon
their threatenings: and grant
unto thy [2] servants to speak thy
30 word with all boldness, while
thou stretchest forth thy hand
to heal; and that signs and won-
ders may be done through the
name of thy holy Servant Jesus.
31 And when they had prayed, the
place was shaken wherein they
were gathered together; and they
were all filled with the Holy
Ghost, and they spake the word
of God with boldness.
32 And the multitude of them
that believed were of one heart
and soul: and not one *of them*
said that aught of the things
which he possessed was his own;
but they had all things common.
33 And with great power gave the
apostles their witness of the
resurrection of the Lord Jesus[3]:
and great grace was upon them
34 all. For neither was there a-
mong them any that lacked: for
as many as were possessors of
lands or houses sold them, and
brought the prices of the things
35 that were sold, and laid them at
the apostles' feet: and distribu-
tion was made unto each, ac-
cording as any one had need.
36 And Joseph, who by the apo-
stles was surnamed Barnabas
(which is, being interpreted, Son
of [4] exhortation), a Levite, a
37 man of Cyprus by race, having
a field, sold it, and brought the
money, and laid it at the apo-
stles' feet.

5 But a certain man named
Ananias, with Sapphira his wife,
2 sold a possession, and kept
back *part* of the price, his wife
also being privy to it, and

[1] Gr. *Christ*

[2] Gr. *bond-servants.*

[3] Some ancient authorities add *Christ.*

[4] Or, *consolation*

26 παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρ-
χοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ
27 Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ· συν-
ήχθησαν γὰρ ἐπ' ἀληθείας *[16] ἐπὶ τὸν ἅγιον
παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε
καὶ Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς
28 Ἰσραήλ, ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ
29 βουλή σου προώρισε γενέσθαι. καὶ τὰ νῦν,
Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς
τοῖς δούλοις σου μετὰ παρρησίας πάσης
30 λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χεῖρά σου
ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα
γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός
31 σου Ἰησοῦ. καὶ δεηθέντων αὐτῶν ἐσαλεύθη
ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθη-
σαν ἅπαντες **Πνεύματος Ἁγίου**[17], καὶ ἐλά-
λουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.
32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν **ἡ**[18]
καρδία καὶ **ἡ**[18] ψυχὴ μία· καὶ οὐδ' εἷς τι τῶν
ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ'
33 ἦν αὐτοῖς ἅπαντα κοινά. καὶ μεγάλῃ δυνάμει
ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς
ἀναστάσεως τοῦ Κυρίου Ἰησοῦ[19], χάρις τε
34 μεγάλη ἦν ἐπὶ πάντας αὐτούς. οὐδὲ γὰρ
ἐνδεής τις **ὑπῆρχεν**[20] ἐν αὐτοῖς· ὅσοι γὰρ
κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦν-
τες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων,
35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστό-
λων· διεδίδοτο δὲ ἑκάστῳ καθότι ἄν τις
χρείαν εἶχεν.
36 **Ἰωσῆς** *[21] δέ, ὁ ἐπικληθεὶς Βαρνάβας
ὑπὸ[22] τῶν ἀποστόλων (ὅ ἐστι, μεθερμηνευό-
μενον, υἱὸς παρακλήσεως), Λευΐτης, Κύπριος
37 τῷ γένει, ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας
ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας
τῶν ἀποστόλων.
5 Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν
Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε
2 κτῆμα, καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς,
συνειδυίας καὶ τῆς γυναικὸς **αὐτοῦ**[1], καὶ

[16] *add* ἐν τῇ πόλει ταύτῃ
[17] τοῦ Ἁγίου Πνεύματος
[18] *om.* ἡ
[19] *Marg. adds* Χριστοῦ
[20] ἦν
[21] Ἰωσὴφ
[22] ἀπὸ
[1] *om.* αὐτοῦ

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brought a certain part, and laid it at the Apostles' feet.

3 But Peter said, Ananias, Why hath Satan filled thine heart ‖ to lie to the holy Ghost, and to keep back *part* of the price of the land?

‖ *Or, to deceive.*

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: And the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the Church, and upon as many as heard these things.

12 ¶ And by the hands of the Apostles were many signs and wonders wrought among the people. (And they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: But the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick ‖ into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

‖ *Or, in every street*

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brought a certain part, and laid
3 it at the apostles' feet. But
Peter said, Ananias, why hath
Satan filled thy heart to [1]lie
to the Holy Ghost, and to
keep back *part* of the price of
4 the land? Whiles it remained,
did it not remain thine own?
and after it was sold, was it
not in thy power? How is it
that thou hast conceived this
thing in thy heart? thou hast
not lied unto men, but unto
5 God. And Ananias hearing
these words fell down and gave
up the ghost: and great fear
came upon all that heard it.
6 And the [2]young men arose and
wrapped him round, and they
carried him out and buried
him.
7 And it was about the space of
three hours after, when his wife,
not knowing what was done,
8 came in. And Peter answered
unto her, Tell me whether ye
sold the land for so much. And
9 she said, Yea, for so much. But
Peter *said* unto her, How is it
that ye have agreed together to
tempt the Spirit of the Lord?
behold, the feet of them which
have buried thy husband are at
the door, and they shall carry
10 thee out. And she fell down im-
mediately at his feet, and gave up
the ghost: and the young men
came in and found her dead, and
they carried her out and buried
11 her by her husband. And great
fear came upon the whole church,
and upon all that heard these
things.
12 And by the hands of the
apostles were many signs and
wonders wrought among the
people; and they were all with
one accord in Solomon's porch.
13 But of the rest durst no man
join himself to them: how-
beit the people magnified them;
14 [3]and believers were the more
added to the Lord, multitudes
15 both of men and women; in-
somuch that they even carried
out the sick into the streets,
and laid them on beds and
couches, that, as Peter came by,
at the least his shadow might
overshadow some one of them.

[1] Or, *deceive*

[2] Gr. *younger.*

[3] Or, *and there were the more added* to them, *believing on the Lord*

ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀπο-
3 στόλων ἔθηκεν. εἶπε δὲ Πέτρος, Ἀνανία,
διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου,
ψεύσασθαί σε τὸ Πνεῦμα τὸ Ἅγιον, καὶ
νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;
4 οὐχὶ μένον σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ
ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ
σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώ-
5 ποις, ἀλλὰ τῷ Θεῷ. ἀκούων δὲ Ἀνανίας τοὺς
λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο
φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας **ταῦ-**
6 **τα**[2]. ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν
αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν.
7 Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ
ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν.
8 ἀπεκρίθη δὲ **αὐτῇ**[3] ὁ Πέτρος, Εἰπέ μοι, εἰ
τοσούτου τὸ χωρίον ἀπέδοσθε. ἡ δὲ εἶπε,
9 Ναί, τοσούτου. ὁ δὲ Πέτρος **εἶπε**[4] πρὸς αὐ-
τήν, Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ
Πνεῦμα Κυρίου; ἰδού, οἱ πόδες τῶν θα-
ψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ
10 ἐξοίσουσί σε. ἔπεσε δὲ παραχρῆμα **παρὰ**[5]
τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες
δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξε-
νέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.
11 καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκ-
κλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας
ταῦτα.
12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγί-
νετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολ-
λά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ
13 στοᾷ Σολομῶντος. τῶν δὲ λοιπῶν οὐδεὶς
ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυ-
14 νεν αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετί-
θεντο[6] πιστεύοντες τῷ Κυρίῳ, πλήθη ἀν-
15 δρῶν τε καὶ γυναικῶν· ὥστε **κατὰ**[7] τὰς
πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι
ἐπὶ **κλινῶν**[8] καὶ κραββάτων, ἵνα ἐρχομένου
Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν.

[2] om. ταῦτα
[3] πρὸς αὐτὴν
[4] om. εἶπε
[5] πρὸς
[6] (Marg. προσετίθεντο,)
[7] καὶ εἰς
[8] κλιναρίων

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16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high Priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with ‖ indignation,

‖ Or, *envy.*

18 And laid their hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the Temple to the people all the words of this life.

21 And when they heard that, they entered into the Temple early in the morning, and taught: but the high Priest came, and they that were with him, and called the Council together, and all the Senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors, but when we had opened, we found no man within.

24 Now when the high Priest, and the captain of the Temple, and the chief Priests heard these things, they doubted of them whereunto this would grow.

25 Then came one, and told them, saying, Behold, the men whom ye put in prison are standing in the Temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (For they feared the people, lest they should have been stoned.)

27 And when they had brought them, they set them before the Council, and the high Priest asked them,

28 Saying, *Did not we straitly command you, that you should not teach in this Name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

* ch. 4. 18.

29 ¶ Then Peter, and the other Apostles answered, and said, We ought to obey God rather than men.

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16 And there also came together
the multitude from the cities
round about Jerusalem, bringing
sick folk, and them that
were vexed with unclean spirits:
and they were healed every
one.
17 But the high priest rose up,
and all they that were with him
(which is the sect of the Sadducees),
and they were filled with
18 jealousy, and laid hands on the
apostles, and put them in public
19 ward. But an angel of the
Lord by night opened the prison
doors, and brought them out,
20 and said, Go ye, and stand and
speak in the temple to the people
21 all the words of this Life. And
when they heard *this*, they
entered into the temple about
daybreak, and taught. But the
high priest came, and they that
were with him, and called the
council together, and all the
senate of the children of Israel,
and sent to the prison-house to
22 have them brought. But the
officers that came found them
not in the prison; and they
23 returned, and told, saying, The
prison-house we found shut in
all safety, and the keepers standing
at the doors: but when we
had opened, we found no man
24 within. Now when the captain
of the temple and the chief
priests heard these words, they
were much perplexed concerning
them whereunto this would grow.
25 And there came one and told
them, Behold, the men whom ye
put in the prison are in the temple
standing and teaching the
26 people. Then went the captain
with the officers, and brought
them, *but* without violence; for
they feared the people, lest they
27 should be stoned And when
they had brought them, they set
them before the council. And
28 the high priest asked them, saying,
We straitly charged you
not to teach in this name: and
behold, ye have filled Jerusalem
with your teaching, and
intend to bring this man's blood
29 upon us. But Peter and the
apostles answered and said, We
must obey God rather than men.

16 συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πό-
λεων **εἰς**[9] Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ
ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵ-
τινες ἐθεραπεύοντο ἅπαντες.
17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ
σὺν αὐτῷ (ἡ οὖσα αἵρεσις τῶν Σαδδου-
18 καίων), ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον
τὰς χεῖρας **αὐτῶν**[10] ἐπὶ τοὺς ἀποστόλους,
19 καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. ἄγ-
γελος δὲ Κυρίου διὰ **τῆς**[11] νυκτὸς ἤνοιξε
τὰς θύρας τῆς φυλακῆς, ἐξαγαγών τε αὐ-
20 τοὺς εἶπε, Πορεύεσθε, καὶ σταθέντες λαλεῖτε
ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς
21 ζωῆς ταύτης. ἀκούσαντες δὲ εἰσῆλθον ὑπὸ
τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. πα-
ραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ,
συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν
γερουσίαν τῶν υἱῶν Ἰσραήλ, καὶ ἀπέστειλαν
22 εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς. οἱ δὲ
ὑπηρέται παραγενόμενοι[12] οὐχ εὗρον αὐτοὺς
ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν,
23 λέγοντες ὅτι Τὸ **μὲν**[13] δεσμωτήριον εὕρομεν
κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς
φύλακας **ἔξω**[14] ἑστῶτας **πρὸ**[15] τῶν θυρῶν·
24 ἀνοίξαντες δέ, ἔσω οὐδένα εὕρομεν. ὡς δὲ
ἤκουσαν τοὺς λόγους τούτους ὅ τε **ἱερεὺς
καὶ ὁ**[16] στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιε-
ρεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο
25 τοῦτο. παραγενόμενος δέ τις ἀπήγγειλεν
αὐτοῖς **λέγων**[17] ὅτι Ἰδού, οἱ ἄνδρες οὓς
ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ
26 ἑστῶτες καὶ διδάσκοντες τὸν λαόν. τότε
ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις
ἤγαγεν αὐτούς, οὐ μετὰ βίας. ἐφοβοῦντο
27 γὰρ τὸν λαόν, **ἵνα**[18] μὴ λιθασθῶσιν. ἀγα-
γόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ.
28 καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεύς, λέγων,
Οὐ[19] παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ
διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ
πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς
ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς
29 τὸ αἷμα τοῦ ἀνθρώπου τούτου. ἀποκρι-
θεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον,
Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις.

[9] om. εἰς
[10] om. αὐτῶν
[11] om. τῆς
[12] παραγενόμενοι ὑπηρέται
[13] om. μὲν
[14] om. ἔξω
[15] ἐπὶ
[16] om. ἱερεὺς καὶ ὁ
[17] om. λέγων
[18] om. ἵνα
[19] om. Οὐ...(τούτῳ·)

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30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things, and so is also the holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the Council, a Pharisee, named Gamaliel, a doctor of Law, had in reputation among all the people, and commanded to put the Apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as ‖obeyed him, were scattered, and brought to nought.

‖ Or, *believed.*

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.

41 ¶ And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name.

42 And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ.

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30 The God of our fathers raised
up Jesus, whom ye slew, hanging
31 him on a tree. Him did God
exalt [1] with his right hand *to be*
a Prince and a Saviour, for
to give repentance to Israel,
32 and remission of sins. And we
are witnesses [2] of these [3] things;
[4] and *so is* the Holy Ghost,
whom God hath given to them
that obey him.
33 But they, when they heard
this, were cut to the heart,
and were minded to slay them.
34 But there stood up one in the
council, a Pharisee, named Gamaliel,
a doctor of the law, had
in honour of all the people,
and commanded to put the
35 men forth a little while. And
he said unto them, Ye men of
Israel, take heed to yourselves
as touching these men, what
36 ye are about to do. For before
these days rose up Theudas,
giving himself out to be somebody;
to whom a number of
men, about four hundred, joined
themselves: who was slain; and
all, as many as obeyed him,
were dispersed, and came to
37 nought. After this man rose
up Judas of Galilee in the days
of the enrolment, and drew away
some of the people after him:
he also perished; and all, as
many as obeyed him, were scat-
38 tered abroad. And now I say
unto you, Refrain from these
men, and let them alone:
for if this counsel or this
work be of men, it will be over-
39 thrown: but if it is of God, ye
will not be able to overthrow
them; lest haply ye be found
even to be fighting against God.
40 And to him they agreed: and
when they had called the
apostles unto them, they beat
them and charged them not
to speak in the name of Jesus,
41 and let them go. They therefore
departed from the presence
of the council, rejoicing that
they were counted worthy to
suffer dishonour for the Name.
42 And every day, in the temple
and at home, they ceased not
to teach and to preach Jesus *as*
the Christ.

[1] Or, *at*

[2] Some ancient authorities add *in him.*

[3] Gr. *sayings.*

[4] Some ancient authorities read *and God hath given the Holy Ghost to them that obey him.*

30 ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν,
ὃν ὑμεῖς διεχειρίσασθε, κρεμάσαντες ἐπὶ ξύ-
31 λου. τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα
ὕψωσε τῇ δεξιᾷ αὐτοῦ, [20]δοῦναι μετάνοιαν
32 τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. καὶ ἡμεῖς
ἐσμεν **αὐτοῦ**[21] μάρτυρες τῶν ῥημάτων τού-
των, καὶ τὸ Πνεῦμα **δὲ**[22] τὸ Ἅγιον, **ὃ**[23] ἔδωκεν
ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.
33 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ **ἐβου-**
34 **λεύοντο**[24] ἀνελεῖν αὐτούς. ἀναστὰς δέ τις
ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμα-
λιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ,
ἐκέλευσεν ἔξω βραχύ **τι τοὺς ἀποστόλους**[25]
35 ποιῆσαι. εἶπέ τε πρὸς αὐτούς, Ἄνδρες Ἰσ-
ραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώ-
36 ποις τούτοις, τί μέλλετε πράσσειν. πρὸ γὰρ
τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων
εἶναί τινα ἑαυτόν, ᾧ **προσεκολλήθη ἀριθμὸς**
ἀνδρῶν ὡσεὶ[26] τετρακοσίων· ὃς ἀνῃρέθη, καὶ
πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ
37 ἐγένοντο εἰς οὐδέν. μετὰ τοῦτον ἀνέστη
Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπο-
γραφῆς, καὶ ἀπέστησε λαὸν **ἱκανὸν**[27] ὀπίσω
αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι
38 ἐπείθοντο αὐτῷ διεσκορπίσθησαν. καὶ τὰ
νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώ-
πων τούτων, καὶ **ἐάσατε**[28] αὐτούς· ὅτι ἐὰν
ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον
39 τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστιν,
οὐ **δύνασθε**[29] καταλῦσαι **αὐτό**[30], μήποτε καὶ
40 θεομάχοι εὑρεθῆτε. ἐπείσθησαν δὲ αὐτῷ·
καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δεί-
ραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνό-
41 ματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν **αὐτούς**[31]. οἱ
μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώ-
που τοῦ συνεδρίου, ὅτι **ὑπὲρ τοῦ ὀνόματος**
42 **αὐτοῦ κατηξιώθησαν**[32] ἀτιμασθῆναι. πᾶσάν
τε ἡμέραν, ἐν τῷ ἱερῷ καὶ κατ' οἶκον, οὐκ
ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι
Ἰησοῦν τὸν Χριστόν[33].

[20] *add* τοῦ

[21] *om.* αὐτοῦ *text, but marg. has* ἐν αὐτῷ

[22] *om.* δὲ

[23] *Marg. om.* , ὃ

[24] ἐβούλοντο

[25] (βραχὺ) τοὺς ἀνθρώπους

[26] προσεκλίθη ἀνδρῶν ἀριθμὸς ὡς

[27] *om.* ἱκανὸν

[28] ἄφετε

[29] δυνήσεσθε

[30] αὐτούς

[31] *om.* αὐτούς

[32] κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος

[33] τὸν Χριστὸν Ἰησοῦν

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6 And in those days when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a proselyte of Antioch.

6 Whom they set before the Apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the Synagogue, which is called *the Synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the Law.

14 For we have heard him say, that

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6 Now in these days, when the
number of the disciples was multiplying, there arose a murmuring
of the [1]Grecian Jews against the
Hebrews, because their widows
were neglected in the daily min-
2 istration. And the twelve called
the multitude of the disciples
unto them, and said, It is not
[2]fit that we should forsake the
word of God, and [3]serve tables.
3 [4]Look ye out therefore, brethren,
from among you seven men of
good report, full of the Spirit
and of wisdom, whom we may
4 appoint over this business. But
we will continue stedfastly in
prayer, and in the ministry of
5 the word. And the saying pleased
the whole multitude: and they
chose Stephen, a man full of faith
and of the Holy Spirit, and
Philip, and Prochorus, and Nicanor, and Timon, and Parmenas,
and Nicolas a proselyte of An-
6 tioch: whom they set before the
apostles: and when they had
prayed, they laid their hands on
them.
7 And the word of God increased; and the number of the
disciples multiplied in Jerusalem
exceedingly; and a great company of the priests were obedient
to the faith.
8 And Stephen, full of grace and
power, wrought great wonders
and signs among the people.
9 But there arose certain of them
that were of the synagogue
called *the synagogue* of the
Libertines, and of the Cyrenians,
and of the Alexandrians, and
of them of Cilicia and Asia,
10 disputing with Stephen. And
they were not able to withstand
the wisdom and the Spirit by
11 which he spake. Then they
suborned men, which said, We
have heard him speak blasphemous words against Moses, and
12 *against* God. And they stirred
up the people, and the elders, and
the scribes, and came upon him,
and seized him, and brought him
13 into the council, and set up false
witnesses, which said, This man
ceaseth not to speak words against
this holy place, and the law:
14 for we have heard him say, that

[1] Gr. *Hellenists.*

[2] Gr. *pleasing.*

[3] Or, *minister to tables*

[4] Some ancient authorities read *But, brethren, look ye out from among you.*

6 Ἐν δὲ ταῖς ἡμέραις ταύταις, πληθυνόντων
τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλ-
ληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρε-
θεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ
2 χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἱ δώ-
δεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, Οὐκ
ἀρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λό-
3 γον τοῦ Θεοῦ, διακονεῖν τραπέζαις. ἐπι-
σκέψασθε **οὖν**[1], ἀδελφοί, ἄνδρας ἐξ ὑμῶν
μαρτυρουμένους ἑπτά, πλήρεις Πνεύματος
Ἁγίου[2] καὶ σοφίας, οὓς καταστήσομεν ἐπὶ
4 τῆς χρείας ταύτης. ἡμεῖς δὲ τῇ προσευχῇ
καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσο-
5 μεν. καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ
πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα
πλήρη πίστεως καὶ Πνεύματος Ἁγίου, καὶ
Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ
Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσή-
6 λυτον Ἀντιοχέα, οὓς ἔστησαν ἐνώπιον τῶν
ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐ-
τοῖς τὰς χεῖρας.
7 Καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ ἐπλη-
θύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερου-
σαλὴμ σφόδρα, πολύς τε ὄχλος τῶν ἱερέων
ὑπήκουον τῇ πίστει.
8 Στέφανος δὲ πλήρης **πίστεως**[3] καὶ δυνά-
μεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ
9 λαῷ. ἀνέστησαν δέ τινες τῶν ἐκ τῆς συνα-
γωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρη-
ναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας
10 καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ. καὶ οὐκ
ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι
11 ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι
Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσ-
12 φημα εἰς Μωσῆν καὶ τὸν Θεόν. συνεκίνησάν
τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς
γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐ-
13 τόν, καὶ ἤγαγον εἰς τὸ συνέδριον, ἔστησάν
τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος
οὗτος οὐ παύεται ῥήματα **βλάσφημα**[4] λαλῶν
κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ
14 νόμου· ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι

[1] *Marg.* δέ
[2] *om.* Ἁγίου
[3] χάριτος
[4] *om.* βλάσφημα

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this Jesus of Nazareth shall destroy this place, and shall change the ‖Customs which Moses delivered us.

‖ *Or, rites.*

15 And all that sat in the Council, looking stedfastly on him, saw his face as it had been the face of an Angel.

7 Then said the high Priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, *Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

* Gen. 12. 1.

4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: And after that shall they come forth, and serve me in this place.

8 *And he gave him the covenant of Circumcision: *and so *Abraham* begat Isaac, and circumcised him the eighth day: *and Isaac *begat* Jacob, *and Jacob *begat* the twelve Patriarchs.

9 *And the Patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, *and gave him favour and wisdom in the sight of Pharaoh king of Egypt: and he made him governor over Egypt and all his house.

* Gen. 17. 9. * Gen. 21. 3. * Gen. 25. 26. * Gen. 29. 31. * Gen. 37. 28. * Gen. 41. 37.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction, and our fathers found no sustenance.

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this Jesus of Nazareth shall de-
stroy this place, and shall change
the customs which Moses de-
15 livered unto us. And all that
sat in the council, fastening
their eyes on him, saw his face
as it had been the face of an
angel.
7 And the high priest said,
2 Are these things so? And he
said,
Brethren and fathers, hearken.
The God of glory appeared unto
our father Abraham, when he
was in Mesopotamia, before he
3 dwelt in Haran, and said unto
him, Get thee out of thy land,
and from thy kindred, and come
into the land which I shall
4 shew thee. Then came he out
of the land of the Chaldæans,
and dwelt in Haran: and from
thence, when his father was
dead, *God* removed him into
this land, wherein ye now
5 dwell: and he gave him none
inheritance in it, no, not so much
as to set his foot on: and he
promised that he would give
it to him in possession, and
to his seed after him, when
6 *as yet* he had no child. And
God spake on this wise, that
his seed should sojourn in a
strange land, and that they
should bring them into bondage,
and entreat them evil, four
7 hundred years. And the nation
to which they shall be in bondage
will I judge, said God: and after
that shall they come forth, and
8 serve me in this place. And he
gave him the covenant of cir-
cumcision: and so *Abraham* be-
gat Isaac, and circumcised him
the eighth day; and Isaac *begat*
Jacob, and Jacob the twelve
9 patriarchs. And the patriarchs,
moved with jealousy against Jo-
seph, sold him into Egypt: and
10 God was with him, and deliver-
ed him out of all his afflictions,
and gave him favour and wis-
dom before Pharaoh king of E-
gypt; and he made him gover-
nor over Egypt and all his house.
11 Now there came a famine
over all Egypt and Canaan,
and great affliction: and our
fathers found no sustenance.

Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν
τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέ-
15 δωκεν ἡμῖν Μωϋσῆς. καὶ ἀτενίσαντες εἰς
αὐτὸν **ἅπαντες**[5] οἱ καθεζόμενοι ἐν τῷ συνε-
δρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσ-
ωπον ἀγγέλου.

7 Εἶπε δὲ ὁ ἀρχιερεύς, Εἰ **ἄρα**[1] ταῦτα οὕτως
2 ἔχει; ὁ δὲ ἔφη,
Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε.
ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν*
Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ
3 κατοικῆσαι αὐτὸν ἐν Χαρράν, καὶ εἶπε πρὸς
αὐτόν, Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς
συγγενείας σου, καὶ δεῦρο εἰς[2] γῆν ἣν ἂν
4 σοι δείξω. τότε ἐξελθὼν ἐκ γῆς Χαλδαίων
κατῴκησεν ἐν Χαρράν· κἀκεῖθεν, μετὰ τὸ ἀπο-
θανεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν αὐτὸν
εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοι-
5 κεῖτε· καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν
αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο
αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτήν, καὶ τῷ
σπέρματι αὐτοῦ μετ᾽ αὐτόν, οὐκ ὄντος αὐτῷ
6 τέκνου. ἐλάλησε δὲ οὕτως ὁ Θεός, ὅτι ἔσται
τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ,
καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη
7 τετρακόσια. καὶ τὸ ἔθνος, ᾧ ἐὰν **δουλεύ-
σωσι**[3], κρινῶ ἐγώ, εἶπεν ὁ Θεός· καὶ μετὰ
ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν
8 τῷ τόπῳ τούτῳ. καὶ ἔδωκεν αὐτῷ διαθήκην
περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαάκ,
καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ
ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακὼβ τοὺς δώ-
9 δεκα πατριάρχας. καὶ οἱ πατριάρχαι ζηλώ-
σαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον·
10 καὶ ἦν ὁ Θεὸς μετ᾽ αὐτοῦ, καὶ ἐξείλετο αὐτὸν
ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν
αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασι-
λέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγού-
μενον ἐπ᾽ Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐ-
11 τοῦ. ἦλθε δὲ λιμὸς ἐφ᾽ ὅλην τὴν **γῆν Αἰ-
γύπτου**[4] καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ
οὐχ εὕρισκον χορτάσματα οἱ πατέρες ἡμῶν.

[5] πάντες

[1] om. ἄρα

[2] add τὴν

[3] δουλεύσουσι

[4] Αἴγυπτον

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* Gen. 42. 1.

12 * But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

* Gen. 45. 4.

13 * And at the second *time* Joseph was made known to his brethren, and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

* Gen. 46. 5. * Gen. 49. 33.

15 * So Jacob went down into Egypt, * and died, he and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

* Ex. 2. 2. * Heb. 11. 23. ‖ *Or, fair to God.*

20 * In which time Moses was born, and * was ‖ exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

* Ex. 2. 11.

24 * And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood, how that God by his hand would deliver them, but they understood not.

* Ex. 2. 13.

26 * And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, Why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a Judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

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12 But when Jacob heard that there
was corn in Egypt, he sent forth
13 our fathers the first time. And
at the second time Joseph was
made known to his brethren;
and Joseph's race became mani-
14 fest unto Pharaoh. And Joseph
sent, and called to him Jacob his
father, and all his kindred, three-
15 score and fifteen souls. And
Jacob went down into Egypt;
and he died, himself, and our
16 fathers; and they were carried
over unto Shechem, and laid in
the tomb that Abraham bought
for a price in silver of the sons
17 of [1] Hamor in Shechem. But as
the time of the promise drew
nigh, which God vouchsafed unto
Abraham, the people grew and
18 multiplied in Egypt, till there
arose another king over Egypt,
19 which knew not Joseph. The
same dealt subtilly with our race,
and evil entreated our fathers,
that [2] they should cast out their
babes to the end they might not
20 [3] live. At which season Moses
was born, and was [4] exceeding
fair; and he was nourished three
months in his father's house:
21 and when he was cast out,
Pharaoh's daughter took him up,
and nourished him for her own
22 son. And Moses was instructed in
all the wisdom of the Egyptians;
and he was mighty in his words
23 and works. But when he was
well-nigh forty years old, it came
into his heart to visit his brethren
24 the children of Israel. And see-
ing one *of them* suffer wrong, he
defended him, and avenged him
that was oppressed, smiting the
25 Egyptian: and he supposed that
his brethren understood how that
God by his hand was giving
them [5] deliverance; but they
26 understood not. And the day
following he appeared unto
them as they strove, and would
have set them at one again,
saying, Sirs, ye are brethren;
why do ye wrong one to an-
27 other? But he that did his
neighbour wrong thrust him
away, saying, Who made thee
a ruler and a judge over us?
28 Wouldest thou kill me, as thou
killedst the Egyptian yesterday?

[1] Gr. *Emmor.*
[2] Or, *he*
[3] Gr. *be preserved alive.*
[4] Or, *fair unto God*
[5] Or, *salvation*

12 ἀκούσας δὲ Ἰακὼβ ὄντα **σῖτα ἐν Αἰγύπτῳ**[5],
ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον.
13 καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσὴφ τοῖς
ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ
14 Φαραὼ τὸ γένος τοῦ Ἰωσήφ. ἀποστείλας
δὲ Ἰωσὴφ μετεκαλέσατο **τὸν πατέρα αὐτοῦ**
Ἰακώβ[6], καὶ πᾶσαν τὴν συγγένειαν **αὐτοῦ**[7],
15 ἐν ψυχαῖς ἑβδομήκοντα πέντε. κατέβη δὲ
Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς
16 καὶ οἱ πατέρες ἡμῶν· καὶ μετετέθησαν εἰς
Σιχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ὃ ὠνή-
σατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν
17 υἱῶν **Ἐμὸρ***[8] **τοῦ**[9] Σιχέμ. καθὼς δὲ ἤγ-
γιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς **ὤμοσεν**[10]
ὁ Θεὸς τῷ Ἀβραάμ, ηὔξησεν ὁ λαὸς καὶ
18 ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρις οὗ ἀνέστη
βασιλεὺς ἕτερος[11], ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
19 οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκά-
κωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα
τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι.
20 ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος
τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ
21 οἴκῳ τοῦ πατρὸς **αὐτοῦ**[12]. **ἐκτεθέντα δὲ αὐ-**
τόν[13], ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραώ, καὶ
22 ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. καὶ ἐπαι-
δεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν
23 δὲ δυνατὸς ἐν λόγοις καὶ **ἐν**[14] ἔργοις[15]. ὡς
δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρό-
νος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέ-
ψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς
24 Ἰσραήλ. καὶ ἰδών τινα ἀδικούμενον, ἠμύ-
νατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονου-
25 μένῳ, πατάξας τὸν Αἰγύπτιον· ἐνόμιζε δὲ
συνιέναι τοὺς ἀδελφοὺς **αὐτοῦ**[16] ὅτι ὁ Θεὸς
διὰ χειρὸς αὐτοῦ δίδωσιν **αὐτοῖς σωτηρίαν**[17]·
26 οἱ δὲ οὐ συνῆκαν. τῇ **δὲ**[18] ἐπιούσῃ ἡμέρᾳ
ὤφθη αὐτοῖς μαχομένοις, καὶ **συνήλασεν**[19]
αὐτοὺς εἰς εἰρήνην, εἰπών, Ἄνδρες, ἀδελ-
φοί ἐστε **ὑμεῖς**[20]· ἱνατί ἀδικεῖτε ἀλλήλους;
27 ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτόν,
εἰπών, Τίς σε κατέστησεν ἄρχοντα καὶ δι-
28 καστὴν ἐφ' **ἡμᾶς**[21]; μὴ ἀνελεῖν με σὺ θέ-
λεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον;

[5] *σιτία εἰς Αἴγυπτον*
[6] *Ἰακὼβ τὸν πατέρα αὐτοῦ*
[7] *om. αὐτοῦ*
[8] *Ἐμμὼρ* [9] *ἐν*
[10] *ὡμολόγησεν*
[11] *add ἐπ' Αἴγυπτον*
[12] *(-ρός) om. αὐτοῦ*
[13] *ἐκτεθέντος δὲ αὐτοῦ*
[14] *om. ἐν*
[15] *add αὐτοῦ*
[16] *om. αὐτοῦ*
[17] *(om. ν) σωτηρίαν αὐτοῖς*
[18] *τε*
[19] *συνήλλασσεν*
[20] *om. ὑμεῖς*
[21] *ἡμῶν*

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29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 * And when forty years were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a Judge? the same did God send to be a ruler and a deliverer, by the hands of the Angel which appeared to him in the bush.

36 * He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the red Sea, * and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, * A Prophet shall the Lord your God raise up unto you of your brethren, ‖ like unto me: him shall ye hear.

38 * This is he that was in the Church in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles, to give unto us.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 * Saying unto Aaron, Make us gods to go before us. For as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them

* Ex. 3. 2.
* Ex. 7. 9.
* Ex. 16. 1.
* Deut. 18. 15.
‖ *Or, as myself.*
* Ex. 19. 3.
* Ex. 32. 1.

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29 And Moses fled at this saying,
and became a sojourner in the
land of Midian, where he begat
30 two sons. And when forty
years were fulfilled, an angel
appeared to him in the wilderness
of mount Sinai, in a flame
31 of fire in a bush. And when
Moses saw it, he wondered at
the sight: and as he drew near
to behold, there came a voice
32 of the Lord, I am the God
of thy fathers, the God of
Abraham, and of Isaac, and of
Jacob. And Moses trembled,
33 and durst not behold. And the
Lord said unto him, Loose the
shoes from thy feet: for the
place whereon thou standest is
34 holy ground. I have surely
seen the affliction of my people
which is in Egypt, and have
heard their groaning, and I am
come down to deliver them:
and now come, I will send thee
35 into Egypt. This Moses whom
they refused, saying, Who made
thee a ruler and a judge? him
hath God sent *to be* both a
ruler and a [1]deliverer with
the hand of the angel which
appeared to him in the bush.
36 This man led them forth, having
wrought wonders and signs
in Egypt, and in the Red sea,
and in the wilderness forty
37 years. This is that Moses,
which said unto the children
of Israel, A prophet shall God
raise up unto you from among
your brethren, [2]like unto me.
38 This is he that was in the
[3]church in the wilderness with
the angel which spake to him
in the mount Sinai, and with
our fathers: who received living
39 oracles to give unto us: to
whom our fathers would not be
obedient, but thrust him from
them, and turned back in their
40 hearts unto Egypt, saying unto
Aaron, Make us gods which shall
go before us: for as for this Moses,
which led us forth out of the
land of Egypt, we wot not what is
41 become of him. And they made
a calf in those days, and brought
a sacrifice unto the idol, and rejoiced
in the works of their hands.
42 But God turned, and gave them

[1] Gr. *redeemer.*
[2] Or, *as he raised up me*
[3] Or, *congregation*

29 ἔφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ
ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέν-
30 νησεν υἱοὺς δύο. καὶ πληρωθέντων ἐτῶν
τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ
ὄρους Σινᾶ ἄγγελος **Κυρίου**[22] ἐν φλογὶ πυ-
31 ρὸς βάτου. ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε τὸ
ὅραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι,
32 ἐγένετο φωνὴ Κυρίου **πρὸς αὐτόν**[23], Ἐγὼ ὁ
Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ
ὁ Θεὸς[24] Ἰσαὰκ καὶ **ὁ Θεὸς**[24] Ἰακώβ. ἔντρο-
μος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατα-
33 νοῆσαι. εἶπε δὲ αὐτῷ ὁ Κύριος, Λῦσον τὸ
ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος **ἐν**[25]
34 ᾧ ἕστηκας γῆ ἁγία ἐστίν. ἰδὼν εἶδον τὴν
κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ
τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην
ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, **ἀποστελῶ**[26]
35 σε εἰς Αἴγυπτον. τοῦτον τὸν Μωϋσῆν ὃν
ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρ-
χοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς[27] ἄρ-
χοντα καὶ λυτρωτὴν **ἀπέστειλεν ἐν**[28] χειρὶ
ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.
36 οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ
σημεῖα ἐν **γῇ Αἰγύπτου**[29] καὶ ἐν Ἐρυθρᾷ
θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαρά-
37 κοντα. οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς
υἱοῖς Ἰσραήλ, Προφήτην ὑμῖν ἀναστήσει **Κύ-
ριος**[30] ὁ Θεὸς **ὑμῶν**[31] ἐκ τῶν ἀδελφῶν ὑμῶν
38 ὡς[32] ἐμέ· **αὐτοῦ ἀκούσεσθε**[33]. οὗτός ἐστιν
ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ
μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν
τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν· ὃς ἐδέ-
39 ξατο λόγια ζῶντα δοῦναι ἡμῖν· ᾧ οὐκ ἠθέλη-
σαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ'
ἀπώσαντο, καὶ ἐστράφησαν[34] ταῖς καρδίαις
40 αὐτῶν εἰς Αἴγυπτον, εἰπόντες τῷ Ἀαρών,
Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡ-
μῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς
ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί **γέγονεν**[35]
41 αὐτῷ. καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις
ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ
εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.
42 ἔστρεψε δὲ ὁ Θεός, καὶ παρέδωκεν αὐτοὺς

[22] *om.* Κυρίου
[23] *om.* πρὸς αὐτόν
[24] *om.* ὁ Θεὸς
[25] ἐφ'
[26] ἀποστείλω
[27] *add* καὶ
[28] ἀπέσταλκε σὺν
[29] τῇ Αἰγύπτῳ
[30] *om.* Κύριος
[31] *om.* ὑμῶν
[32] (*Marg.* ὑμῶν, ὡς)
[33] *om.* · αὐτοῦ ἀκούσεσθε
[34] *add* ἐν
[35] ἐγένετο

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up to worship the host of heaven, as it is written in the book of the Prophets, *O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

43 Yea, ye took up the Tabernacle of Moloch, and the star of your God Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the Tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, *that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David,

46 Who found favour before God, and desired to find a Tabernacle for the God of Jacob.

47 *But Solomon built him an house.

48 *Howbeit the most high dwelleth not in temples made with hands, as saith the Prophet,

49 Heaven is my throne, and earth is my footstool: What house will ye build me, saith the Lord? Or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart, and ears, ye do always resist the holy Ghost: as your fathers did, *so* do ye.

52 Which of the Prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just one, of whom ye have been now the betrayers and murderers:

53 Who have received the Law by the disposition of Angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and

* Amos 5. 25.
* Ex. 25. 40.
* 1 Chr. 17. 12.
* ch. 17. 24.

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up to serve the host of heaven;
as it is written in the book of
the prophets,
Did ye offer unto me slain
beasts and sacrifices
Forty years in the wilderness,
O house of Israel?
43 And ye took up the tabernacle
of Moloch,
And the star of the god Rephan,
The figures which ye made to
worship them:
And I will carry you away beyond Babylon.
44 Our fathers had the tabernacle
of the testimony in the wilderness, even as he appointed who
spake unto Moses, that he should
make it according to the figure
45 that he had seen. Which also
our fathers, in their turn, brought
in with [1]Joshua when they entered on the possession of the
nations, which God thrust out
before the face of our fathers,
46 unto the days of David; who
found favour in the sight of God,
and asked to find a habitation
47 for the God of Jacob. But
Solomon built him a house.
48 Howbeit the Most High dwelleth
not in *houses* made with hands;
as saith the prophet,
49 The heaven is my throne,
And the earth the footstool of
my feet:
What manner of house will ye
build me? saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these
things?
51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as
52 your fathers did, so do ye. Which
of the prophets did not your
fathers persecute? and they killed them which shewed before of
the coming of the Righteous One;
of whom ye have now become
53 betrayers and murderers; ye who
received the law [2]as it was ordained by angels, and kept it not.
54 Now when they heard these
things, they were cut to the
heart, and they gnashed on
55 him with their teeth. But he,
being full of the Holy Ghost,
looked up stedfastly into heaven,
and saw the glory of God, and

[1] Gr. *Jesus.*

[2] Or, *as the ordinance of angels* Gr. *unto ordinances of angels.*

λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς
γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ
σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη
τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;
43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ
τὸ ἄστρον τοῦ θεοῦ **ὑμῶν**[36] **Ῥεμφάν**[37], τοὺς [36] *om.* ὑμῶν
τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· [37] Ῥεφάν
44 καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος. ἡ
σκηνὴ τοῦ μαρτυρίου ἦν* τοῖς πατράσιν
ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λα-
λῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν
45 τύπον ὃν ἑωράκει. ἣν καὶ εἰσήγαγον δια-
δεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν
τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἐξῶσεν ὁ Θεὸς
ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν
46 ἡμερῶν Δαβίδ· ὃς εὗρε χάριν ἐνώπιον τοῦ
Θεοῦ, καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ
47 Ἰακώβ. Σολομῶν δὲ ᾠκοδόμησεν αὐτῷ οἶ-
48 κον. ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις
ναοῖς[38] κατοικεῖ, καθὼς ὁ προφήτης λέγει, [38] *om.* ναοῖς
49 Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον
τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ
μοι; λέγει Κύριος· ἢ τίς τόπος τῆς κατα-
50 παύσεώς μου; οὐχὶ ἡ χείρ μου ἐποίησε
ταῦτα πάντα;

51 Σκληροτράχηλοι καὶ ἀπερίτμητοι **τῇ καρ-
δίᾳ**[39] καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ Πνεύματι [39] καρδίαις
τῷ Ἁγίῳ ἀντιπίπτετε· ὡς οἱ πατέρες ὑμῶν,
52 καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ ἐδίωξαν
οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προ-
καταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δι-
καίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς
53 **γεγένησθε**[40]· οἵτινες ἐλάβετε τὸν νόμον εἰς [40] ἐγένεσθε
διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

54 Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρ-
δίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐ-
55 τόν. ὑπάρχων δὲ πλήρης Πνεύματος Ἁγίου,
ἀτενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν Θεοῦ, καὶ

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Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling *upon God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

8 And Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judæa, and Samaria, except the Apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the Church, entering into every house, and haling men and women committed them to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

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Jesus standing on the right
56 hand of God, and said, Behold,
I see the heavens opened, and
the Son of man standing on the
57 right hand of God. But they
cried out with a loud voice,
and stopped their ears, and
rushed upon him with one
58 accord; and they cast him out
of the city, and stoned him:
and the witnesses laid down
their garments at the feet of
a young man named Saul.
59 And they stoned Stephen,
calling upon *the Lord*, and
saying, Lord Jesus, receive
60 my spirit. And he kneeled
down, and cried with a loud
voice, Lord, lay not this sin to
their charge. And when he had
8 said this, he fell asleep. And
Saul was consenting unto his
death.

And there arose on that day
a great persecution against the
church which was in Jerusalem; and they were all scattered abroad throughout the
regions of Judæa and Samaria,
2 except the apostles. And devout men buried Stephen, and
made great lamentation over
3 him. But Saul laid waste the
church, entering into every
house, and haling men and
women committed them to
prison.
4 They therefore that were
scattered abroad went about
5 preaching the word. And Philip
went down to the city of Samaria,
and proclaimed unto them the
6 Christ. And the multitudes
gave heed with one accord
unto the things that were
spoken by Philip, when they
heard, and saw the signs which
7 he did. [1]For *from* many of
those which had unclean spirits,
they came out, crying with a
loud voice: and many that
were palsied, and that were
8 lame, were healed. And there
was much joy in that city.
9 But there was a certain man,
Simon by name, which beforetime in the city used sorcery,
and amazed the [2]people of Samaria, giving out that himself was some great one:

[1] Or, *For many of those which had unclean spirits that cried with a loud voice came forth*

[2] Gr. *nation.*

56 Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, καὶ εἶπεν,
Ἰδού, θεωρῶ τοὺς οὐρανοὺς **ἀνεῳγμένους**[41], καὶ
τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ
57 Θεοῦ. κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον
τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ'
58 αὐτόν· καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλι-
θοβόλουν· καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια
αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου
59 Σαύλου. καὶ ἐλιθοβόλουν τὸν Στέφανον,
ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ,
60 δέξαι τὸ πνεῦμά μου. θεὶς δὲ τὰ γόνατα,
ἔκραξε φωνῇ μεγάλῃ, Κύριε, μὴ στήσῃς αὐ-
τοῖς τὴν ἁμαρτίαν ταύτην. καὶ τοῦτο εἰπὼν
8 ἐκοιμήθη. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναι-
ρέσει αὐτοῦ.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς
μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσο-
λύμοις· πάντες **τε**[1] διεσπάρησαν κατὰ τὰς
χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν
2 τῶν ἀποστόλων. συνεκόμισαν δὲ τὸν Στέ-
φανον ἄνδρες εὐλαβεῖς, καὶ **ἐποιήσαντο**[2]
3 κοπετὸν μέγαν ἐπ' αὐτῷ. Σαῦλος δὲ ἐλυ-
μαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσ-
πορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας
παρεδίδου εἰς φυλακήν.

4 Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγ-
5 γελιζόμενοι τὸν λόγον. Φίλιππος δὲ κατελ-
θὼν εἰς[3] πόλιν τῆς Σαμαρείας, ἐκήρυσσεν
6 αὐτοῖς τὸν Χριστόν. προσεῖχόν **τε**[4] οἱ ὄχλοι
τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυ-
μαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ
7 σημεῖα ἃ ἐποίει. **πολλῶν**[5] γὰρ τῶν ἐχόντων
πνεύματα ἀκάθαρτα, **βοῶντα μεγάλῃ φωνῇ
ἐξήρχετο**[6]· πολλοὶ δὲ παραλελυμένοι καὶ
8 χωλοὶ ἐθεραπεύθησαν. **καὶ ἐγένετο χαρὰ
μεγάλη**[7] ἐν τῇ πόλει ἐκείνῃ.

9 Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν
τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς
Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν·

[41] διηνοιγμένους

[1] δὲ

[2] ἐποίησαν

[3] *add* τὴν

[4] (-χον) δὲ

[5] πολλοὶ

[6] φωνῇ μεγάλῃ ἐξήρχοντο (*Marg. puts* , *after* φωνῇ μεγάλῃ)

[7] ἐγένετο δὲ πολλὴ χαρὰ

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10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the Apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the holy Ghost.

16 (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the holy Ghost.

18 And when Simon saw that through laying on of the Apostles' hands the holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

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10 to whom they all gave heed, from
the least to the greatest, saying,
This man is that power of God
11 which is called Great. And they
gave heed to him, because that
of long time he had amazed them
12 with his sorceries. But when
they believed Philip preaching
good tidings concerning the kingdom
of God and the name of
Jesus Christ, they were baptized,
13 both men and women. And Simon
also himself believed: and
being baptized, he continued with
Philip; and beholding signs and
great [1] miracles wrought, he was
amazed.
14 Now when the apostles which
were at Jerusalem heard that
Samaria had received the word
of God, they sent unto them
15 Peter and John: who, when they
were come down, prayed for
them, that they might receive
16 the Holy Ghost: for as yet he
was fallen upon none of them:
only they had been baptized into
the name of the Lord Jesus.
17 Then laid they their hands on
them, and they received the Holy
18 Ghost. Now when Simon saw
that through the laying on of
the apostles' hands the [2] Holy
Ghost was given, he offered them
19 money, saying, Give me also this
power, that on whomsoever I lay
my hands, he may receive the
20 Holy Ghost. But Peter said
unto him, Thy silver perish with
thee, because thou hast thought
to obtain the gift of God with
21 money. Thou hast neither part
nor lot in this [3] matter: for thy
heart is not right before God.
22 Repent therefore of this thy
wickedness, and pray the Lord,
if perhaps the thought of thy
heart shall be forgiven thee.
23 For I see that thou [4] art in the
gall of bitterness and in the bond
24 of iniquity. And Simon answered
and said, Pray ye for me
to the Lord, that none of the
things which ye have spoken
come upon me.
25 They therefore, when they had
testified and spoken the word of
the Lord, returned to Jerusalem,
and preached the gospel to many
villages of the Samaritans.

[1] Gr. *powers.*

[2] Some ancient authorities omit *Holy.*

[3] Gr. *word.*

[4] Or, *will become gall* (or, *a gall root*) *of bitterness and a bond of iniquity.*

10 ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγά-
λου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ
11 Θεοῦ ἡ[8] μεγάλη. προσεῖχον δὲ αὐτῷ, διὰ
τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι
12 αὐτούς. ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ
εὐαγγελιζομένῳ **τὰ**[9] περὶ τῆς βασιλείας τοῦ
Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ,
13 ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ὁ δὲ
Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς
ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε
δυνάμεις καὶ σημεῖα γινόμενα *[10], ἐξίστατο.
14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπό-
στολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον
τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέ-
15 τρον καὶ Ἰωάννην· οἵτινες καταβάντες προσ-
ηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα
16 Ἅγιον· **οὔπω**[11] γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν
ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρ-
17 χον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. τότε
ἐπετίθουν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμ-
18 βανον Πνεῦμα Ἅγιον. **θεασάμενος**[12] δὲ ὁ
Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν
ἀποστόλων δίδοται τὸ Πνεῦμα **τὸ Ἅγιον**[13],
19 προσήνεγκεν αὐτοῖς χρήματα, λέγων, Δότε
κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ᾧ ἐὰν ἐπιθῶ
20 τὰς χεῖρας, λαμβάνῃ Πνεῦμα Ἅγιον. Πέ-
τρος δὲ εἶπε πρὸς αὐτόν, Τὸ ἀργύριόν σου
σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν
τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.
21 οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ
τούτῳ. ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα
22 **ἐνώπιον**[14] τοῦ Θεοῦ. μετανόησον οὖν ἀπὸ τῆς
κακίας σου ταύτης, καὶ δεήθητι τοῦ **Θεοῦ**[15],
εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας
23 σου. εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον
24 ἀδικίας ὁρῶ σε ὄντα. ἀποκριθεὶς δὲ ὁ Σί-
μων εἶπε, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς
τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν
εἰρήκατε.
25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαν-
τες τὸν λόγον τοῦ Κυρίου, **ὑπέστρεψαν**[16] εἰς
Ἱερουσαλήμ, πολλάς τε κώμας τῶν Σαμα-
ρειτῶν **εὐηγγελίσαντο**[17].

[8] *add* καλουμένη
[9] *om.* τὰ
[10] σημεῖα καὶ δυνάμεις μεγάλας γινομένας

οἵτινες It was the purpose of their mission.

[11] οὐδέπω

ὅπως implies that it was not the only thing they prayed for, but that their prayer was instrumental in obtaining that gift . . .

[12] ἰδὼν

ἐλαμβ: The impf. seems to imply that one after another was seen to receive the gift

[13] *Marg. om.* τὸ Ἅγιον

Πν. Ἅγιον. not τὸ Πν. Ἅγ. Ac xix. 2

[14] ἔναντι
[15] Κυρίου
[16] ὑπέστρεφον
[17] εὐηγγελίζοντο

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26 And the Angel of the Lord spake unto Philip, saying, Arise, and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose, and went: and behold, a man of Ethiopia, an Eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, read Esaias the Prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip, that he would come up, and sit with him.

32 The place of the Scripture, which he read, was this, *He was led as a sheep to the slaughter, and like a Lamb dumb before the shearer, so opened he not his mouth:

* Is. 53. 7.

33 In his humiliation, his Judgment was taken away: and who shall declare his generation? For his life is taken from the earth.

34 And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the Eunuch said, See, here is water, what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip, and the Eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch

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26 But an angel of the Lord
spake unto Philip, saying, Arise,
and go [1]toward the south unto
the way that goeth down from
Jerusalem unto Gaza: the same
27 is desert. And he arose and
went: and behold, a man of
Ethiopia, a eunuch of great
authority under Candace, queen
of the Ethiopians, who was
over all her treasure, who had
come to Jerusalem for to
28 worship; and he was returning
and sitting in his chariot, and
was reading the prophet Isaiah.
29 And the Spirit said unto
Philip, Go near, and join thy-
30 self to this chariot. And Philip
ran to him, and heard him
reading Isaiah the prophet,
and said, Understandest thou
31 what thou readest? And he
said, How can I, except some
one shall guide me? And he
besought Philip to come up and
32 sit with him. Now the place of
the scripture which he was read-
ing was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
33 In his humiliation his judgement was taken away:
His generation who shall declare?
For his life is taken from the earth.

34 And the eunuch answered
Philip, and said, I pray thee,
of whom speaketh the prophet
this? of himself, or of some
35 other? And Philip opened his
mouth, and beginning from
this scripture, preached unto
36 him Jesus. And as they went
on the way, they came unto
a certain water; and the eunuch
saith, Behold, *here is* water;
what doth hinder me to be
38 baptized?[2] And he command-
ed the chariot to stand still:
and they both went down
into the water, both Philip
and the eunuch; and he bap-
39 tized him. And when they
came up out of the water,
the Spirit of the Lord caught
away Philip; and the eunuch

[1] Or, *at noon*

[2] Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

26 Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιπ-
πον, λέγων, Ἀνάστηθι καὶ πορεύου κατὰ
μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν
ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρη-
27 μος. καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδού, ἀνὴρ
Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης **τῆς**[18]
βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς
γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς
28 Ἱερουσαλήμ, ἦν τε ὑποστρέφων καὶ καθήμε-
νος ἐπὶ τοῦ ἅρματος αὐτοῦ, *[19]ἀνεγίνωσκε
29 τὸν προφήτην Ἠσαΐαν. εἶπε δὲ τὸ Πνεῦμα
τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ
30 ἅρματι τούτῳ. προσδραμὼν δὲ ὁ Φίλιππος
ἤκουσεν αὐτοῦ ἀναγινώσκοντος **τὸν προφή-
την Ἠσαΐαν**[20], καὶ εἶπεν, Ἆρά γε γινώσκεις
31 ἃ ἀναγινώσκεις; ὁ δὲ εἶπε, Πῶς γὰρ ἂν
δυναίμην, ἐὰν μή τις **ὁδηγήσῃ**[21] με; παρε-
κάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι
32 σὺν αὐτῷ. ἡ δὲ περιοχὴ τῆς γραφῆς ἣν
ἀνεγίνωσκεν ἦν αὕτη, Ὡς πρόβατον ἐπὶ
σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ
κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει
33 τὸ στόμα αὐτοῦ. ἐν τῇ ταπεινώσει **αὐτοῦ**[22]
ἡ κρίσις αὐτοῦ ἤρθη, τὴν **δὲ**[23] γενεὰν αὐτοῦ
τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ
34 ζωὴ αὐτοῦ. ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ
Φιλίππῳ εἶπε, Δέομαί σου, περὶ τίνος ὁ
προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ
35 ἑτέρου τινός; ἀνοίξας δὲ ὁ Φίλιππος τὸ
στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γρα-
φῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.
36 ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον
ἐπί τι ὕδωρ· καί φησιν ὁ εὐνοῦχος, Ἰδού,
37 ὕδωρ· τί κωλύει με βαπτισθῆναι; [24]**εἶπε
δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς
καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε, Πι-
στεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν
Χριστόν.** καὶ ἐκέλευσε στῆναι τὸ ἅρμα· καὶ
38 κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Φί-
λιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.
39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυ-
ρίου ἥρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν

[18] *om.* τῆς

[19] *add* καὶ

[20] Ἠσαΐαν τὸν προφήτην

[21] ὁδηγήσει

[22] *om.* αὐτοῦ

[23] *om.* δὲ

[24] *om. ver.* 37 *text, not marg.*

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saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

9 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest,

2 And desired of him letters to Damascus, to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat, nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem:

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saw him no more, for he went
40 on his way rejoicing. But Philip
was found at Azotus: and passing
through he preached the gospel
to all the cities, till he came to
Cæsarea.
9 But Saul, yet breathing
threatening and slaughter against the disciples of the
Lord, went unto the high priest,
2 and asked of him letters to
Damascus unto the synagogues,
that if he found any that
were of the Way, whether
men or women, he might bring
3 them bound to Jerusalem. And
as he journeyed, it came to
pass that he drew nigh unto
Damascus: and suddenly there
shone round about him a
4 light out of heaven: and he
fell upon the earth, and heard
a voice saying unto him, Saul,
Saul, why persecutest thou
5 me? And he said, Who art
thou, Lord? And he *said*, I
am Jesus whom thou perse-
6 cutest: but rise, and enter into
the city, and it shall be told
7 thee what thou must do. And
the men that journeyed with
him stood speechless, hearing
the [1]voice, but beholding no [1] Or, *sound*
8 man. And Saul arose from the
earth; and when his eyes were
opened, he saw nothing; and
they led him by the hand, and
brought him into Damascus.
9 And he was three days without
sight, and did neither eat nor
drink.
10 Now there was a certain
disciple at Damascus, named
Ananias; and the Lord said
unto him in a vision, Ananias.
And he said, Behold, I *am*
11 *here*, Lord. And the Lord *said*
unto him, Arise, and go to
the street which is called
Straight, and inquire in the
house of Judas for one named
Saul, a man of Tarsus: for
12 behold, he prayeth; and he hath
seen a man named Ananias
coming in, and laying his hands
on him, that he might receive
13 his sight. But Ananias answer-
ed, Lord, I have heard from
many of this man, how much evil
he did to thy saints at Jerusalem:

αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν
40 ὁδὸν αὐτοῦ χαίρων. Φίλιππος δὲ εὑρέθη εἰς
Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς
πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς
Καισάρειαν.
9 Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ
φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελ-
2 θὼν τῷ ἀρχιερεῖ, ᾐτήσατο παρ' αὐτοῦ ἐπι-
στολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς,
ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας
τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερου-
3 σαλήμ. ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν
ἐγγίζειν τῇ Δαμασκῷ· **καὶ ἐξαίφνης**[1] περιή-
4 στραψεν αὐτὸν φῶς **ἀπὸ**[2] τοῦ οὐρανοῦ· καὶ
πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέγουσαν
5 αὐτῷ, Σαοὺλ, Σαοὺλ, τί με διώκεις; εἶπε
δέ, Τίς εἶ, Κύριε; ὁ δὲ **Κύριος εἶπεν**[3],
Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· [4]**σκληρόν**
6 **σοι πρὸς κέντρα λακτίζειν. τρέμων τε καὶ**
θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι;
καὶ ὁ Κύριος πρὸς αὐτόν, [5]Ἀνάστηθι καὶ
εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σοι
7 **τί**[6] σε δεῖ ποιεῖν. οἱ δὲ ἄνδρες οἱ συνο-
δεύοντες αὐτῷ εἱστήκεισαν ἐνεοί, ἀκούοντες
μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.
8 ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεῳγμέ-
νων δὲ τῶν ὀφθαλμῶν αὐτοῦ, **οὐδένα**[7] ἔβλε-
πε, χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς
9 Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων,
καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.
10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι
Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν **ὁ Κύριος**
ἐν ὁράματι[8], Ἀνανία. ὁ δὲ εἶπεν, Ἰδοὺ
11 ἐγώ, Κύριε. ὁ δὲ Κύριος πρὸς αὐτόν,
Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν
καλουμένην Εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ
Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ
12 προσεύχεται, καὶ εἶδεν **ἐν ὁράματι**[9] ἄν-
δρα **ὀνόματι Ἀνανίαν**[10] εἰσελθόντα καὶ
ἐπιθέντα αὐτῷ **χεῖρα**[11], ὅπως ἀναβλέψῃ.
13 ἀπεκρίθη δὲ ὁ Ἀνανίας, Κύριε, **ἀκήκοα**[12]
ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα
κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλήμ·

[1] ἐξαίφνης τε
[2] ἐκ
[3] (δέ) *om.* Κύριος εἶπεν
[4] *om. from* σκληρόν σοι *ver.* 5 *to* πρὸς αὐτόν, *ver.* 6
[5] *add* ἀλλὰ (ἀνάστηθι)
[6] ὅ τι
[7] οὐδὲν
[8] ἐν ὁράματι ὁ Κύριος
[9] *om.* ἐν ὁράματι
[10] Ἀνανίαν ὀνόματι
[11] τὰς χεῖρας
[12] ἤκουσα

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14 And here he hath authority from the chief Priests, to bind all that call on thy Name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my Name's sake.

17 And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he is the Son of God.

21 But all that heard him, were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent that he might bring them bound unto the chief Priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him.

24 *But their laying await was known of Saul: and they watched the gates day and night to kill him.

* 2 Cor. 11. 32.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way,

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14 and here he hath authority from
the chief priests to bind all that
15 call upon thy name. But the
Lord said unto him, Go thy
way: for he is a [1]chosen vessel
unto me, to bear my name before
the Gentiles and kings, and
16 the children of Israel: for I will
shew him how many things he
must suffer for my name's sake.
17 And Ananias departed, and entered
into the house; and laying
his hands on him said, Brother
Saul, the Lord, *even* Jesus, who
appeared unto thee in the way
which thou camest, hath sent
me, that thou mayest receive
thy sight, and be filled with
18 the Holy Ghost. And straightway
there fell from his eyes as
it were scales, and he received
his sight; and he arose and was
19 baptized; and he took food and
was strengthened.
And he was certain days with
the disciples which were at Da-
20 mascus. And straightway in
the synagogues he proclaimed
Jesus, that he is the Son of God.
21 And all that heard him were
amazed, and said, Is not this he
that in Jerusalem made havock
of them which called on this
name? and he had come hither
for this intent, that he might
bring them bound before the
22 chief priests. But Saul increased
the more in strength, and confounded
the Jews which dwelt
at Damascus, proving that this
is the Christ.
23 And when many days were
fulfilled, the Jews took counsel
24 together to kill him: but their
plot became known to Saul.
And they watched the gates also
day and night that they might
25 kill him: but his disciples took
him by night, and let him down
through the wall, lowering him
in a basket.
26 And when he was come to Jerusalem,
he assayed to join himself
to the disciples: and they
were all afraid of him, not
believing that he was a disciple.
27 But Barnabas took him, and
brought him to the apostles,
and declared unto them how he
had seen the Lord in the way,

[1] Gr. *vessel of election.*

14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων,
δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά
15 σου. εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πο-
ρεύου, ὅτι σκεῦος ἐκλογῆς **μοι ἐστὶν**[13] οὗτος,
τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον [14]ἐθ-
16 νῶν[15] καὶ βασιλέων, υἱῶν τε Ἰσραήλ· ἐγὼ
γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ
17 ὀνόματός μου παθεῖν. ἀπῆλθε δὲ Ἀνανίας
καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ'
αὐτὸν τὰς χεῖρας εἶπε, Σαοὺλ ἀδελφέ, ὁ
Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι
ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς καὶ
18 πλησθῇς Πνεύματος Ἁγίου. καὶ εὐθέως
ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ
λεπίδες, ἀνέβλεψέ τε **παραχρῆμα**[16], καὶ ἀνα-
19 στὰς ἐβαπτίσθη, καὶ λαβὼν τροφὴν ἐνί-
σχυσεν.
Ἐγένετο δὲ **ὁ Σαῦλος**[17] μετὰ τῶν ἐν Δα-
20 μασκῷ μαθητῶν ἡμέρας τινάς. καὶ εὐθέως
ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν **Χρι-**
στόν[18], ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.
21 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλε-
γον, Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερου-
σαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο,
[19]καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους
22 αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;[19] Σαῦ-
λος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε
τοὺς[20] Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-
μασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ
Χριστός.
23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνε-
βουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·
24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν.
παρετήρουν τε[21] τὰς πύλας ἡμέρας τε καὶ
25 νυκτός, ὅπως αὐτὸν ἀνέλωσι· λαβόντες δὲ
αὐτὸν οἱ μαθηταὶ[22] νυκτός, **καθῆκαν διὰ τοῦ**
τείχους[23], χαλάσαντες ἐν σπυρίδι.
26 Παραγενόμενος δὲ **ὁ Σαῦλος**[24] εἰς Ἱερου-
σαλήμ, **ἐπειρᾶτο**[25] κολλᾶσθαι τοῖς μαθηταῖς·
καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες
27 ὅτι ἐστὶ μαθητής. Βαρνάβας δὲ ἐπιλαβόμενος
αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διη-
γήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον,

[13] ἐστί μοι
[14] *add* τῶν
[15] *add* τε
[16] *om.* παραχρῆμα
[17] *om.* ὁ Σαῦλος
[18] Ἰησοῦν
[19] (τὸ ὄνομα τοῦτο; καὶ ...ἀρχιερεῖς.)
[20] *om.* τοὺς
[21] παρετηροῦντό τε καὶ
[22] οἱ μαθηταὶ αὐτοῦ
[23] διὰ τοῦ τείχους καθῆκαν αὐτόν
[24] *om.* ὁ Σαῦλος
[25] ἐπείραζε

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and that he had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the Churches rest throughout all Judæa, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the Saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple, named Tabitha, which by interpretation is called Dorcas: This woman was full of good works, and almsdeeds, which she did.

37 And it came to pass in those days that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not ‖delay to come to them.

‖ *Or, be grieved.*

39 Then Peter arose and went with them: when he was come, they brought him into the upper chamber: And all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up.

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and that he had spoken to him,
and how at Damascus he had
preached boldly in the name of Je-
28 sus. And he was with them going
in and going out at Jerusalem,
29 preaching boldly in the name of
the Lord: and he spake and dis-
puted against the [1] Grecian Jews;
but they went about to kill
30 him. And when the brethren
knew it, they brought him down
to Cæsarea, and sent him forth
to Tarsus.
31 So the church throughout all
Judæa and Galilee and Samaria
had peace, being [2] edified; and,
walking [3] in the fear of the Lord
and [3] in the comfort of the Holy
Ghost, was multiplied.
32 And it came to pass, as Peter
went throughout all parts, he
came down also to the saints
33 which dwelt at Lydda. And there
he found a certain man named
Æneas, which had kept his bed
eight years; for he was palsied.
34 And Peter said unto him, Æneas,
Jesus Christ healeth thee: arise,
and make thy bed. And straight-
35 way he arose. And all that
dwelt at Lydda and in Sharon
saw him, and they turned to the
Lord.
36 Now there was at Joppa a
certain disciple named Tabitha,
which by interpretation is called
[4] Dorcas: this woman was full
of good works and almsdeeds
37 which she did. And it came to
pass in those days, that she fell
sick, and died: and when they
had washed her, they laid her
38 in an upper chamber. And as
Lydda was nigh unto Joppa, the
disciples, hearing that Peter was
there, sent two men unto him,
intreating him, Delay not to come
39 on unto us. And Peter arose
and went with them. And when
he was come, they brought him
into the upper chamber: and all
the widows stood by him weeping,
and shewing the coats and gar-
ments which Dorcas made, while
40 she was with them. But Peter
put them all forth, and kneeled
down, and prayed; and turning to
the body, he said, Tabitha, arise.
And she opened her eyes; and
when she saw Peter, she sat up.

[1] Gr. *Hellenists.*

[2] Gr. *builded up.*

[3] Or, *by*

[4] That is, *Gazelle.*

καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ
ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.
28 καὶ ἦν μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκπο-
29 ρευόμενος **ἐν**[26] Ἱερουσαλήμ, **καὶ**[27] παρρησια-
ζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου **Ἰησοῦ**[28],
ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνι-
30 στάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. ἐπι-
γνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς
Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς
Ταρσόν.
31 **Αἱ**[29] μὲν οὖν **ἐκκλησίαι**[29] καθ᾽ ὅλης τῆς
Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶ-
χον[30] εἰρήνην **οἰκοδομούμεναι**[31], καὶ **πορευό-
μεναι**[32] τῷ φόβῳ τοῦ Κυρίου καὶ τῇ παρα-
κλήσει τοῦ Ἁγίου Πνεύματος **ἐπληθύνοντο**[33].
32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάν-
των κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς
33 κατοικοῦντας Λύδδαν. εὗρε δὲ ἐκεῖ ἄνθρω-
πόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ
κατακείμενον ἐπὶ **κραββάτῳ**[34], ὃς ἦν παραλε-
34 λυμένος. καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα,
ἰᾶταί σε Ἰησοῦς ὁ[35] Χριστός· ἀνάστηθι καὶ
35 στρῶσον σεαυτῷ. καὶ εὐθέως ἀνέστη. καὶ
εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν
καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν
Κύριον.
36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Τα-
βιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη
ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν
37 ὧν ἐποίει. ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκεί-
ναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαν-
38 τες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῴῳ. ἐγγὺς δὲ
οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκού-
σαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν
δύο ἄνδρας πρὸς αὐτόν, παρακαλοῦντες μὴ
39 **ὀκνῆσαι**[36] διελθεῖν ἕως **αὐτῶν**[37]. ἀναστὰς δὲ
Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον
ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν
αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικ-
νύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ᾽
40 αὐτῶν οὖσα ἡ Δορκάς. ἐκβαλὼν δὲ ἔξω πάν-
τας ὁ Πέτρος[38] θεὶς τὰ γόνατα προσηύξατο·
καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, Τα-
βιθά, ἀνάστηθι. ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς
αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε.

[26] εἰς [27] *om.* καὶ
[28] *om.* Ἰησοῦ
[29] Ἡ...ἐκκλησία
[30] εἶχεν
[31] οἰκοδομουμένη
[32] πορευομένη
[33] ἐπληθύνετο
[34] κραββάτου
[35] *om.* ὁ
[36] (, Μὴ) ὀκνήσῃς
[37] ἡμῶν
[38] *add* καὶ

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41 And he gave her his hand, and lift her up: and when he had called the Saints and widows, presented her alive.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa, with one Simon a Tanner.

10 There was a certain man in Cæsarea, called Cornelius, a Centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the Sea side; he shall tell thee what thou oughtest to do.

7 And when the Angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually.

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house to pray, about the sixth hour.

10 And he became very hungry, and would have eaten: But while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter: kill, and eat.

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41 And he gave her his hand, and
raised her up; and calling the
saints and widows, he presented
42 her alive. And it became known
throughout all Joppa: and many
43 believed on the Lord. And it came
to pass, that he abode many days
in Joppa with one Simon a tanner.
10 Now *there was* a certain man
in Cæsarea, Cornelius by name,
a centurion of the band called
2 the Italian [1] band, a devout man,
and one that feared God with all
his house, who gave much alms
to the people, and prayed to God
3 alway. He saw in a vision openly,
as it were about the ninth hour of
the day, an angel of God coming
in unto him, and saying to him,
4 Cornelius. And he, fastening his
eyes upon him, and being affrighted, said, What is it, Lord? And he
said unto him, Thy prayers and
thine alms are gone up for a
5 memorial before God. And now
send men to Joppa, and fetch one
Simon, who is surnamed Peter:
6 he lodgeth with one Simon a tanner, whose house is by the sea
7 side. And when the angel that
spake unto him was departed, he
called two of his household-servants, and a devout soldier of them
that waited on him continually;
8 and having rehearsed all things
unto them, he sent them to Joppa.
9 Now on the morrow, as they
were on their journey, and drew
nigh unto the city, Peter went up
upon the housetop to pray, about
10 the sixth hour: and he became
hungry, and desired to eat:
but while they made ready, he
11 fell into a trance; and he beholdeth the heaven opened, and
a certain vessel descending, as
it were a great sheet, let down
by four corners upon the earth:
12 wherein were all manner of fourfooted beasts and creeping things
of the earth and fowls of the
13 heaven. And there came a voice
to him, Rise, Peter; kill and eat.

[1] Or, *cohort*

41 δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνή-
σας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστη-
42 σεν αὐτὴν ζῶσαν. γνωστὸν δὲ ἐγένετο καθ'
ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν
43 ἐπὶ τὸν Κύριον. ἐγένετο δὲ ἡμέρας ἱκανὰς
μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι
βυρσεῖ.

10 Ἀνὴρ δέ τις **ἦν**[1] ἐν Καισαρείᾳ ὀνόματι
Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς κα-
2 λουμένης Ἰταλικῆς, εὐσεβὴς καὶ φοβούμενος
τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν
τε[2] ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμε-
3 νος τοῦ Θεοῦ διὰ παντός. εἶδεν ἐν ὁράματι
φανερῶς, ὡσεὶ[3] ὥραν ἐννάτην τῆς ἡμέρας,
ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτόν,
4 καὶ εἰπόντα αὐτῷ, Κορνήλιε. ὁ δὲ ἀτενίσας
αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε, Τί ἐστι,
Κύριε; εἶπε δὲ αὐτῷ, Αἱ προσευχαί σου
καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημό-
5 συνον **ἐνώπιον**[4] τοῦ Θεοῦ. καὶ νῦν πέμψον
εἰς Ἰόππην ἄνδρας[5], καὶ μετάπεμψαι Σίμω-
6 να[6] ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται
παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ
θάλασσαν· **οὗτος λαλήσει σοι τί σε δεῖ**
7 **ποιεῖν**[7]. ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν
τῷ Κορνηλίῳ[8], φωνήσας δύο τῶν οἰκετῶν
αὐτοῦ[9], καὶ στρατιώτην εὐσεβῆ τῶν προσ-
8 καρτερούντων αὐτῷ, καὶ ἐξηγησάμενος αὐ-
τοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν
Ἰόππην.

9 Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ
τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ
10 δῶμα προσεύξασθαι, περὶ ὥραν ἕκτην· ἐγέ-
νετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι·
παρασκευαζόντων δὲ **ἐκείνων**[10], **ἐπέπεσεν**[11]
11 ἐπ' αὐτὸν ἔκστασις, καὶ θεωρεῖ τὸν οὐρανὸν
ἀνεῳγμένον, καὶ καταβαῖνον **ἐπ' αὐτὸν**[12]
σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρ-
χαῖς **δεδεμένον, καὶ**[13] καθιέμενον ἐπὶ τῆς γῆς·
12 ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα **τῆς γῆς**
καὶ τὰ θηρία[14] καὶ **τὰ**[15] ἑρπετὰ[16] καὶ **τὰ**[17]
13 πετεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς
αὐτόν, Ἀναστάς, Πέτρε, θῦσον καὶ φάγε.

[1] *om.* ἦν
[2] *om.* τε
[3] *add* περὶ
[4] ἔμπροσθεν
[5] ἄνδρας εἰς Ἰόππην
[6] (-νά) *add* τινα
[7] *om.* · οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν
[8] αὐτῷ
[9] *om.* αὐτοῦ
[10] αὐτῶν
[11] ἐγένετο
[12] *om.* ἐπ' αὐτὸν
[13] *om.* δεδεμένον, καὶ
[14] *om.* τῆς γῆς καὶ τὰ θηρία
[15] *om.* τὰ
[16] *add* τῆς γῆς
[17] *om.* τὰ

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14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean: behold, the men which were sent from Cornelius, had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the Centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy Angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them: And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up, I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company or come unto one of another nation:

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14 But Peter said, Not so, Lord;
for I have never eaten anything
that is common and unclean.
15 And a voice *came* unto him
again the second time, What
God hath cleansed, make not
16 thou common. And this was
done thrice: and straightway
the vessel was received up into
heaven.
17 Now while Peter was much
perplexed in himself what the
vision which he had seen might
mean, behold, the men that were
sent by Cornelius, having made
inquiry for Simon's house, stood
18 before the gate, and called and
asked whether Simon, which
was surnamed Peter, were lodg-
19 ing there. And while Peter
thought on the vision, the Spirit
said unto him, Behold, three
20 men seek thee. But arise, and
get thee down, and go with
them, nothing doubting: for I
21 have sent them. And Peter
went down to the men, and said,
Behold, I am he whom ye seek:
what is the cause wherefore ye
22 are come? And they said, Cor-
nelius a centurion, a righteous
man and one that feareth God,
and well reported of by all the
nation of the Jews, was warned
of God by a holy angel to send
for thee into his house, and to
23 hear words from thee. So he
called them in and lodged them.
And on the morrow he arose
and went forth with them, and
certain of the brethren from
24 Joppa accompanied him. And
on the morrow [1]they entered
into Cæsarea. And Cornelius
was waiting for them, having
called together his kinsmen and
25 his near friends. And when it
came to pass that Peter entered,
Cornelius met him, and fell down
at his feet, and worshipped him.
26 But Peter raised him up, saying,
Stand up; I myself also am a
27 man. And as he talked with
him, he went in, and findeth
28 many come together: and he
said unto them, Ye yourselves
know [2]how that it is an un-
lawful thing for a man that
is a Jew to join himself or
come unto one of another nation;

[1] Some ancient authorities read *he*.

[2] Or, *how unlawful it is for a man &c.*

14 ὁ δὲ Πέτρος εἶπε, Μηδαμῶς, Κύριε· ὅτι οὐ-
δέποτε ἔφαγον πᾶν κοινὸν **ἢ**[18] ἀκάθαρτον.
15 καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν, Ἃ
16 ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. τοῦτο δὲ
ἐγένετο ἐπὶ τρίς· καὶ **πάλιν**[19] ἀνελήφθη τὸ
σκεῦος εἰς τὸν οὐρανόν.
17 Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν
εἴη τὸ ὅραμα ὃ εἶδε, **καὶ**[20] ἰδού, οἱ ἄνδρες οἱ
ἀπεσταλμένοι **ἀπὸ**[21] τοῦ Κορνηλίου, διερω-
τήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ
18 τὸν πυλῶνα, καὶ φωνήσαντες ἐπυνθάνοντο εἰ
Σίμων, ὁ ἐπικαλούμενος Πέτρος, ἐνθάδε ξενί-
19 ζεται. τοῦ δὲ Πέτρου **ἐνθυμουμένου**[22] περὶ
τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδού,
20 ἄνδρες τρεῖς ζητοῦσί σε. ἀλλὰ ἀναστὰς
κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν
διακρινόμενος· **διότι**[23] ἐγὼ ἀπέσταλκα αὐ-
21 τούς. καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας
τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου
πρὸς αὐτόν[24], εἶπεν, Ἰδού, ἐγώ εἰμι ὃν ζη-
22 τεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε; οἱ δὲ
εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος
καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε
ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρημα-
τίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί
σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα
23 παρὰ σοῦ. εἰσκαλεσάμενος οὖν αὐτοὺς
ἐξένισε.
Τῇ δὲ ἐπαύριον **ὁ Πέτρος**[25] ἐξῆλθε σὺν
αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν ἀπὸ τῆς
24 Ἰόππης συνῆλθον αὐτῷ. **καὶ τῇ**[26] ἐπαύριον
εἰσῆλθον[27] εἰς τὴν Καισάρειαν. ὁ δὲ Κορνή-
λιος ἦν προσδοκῶν αὐτούς, συγκαλεσάμενος
τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους
25 φίλους. ὡς δὲ ἐγένετο[28] εἰσελθεῖν τὸν Πέ-
τρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν
26 ἐπὶ τοὺς πόδας, προσεκύνησεν. ὁ δὲ Πέ-
τρος αὐτὸν ἤγειρε λέγων, Ἀνάστηθι· κἀγὼ
27 αὐτὸς ἄνθρωπός εἰμι. καὶ συνομιλῶν αὐ-
τῷ εἰσῆλθε, καὶ εὑρίσκει συνεληλυθότας
28 πολλούς, ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπί-
στασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ
κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ·

[18] καὶ
[19] εὐθὺς
[20] *om.* καὶ
[21] ὑπὸ
[22] διενθυμουμένου
[23] ὅτι
[24] *om.* τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν,
[25] ἀναστὰς
[26] τῇ δὲ
[27] *Marg.* εἰσῆλθεν
[28] *add* τοῦ

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but God hath shewed me, that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for. I ask therefore, for what intent ye have sent for me.

30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a Tanner, by the Sea side, who when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee, and thou hast well done, that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, *Of a truth I perceive that God is no respecter of persons:

* Deut. 10. 17. Rom. 2. 11. 1 Pet. 1. 17.

35 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all.)

37 That word (I say) you know which was published throughout all Judæa, and began from Galilee, after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly,

41 Not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it

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and *yet* unto me hath God shew-
ed that I should not call any
29 man common or unclean: where-
fore also I came without gain-
saying, when I was sent for. I
ask therefore with what intent
30 ye sent for me. And Cornelius
said, Four days ago, until this
hour, I was keeping the ninth
hour of prayer in my house;
and behold, a man stood before
31 me in bright apparel, and saith,
Cornelius, thy prayer is heard,
and thine alms are had in re-
membrance in the sight of God.
32 Send therefore to Joppa, and
call unto thee Simon, who is
surnamed Peter; he lodgeth in
the house of Simon a tanner, by
33 the sea side. Forthwith there-
fore I sent to thee; and thou hast
well done that thou art come.
Now therefore we are all here pre-
sent in the sight of God, to hear
all things that have been com-
34 manded thee of the Lord. And
Peter opened his mouth, and said,
Of a truth I perceive that God
35 is no respecter of persons: but
in every nation he that feareth
him, and worketh righteousness,
36 is acceptable to him. [1]The
word which he sent unto the
children of Israel, preaching
[2]good tidings of peace by Jesus
37 Christ (he is Lord of all)—that
saying ye yourselves know, which
was published throughout all
Judæa, beginning from Galilee,
after the baptism which John
preached; *even* Jesus of Naza-
38 reth, how that God anointed
him with the Holy Ghost and
with power: who went about
doing good, and healing all that
were oppressed of the devil; for
39 God was with him. And we are
witnesses of all things which he
did both in the country of the
Jews, and in Jerusalem; whom
also they slew, hanging him on a
40 tree. Him God raised up the
third day, and gave him to be
41 made manifest, not to all the
people, but unto witnesses that
were chosen before of God, *even* to
us, who did eat and drink with
him after he rose from the dead.
42 And he charged us to preach unto
the people, and to testify that this

[1] Many ancient authorities read *He sent the word unto.*

[2] Or, *the gospel*

καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκά-
29 θαρτον λέγειν ἄνθρωπον· διὸ καὶ ἀναντιρρή-
τως ἦλθον μεταπεμφθείς. πυνθάνομαι οὖν,
30 τίνι λόγῳ μετεπέμψασθέ με. καὶ ὁ Κορνή-
λιος ἔφη, Ἀπὸ τετάρτης ἡμέρας μέχρι ταύ-
της τῆς ὥρας ἤμην **νηστεύων, καὶ**[29] τὴν ἐννά-
την **ὥραν**[30] προσευχόμενος ἐν τῷ οἴκῳ μου·
καὶ ἰδού, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι
31 λαμπρᾷ, καί φησι, Κορνήλιε, εἰσηκούσθη
σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου
32 ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. πέμψον οὖν
εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπι-
καλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ
Σίμωνος βυρσέως παρὰ θάλασσαν· **ὃς παρα-**
33 **γενόμενος λαλήσει σοι**[31]. Ἐξαυτῆς οὖν
ἔπεμψα πρός σε· σύ τε καλῶς ἐποίησας
παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώ-
πιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ
34 προστεταγμένα σοι ὑπὸ τοῦ **Θεοῦ**[32]. ἀνοί-
ξας δὲ Πέτρος τὸ στόμα εἶπεν,
Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ
35 ἔστι προσωπολήπτης ὁ Θεός· ἀλλ' ἐν παντὶ
ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος
36 δικαιοσύνην, δεκτὸς αὐτῷ ἐστι. τὸν λόγον
ὃν[33] ἀπέστειλε τοῖς υἱοῖς Ἰσραήλ, εὐαγγελι-
ζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ (οὗτός
37 ἐστι πάντων Κύριος)—ὑμεῖς οἴδατε, τὸ γενό-
μενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, **ἀρξάμε-**
νον[34] ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα
38 ὃ ἐκήρυξεν Ἰωάννης· Ἰησοῦν τὸν ἀπὸ Ναζα-
ρέθ*, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι
Ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ
ἰώμενος πάντας τοὺς καταδυναστευομένους
ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ.
39 καὶ ἡμεῖς **ἐσμεν**[35] μάρτυρες πάντων ὧν ἐποίη-
σεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν
Ἱερουσαλήμ· ὃν[36] ἀνεῖλον κρεμάσαντες ἐπὶ
40 ξύλου. τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ
ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι,
41 οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκε-
χειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες
συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ
42 ἀναστῆναι αὐτὸν ἐκ νεκρῶν. καὶ παρήγγειλεν
ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι

[29] *om.* νηστεύων, καὶ

[30] *om.* ὥραν

[31] *om.* · ὃς παραγενόμενος λαλήσει σοι

[32] Κυρίου

[33] *Marg. om.* ὃν

[34] ἀρξάμενος

[35] *om.* ἐσμεν

[36] *add* καὶ

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is he which was ordained of God to be the Judge of quick and dead.

* Jer. 31. 34. Mic. 7. 18.

43 *To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins.

44 ¶ While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

11 And the Apostles, and brethren that were in Judæa, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice, saying unto me, Arise Peter, slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

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to be the Judge of quick and
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them speak with tongues, and
magnify God. Then answered
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water, that these should not
be baptized, which have re-
ceived the Holy Ghost as
48 well as we? And he com-
manded them to be baptized
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Then prayed they him to tarry
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brethren that were in Judæa
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Peter began, and expounded
the matter unto them in order,
5 saying, I was in the city of
Joppa praying: and in a trance
I saw a vision, a certain vessel
descending, as it were a great
sheet let down from heaven
by four corners; and it came
6 even unto me: upon the which
when I had fastened mine eyes,
I considered, and saw the four-
footed beasts of the earth
and wild beasts and creeping
things and fowls of the hea-
7 ven. And I heard also a voice
saying unto me, Rise, Peter;
8 kill and eat. But I said, Not
so, Lord: for nothing common
or unclean hath ever entered
9 into my mouth. But a voice
answered the second time out of
heaven, What God hath cleans-
ed, make not thou common.

αὐτός[37] ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ — [37] οὗτός
43 κριτὴς ζώντων καὶ νεκρῶν. τούτῳ πάντες οἱ
προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν
λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν
πιστεύοντα εἰς αὐτόν.
44 Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα
ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ Ἅγιον ἐπὶ
45 πάντας τοὺς ἀκούοντας τὸν λόγον. καὶ ἐξέ-
στησαν οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλ-
θον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ
46 τοῦ Ἁγίου Πνεύματος ἐκκέχυται. ἤκουον
γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγα-
λυνόντων τὸν Θεόν. τότε ἀπεκρίθη ὁ Πέ-
47 τρος, Μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις,
τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ
Πνεῦμα τὸ Ἅγιον ἔλαβον **καθὼς**[38] καὶ ἡμεῖς; — [38] ὡς
48 προσέταξέ τε[39] αὐτοὺς **βαπτισθῆναι** ἐν τῷ — [39] (-ξε) δὲ
ὀνόματι τοῦ Κυρίου[40]. τότε ἠρώτησαν αὐ- — [40] ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι
τὸν ἐπιμεῖναι ἡμέρας τινάς.
11 Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ
οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη
2 ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. **καὶ ὅτε**[1] — [1] ὅτε δὲ
ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο
3 πρὸς αὐτὸν οἱ ἐκ περιτομῆς, λέγοντες ὅτι
Πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες,
4 καὶ συνέφαγες αὐτοῖς. ἀρξάμενος δὲ ὁ Πέ-
5 τρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, Ἐγὼ
ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ
εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός
τι, ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς
καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις
6 ἐμοῦ· εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον
τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ
τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.
7 ἤκουσα δὲ[2] φωνῆς λεγούσης μοι, Ἀναστάς, — [2] add καὶ
8 Πέτρε, θῦσον καὶ φάγε. εἶπον δέ, Μηδα-
μῶς, Κύριε· ὅτι **πᾶν**[3] κοινὸν ἢ ἀκάθαρτον — [3] om. πᾶν
9 οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. ἀπε-
κρίθη δέ μοι[4] φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐ- — [4] (δὲ) om. μοι
ρανοῦ, Ἃ ὁ Θεὸς **ἐκαθάρισε,** σὺ μὴ κοίνου.

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10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting: Moreover, these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an Angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou, and all thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, *as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, *John indeed baptized with water: but ye shall be baptized with the holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ: what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ *Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none, but unto the Jews only.

20 And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the Church, which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

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10 And this was done thrice: and
all were drawn up again into
11 heaven. And behold, forthwith
three men stood before
the house in which we were,
having been sent from Cæsarea
12 unto me. And the Spirit bade
me go with them, making no
distinction. And these six brethren
also accompanied me;
and we entered into the man's
13 house: and he told us how he
had seen the angel standing in
his house, and saying, Send to
Joppa, and fetch Simon, whose
14 surname is Peter; who shall
speak unto thee words, whereby
thou shalt be saved, thou and all
15 thy house. And as I began to
speak, the Holy Ghost fell on
them, even as on us at the begin-
16 ning. And I remembered the
word of the Lord, how that he
said, John indeed baptized with
water; but ye shall be baptized
17 [1]with the Holy Ghost. If then
God gave unto them the like gift
as *he did* also unto us, when
we believed on the Lord Jesus
Christ, who was I, that I could
18 withstand God? And when they
heard these things, they held
their peace, and glorified God,
saying, Then to the Gentiles also
hath God granted repentance
unto life.
19 They therefore that were scat-
tered abroad upon the tribulation
that arose about Stephen travelled
as far as Phœnicia, and
Cyprus, and Antioch, speaking
the word to none save only to
20 Jews. But there were some
of them, men of Cyprus and
Cyrene, who, when they were
come to Antioch, spake unto
the [2]Greeks also, preaching the
21 Lord Jesus. And the hand of
the Lord was with them: and
a great number that believed
22 turned unto the Lord. And the
report concerning them came
to the ears of the church which
was in Jerusalem: and they sent
forth Barnabas as far as Antioch:
23 who, when he was come, and
had seen the grace of God, was
glad; and he exhorted them all,
[3]that with purpose of heart they
would cleave unto the Lord:

* ch. 2. 4.

* John 1. 26.

* ch. 8. 1.

[1] Or, *in*

[2] Many ancient authorities read *Grecian Jews*.

[3] Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*

10 τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ πάλιν ἀνε-
11 σπάσθη ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδού,
ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰ-
κίαν ἐν ᾗ **ἤμην**[5], ἀπεσταλμένοι ἀπὸ Και-
12 σαρείας πρός με. εἶπε δέ μοι τὸ Πνεῦ-
μα συνελθεῖν αὐτοῖς, μηδὲν **διακρινόμενον**[6].
ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι,
καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός·
13 ἀπήγγειλέ **τε**[7] ἡμῖν πῶς εἶδε τὸν ἄγγελον
ἐν τῷ οἴκῳ αὐτοῦ σταθέντα, καὶ εἰπόντα
αὐτῷ[8], Ἀπόστειλον εἰς Ἰόππην **ἄνδρας**[9], καὶ
μετάπεμψαι Σίμωνα, τὸν ἐπικαλούμενον Πέ-
14 τρον, ὃς λαλήσει ῥήματα πρός σε, ἐν οἷς
15 σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. ἐν δὲ τῷ
ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ
Ἅγιον ἐπ᾽ αὐτούς, ὥσπερ καὶ ἐφ᾽ ἡμᾶς ἐν
16 ἀρχῇ. ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου,
ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι,
ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι Ἁγίῳ.
17 εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς
ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον
Ἰησοῦν Χριστόν, ἐγὼ **δὲ**[10] τίς ἤμην δυνατὸς
18 κωλῦσαι τὸν Θεόν; ἀκούσαντες δὲ ταῦτα
ἡσύχασαν, καὶ **ἐδόξαζον**[11] τὸν Θεόν, λέγοντες,
Ἄραγε[12] καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετά-
νοιαν **ἔδωκεν εἰς ζωήν**[13].
19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλί-
ψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον
ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας,
μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον
20 Ἰουδαίοις. ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες
Κύπριοι καὶ Κυρηναῖοι, οἵτινες **εἰσελθόν-
τες**[14] εἰς Ἀντιόχειαν, ἐλάλουν[15] πρὸς τοὺς
Ἑλληνιστάς[16], εὐαγγελιζόμενοι τὸν Κύριον
21 Ἰησοῦν. καὶ ἦν χεὶρ Κυρίου μετ᾽ αὐτῶν·
πολύς τε ἀριθμὸς[17] πιστεύσας ἐπέστρεψεν
22 ἐπὶ τὸν Κύριον. ἠκούσθη δὲ ὁ λόγος εἰς
τὰ ὦτα τῆς ἐκκλησίας τῆς[18] ἐν Ἱεροσο-
λύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρ-
23 νάβαν **διελθεῖν**[19] ἕως Ἀντιοχείας· ὃς παρα-
γενόμενος καὶ ἰδὼν τὴν χάριν[20] τοῦ Θεοῦ
ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέ-
σει τῆς καρδίας προσμένειν[21] τῷ Κυρίῳ·

5 ἦμεν
6 διακρίναντα
7 (-λε) δὲ
8 *om.* αὐτῷ
9 *om.* ἄνδρας
10 *om.* δὲ
11 ἐδόξασαν
12 Ἄρα
13 εἰς ζωὴν ἔδωκεν
14 ἐλθόντες
15 *add* καὶ
16 Ἕλληνας *text, not marg.*
17 *add* ὁ
18 *add* οὔσης = in so far as it was in Jerusalem Ramsay S. P. p. 124
19 *om.* διελθεῖν
20 *add* τὴν
21 *Marg. adds* ἐν

πιστ. belongs both to αὐτοῖς & ἡμῖν

The repentance which leads to life . . . wh: it was the special mission of Christ to give.

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24 For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves ‖ with the Church, and taught much people, and the disciples were called Christians first in Antioch.

27 ¶ And in these days, came Prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa.

30 Which also they did, and sent it to the Elders by the hands of Barnabas and Saul.

12 Now about that time, Herod the King ‖ stretched forth his hands, to vex certain of the Church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison, but prayer was made ‖ without ceasing of the Church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the Keepers before the door kept the prison.

7 And behold, the Angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the Angel said unto him, Gird

‖ *Or, in the Church.*

‖ *Or, began.*

‖ *Or, instant and earnest prayer was made.*

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24 for he was a good man, and
full of the Holy Ghost and of
faith: and much people was
25 added unto the Lord. And he
went forth to Tarsus to seek
26 for Saul: and when he had
found him, he brought him
unto Antioch. And it came to
pass, that even for a whole
year they were gathered together [1] with the church, and
taught much people; and that
the disciples were called Christians first in Antioch.
27 Now in these days there came
down prophets from Jerusalem
28 unto Antioch. And there stood
up one of them named Agabus,
and signified by the Spirit that
there should be a great famine
over all [2] the world: which came
to pass in the days of Claudius.
29 And the disciples, every man
according to his ability, determined to send [3] relief unto the
brethren that dwelt in Judæa:
30 which also they did, sending it
to the elders by the hand of
Barnabas and Saul.
12 Now about that time Herod
the king put forth his hands to
2 afflict certain of the church. And
he killed James the brother of
3 John with the sword. And when
he saw that it pleased the Jews,
he proceeded to seize Peter also.
And *those* were the days of un-
4 leavened bread. And when he
had taken him, he put him in
prison, and delivered him to four
quaternions of soldiers to guard
him; intending after the Passover to bring him forth to the
5 people. Peter therefore was kept
in the prison: but prayer was
made earnestly of the church
6 unto God for him. And when
Herod was about to bring him
forth, the same night Peter was
sleeping between two soldiers,
bound with two chains: and
guards before the door kept the
7 prison. And behold, an angel
of the Lord stood by him, and
a light shined in the cell: and
he smote Peter on the side,
and awoke him, saying, Rise
up quickly. And his chains
8 fell off from his hands. And
the angel said unto him, Gird

[1] Gr. *in.*

[2] Gr. *the inhabited earth.*

[3] Gr. *for ministry.*

24 ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος
Ἁγίου καὶ πίστεως· καὶ προσετέθη ὄχλος
25 ἱκανὸς τῷ Κυρίῳ. ἐξῆλθε δὲ εἰς Ταρσὸν ὁ
26 **Βαρνάβας**[22] ἀναζητῆσαι Σαῦλον, καὶ εὑρὼν [22] om. ὁ Βαρνάβας
αὐτὸν[23] ἤγαγεν **αὐτὸν**[23] εἰς Ἀντιόχειαν. ἐγέ- [23] om. αὐτὸν
νετο δὲ **αὐτοὺς**[24] ἐνιαυτὸν ὅλον συναχθῆναι [24] αὐτοῖς καὶ
ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν,
χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς
μαθητὰς Χριστιανούς.
27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον
ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.
28 ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος,
ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μέγαν
μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην·
ὅστις **καὶ**[25] ἐγένετο ἐπὶ Κλαυδίου **Καίσα-** [25] om. καὶ
29 **ρος**[26]. τῶν δὲ μαθητῶν καθὼς ηὐπορεῖτό [26] om. Καίσαρος
τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν
πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ
30 ἀδελφοῖς· ὃ καὶ ἐποίησαν, ἀποστείλαντες
πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρ-
νάβα καὶ Σαύλου.
12 Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώ-
δης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας
2 τῶν ἀπὸ τῆς ἐκκλησίας. ἀνεῖλε δὲ Ἰάκωβον
3 τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ. **καὶ ἰδὼν**[1] [1] ἰδὼν δὲ
ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο
συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ἡμέραι τῶν
4 ἀζύμων· ὃν καὶ πιάσας ἔθετο εἰς φυλακήν,
παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν
φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα
5 ἀναγαγεῖν αὐτὸν τῷ λαῷ. ὁ μὲν οὖν Πέτρος
ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν
ἐκτενὴς[2] γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς [2] ἐκτενῶς
6 τὸν Θεὸν **ὑπὲρ**[3] αὐτοῦ. ὅτε δὲ ἔμελλεν αὐ- [3] περὶ
τὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν
ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιω-
τῶν, δεδεμένος ἁλύσεσι δυσί· φύλακές τε πρὸ
7 τῆς θύρας ἐτήρουν τὴν φυλακήν. καὶ ἰδού,
ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν
τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέ-
τρου, ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει.
καὶ ἐξέπεσον αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν.
8 εἶπέ τε ὁ ἄγγελος πρὸς αὐτόν, **Περίζωσαι**[4] [4] Ζῶσαι

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thyself, and bind on thy sandals: And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the Angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out and passed on through one street, and forthwith the Angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark, where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came ‖to hearken, named Rhoda.

‖ *Or, to ask who was there.*

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his Angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison: And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode.

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thyself, and bind on thy sandals.
And he did so. And he saith unto
him, Cast thy garment about
9 thee, and follow me. And he
went out, and followed; and he
wist not that it was true which
was done [1]by the angel, but
10 thought he saw a vision. And
when they were past the first
and the second ward, they came
unto the iron gate that leadeth
into the city; which opened to
them of its own accord: and
they went out, and passed on
through one street; and straight-
way the angel departed from
11 him. And when Peter was come
to himself, he said, Now I know
of a truth, that the Lord hath
sent forth his angel and de-
livered me out of the hand of
Herod, and from all the expec-
tation of the people of the Jews.
12 And when he had considered
the thing, he came to the house
of Mary the mother of John
whose surname was Mark; where
many were gathered together
13 and were praying. And when
he knocked at the door of the
gate, a maid came to answer,
14 named Rhoda. And when she
knew Peter's voice, she opened
not the gate for joy, but ran in,
and told that Peter stood before
15 the gate. And they said unto
her, Thou art mad. But she
confidently affirmed that it was
even so. And they said, It is
16 his angel. But Peter continued
knocking: and when they had
opened, they saw him, and were
17 amazed. But he, beckoning unto
them with the hand to hold their
peace, declared unto them how
the Lord had brought him forth
out of the prison. And he said,
Tell these things unto James,
and to the brethren. And he
departed, and went to another
18 place. Now as soon as it was
day, there was no small stir
among the soldiers, what was
19 become of Peter. And when
Herod had sought for him, and
found him not, he examined
the guards, and commanded that
they should be [2]put to death.
And he went down from Judæa to
Cæsarea, and tarried there.

[1] Or, *through*

[2] Gr. *led away to death.*

καὶ ὑπόδησαι τὰ σανδάλιά σου. ἐποίησε δὲ
οὕτω. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμά-
9 τιόν σου, καὶ ἀκολούθει μοι. καὶ ἐξελθὼν
ἠκολούθει **αὐτῷ**[5]· καὶ οὐκ ᾔδει ὅτι ἀληθές [5] om. αὐτῷ
ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει
10 δὲ ὅραμα βλέπειν. διελθόντες δὲ πρώτην
φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην
τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν,
ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ ἐξελθόν-
τες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη
11 ὁ ἄγγελος ἀπ' αὐτοῦ. καὶ ὁ Πέτρος, γενό-
μενος ἐν ἑαυτῷ, εἶπε, Νῦν οἶδα ἀληθῶς ὅτι
ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ
ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς
προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. συνι-
12 δών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς
μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου,
οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευ-
13 χόμενοι. κρούσαντος δὲ **τοῦ Πέτρου**[6] τὴν [6] αὐτοῦ
θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη
14 ὑπακοῦσαι, ὀνόματι Ῥόδη. καὶ ἐπιγνοῦσα
τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ
ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγ-
γειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶ-
15 νος. οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίνῃ. ἡ δὲ
διϊσχυρίζετο οὕτως ἔχειν. οἱ δ' ἔλεγον, Ὁ
16 ἄγγελος αὐτοῦ ἐστιν. ὁ δὲ Πέτρος ἐπέμενε
κρούων· ἀνοίξαντες δὲ εἶδον αὐτόν, καὶ ἐξέ-
17 στησαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ σι-
γᾶν, διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν
ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δέ[7], Ἀπαγ- [7] (-πέ) τε
γείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα.
καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.
18 γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλί-
γος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος
19 ἐγένετο. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ
μὴ εὑρών, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν
ἀπαχθῆναι. καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας
εἰς τὴν Καισάρειαν διέτριβεν.

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20 ¶ And Herod ‖was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus †the king's chamberlain their friend, desired peace, because their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an Oration unto them.

22 And the people gave a shout, *saying*, It is the voice of a God, and not of a man.

23 And immediately the Angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew, and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ‖ministry, and took with them John, whose surname was Mark.

13 Now there were in the Church that was at Antioch, certain Prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been ‖brought up with Herod the Tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they, being sent forth by the holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Jews: and they had also John to their Minister.

6 And when they had gone through the Isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so

‖ Or, bare an hostile mind, intending war.

† Gr. that was over the king's bedchamber.

‖ Or, charge, ch. 11. 29, 30.

‖ Or, Herod's foster-brother.

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20 Now he was highly displeased
with them of Tyre and Sidon:
and they came with one accord
to him, and, having made Blastus
the king's chamberlain their
friend, they asked for peace,
because their country was fed
21 from the king's country. And
upon a set day Herod arrayed
himself in royal apparel, and sat
on the [1]throne, and made an
22 oration unto them. And the
people shouted, *saying*, The voice
23 of a god, and not of a man. And
immediately an angel of the
Lord smote him, because he gave
not God the glory: and he was
eaten of worms, and gave up the
ghost.
24 But the word of God grew and
multiplied.
25 And Barnabas and Saul returned [2]from Jerusalem, when they
had fulfilled their ministration,
taking with them John whose
surname was Mark.
13 Now there were at Antioch,
in the church that was *there*,
prophets and teachers, Barnabas, and Symeon that was called
Niger, and Lucius of Cyrene,
and Manaen the foster-brother
of Herod the tetrarch, and Saul.
2 And as they ministered to the
Lord, and fasted, the Holy Ghost
said, Separate me Barnabas and
Saul for the work whereunto I
3 have called them. Then, when
they had fasted and prayed and
laid their hands on them, they
sent them away.
4 So they, being sent forth by
the Holy Ghost, went down to
Seleucia; and from thence they
5 sailed to Cyprus. And when
they were at Salamis, they proclaimed the word of God in the
synagogues of the Jews: and
they had also John as their at-
6 tendant. And when they had
gone through the whole island
unto Paphos, they found a certain [3]sorcerer, a false prophet, a
Jew, whose name was Bar-Jesus;
7 which was with the proconsul,
Sergius Paulus, a man of understanding. The same called unto
him Barnabas and Saul, and
sought to hear the word of God.
8 But Elymas the [3]sorcerer (for so

[1] Or, *judgement-seat*

[2] Many ancient authorities read *to Jerusalem*.

[3] Gr. *Magus*: as in Matt. ii. 1, 7, 16.

20 Ἦν δὲ ὁ Ἡρώδης[8] θυμομαχῶν Τυρίοις
καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς
αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ
κοιτῶνος τοῦ βασιλέως, ᾐτοῦντο εἰρήνην, διὰ
τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
21 βασιλικῆς. τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυ-
σάμενος ἐσθῆτα βασιλικήν, καὶ[9] καθίσας ἐπὶ
22 τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. ὁ δὲ
δῆμος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ ἀνθρώ-
23 που. παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγ-
γελος Κυρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν
τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος,
ἐξέψυξεν.
24 Ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπλη-
θύνετο.
25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ[10]
Ἱερουσαλήμ, πληρώσαντες τὴν διακονίαν,
συμπαραλαβόντες καὶ[11] Ἰωάννην τὸν ἐπι-
κληθέντα Μάρκον.
13 Ἦσαν δέ τινες[1] ἐν Ἀντιοχείᾳ κατὰ τὴν
οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι,
ὅ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος
Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν
τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ
2 Σαῦλος. λειτουργούντων δὲ αὐτῶν τῷ Κυ-
ρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ
Ἅγιον, Ἀφορίσατε δή μοι τόν τε[2] Βαρνάβαν
καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι
3 αὐτούς. τότε νηστεύσαντες καὶ προσευξά-
μενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέ-
λυσαν.
4 Οὗτοι[3] μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ
Πνεύματος τοῦ Ἁγίου, κατῆλθον εἰς τὴν
Σελεύκειαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς τὴν
5 Κύπρον. καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγ-
γελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγω-
γαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην
6 ὑπηρέτην. διελθόντες δὲ[4] τὴν νῆσον ἄχρι
Πάφου, εὗρόν[5] τινα μάγον ψευδοπροφήτην
7 Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, ὃς ἦν σὺν τῷ
ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗ-
τος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον
8 ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ἀν-
θίστατο δὲ αὐτοῖς Ἐλύμας, ὁ μάγος (οὕτω γὰρ

[8] *om.* ὁ Ἡρώδης
[9] *om.* καὶ
[10] *Marg.* εἰς
[11] *om.* καὶ
[1] (δὲ) *om.* τινες
[2] (τὸν) *om.* τε
[3] Αὐτοὶ
[4] *add* ὅλην
[5] (εὗρον) *add* ἄνδρα

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is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also is *called* Paul) filled with the holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the Sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand.

12 Then the Deputy when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down.

15 And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people * when they dwelt as strangers in the land of Egypt, * and with an high arm brought he them out of it.

18 * And about the time of forty years † suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, * he divided their land to them by lot:

20 And after that * he gave unto them judges about the space of four hundred and fifty years until Samuel the Prophet.

21 * And afterward they desired a King, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

* Ex. 1. 1.

* Ex. 13. 14, 16.

* Ex. 16. 35.

† *Gr.* ἐτροποφόρησεν, *perhaps, for* ἐτροφοφόρησεν, [*bore or fed them,*] *as a nurse beareth or feedeth her child, Deut.* 1. 31. 2 *Macc.* 7. 27. *according to the LXX. and so Chrysostom.*

* Josh. 14. 1.

* Judg. 2. 16.

* 1 Sam. 8. 5.

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is his name by interpretation)
withstood them, seeking to turn
aside the proconsul from the
9 faith. But Saul, who is also *called*
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villany, thou son of the devil,
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the right ways of the Lord?
11 And now, behold, the hand of
the Lord is upon thee, and thou
shalt be blind, not seeing the
sun [1] for a season. And im-
mediately there fell on him a
mist and a darkness; and he
went about seeking some to lead
12 him by the hand. Then the pro-
consul, when he saw what was
done, believed, being astonished
at the teaching of the Lord.
13 Now Paul and his company set
sail from Paphos, and came to
Perga in Pamphylia: and John
departed from them and returned
14 to Jerusalem. But they, pass-
ing through from Perga, came
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16 ple, say on. And Paul stood up,
and beckoning with the hand
said,
Men of Israel, and ye that fear
17 God, hearken. The God of this
people Israel chose our fathers,
and exalted the people when they
sojourned in the land of Egypt,
and with a high arm led he them
18 forth out of it. And for about
the time of forty years [2] suffered
he their manners in the wilder-
19 ness. And when he had de-
stroyed seven nations in the
land of Canaan, he gave *them*
their land for an inheritance,
for about four hundred and fifty
20 years: and after these things he
gave *them* judges until Samuel
21 the prophet. And afterward they
asked for a king: and God gave
unto them Saul the son of Kish,
a man of the tribe of Benja-
min, for the space of forty years.

[1] Or, *until*

[2] Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. i. 31.

μεθερμηνεύεται τὸ ὄνομα αὐτοῦ), ζητῶν δια-
στρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.
9 Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύ-
10 ματος Ἁγίου, **καὶ**[6] ἀτενίσας εἰς αὐτὸν εἶπεν,
Ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουρ-
γίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης,
οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς
11 εὐθείας; καὶ νῦν ἰδού, χεὶρ τοῦ Κυρίου ἐπὶ
σέ, καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον
ἄχρι καιροῦ. παραχρῆμα δὲ **ἐπέπεσεν**[7] ἐπ'
αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει
12 χειραγωγούς. τότε ἰδὼν ὁ ἀνθύπατος τὸ γε-
γονὸς ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ δι-
δαχῇ τοῦ Κυρίου.
13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ
τὸν Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυ-
λίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν
14 ὑπέστρεψεν εἰς Ἱεροσόλυμα. αὐτοὶ δὲ διελ-
θόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς
Ἀντιόχειαν **τῆς Πισιδίας**[8], καὶ **εἰσελθόντες**[9]
εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων,
15 ἐκάθισαν. μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου
καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνά-
γωγοι πρὸς αὐτούς, λέγοντες, Ἄνδρες ἀδελ-
φοί, εἰ[10] ἔστι λόγος ἐν ὑμῖν παρακλήσεως
16 πρὸς τὸν λαόν, λέγετε. ἀναστὰς δὲ Παῦλος,
καὶ κατασείσας τῇ χειρί, εἶπεν,
Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι
17 τὸν Θεόν, ἀκούσατε. ὁ Θεὸς τοῦ λαοῦ τού-
του Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν,
καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ
Αἰγύπτῳ[11], καὶ μετὰ βραχίονος ὑψηλοῦ ἐξή-
18 γαγεν αὐτοὺς ἐξ αὐτῆς. καὶ ὡς τεσσαρα-
κονταετῆ χρόνον **ἐτροποφόρησεν**[12] αὐτοὺς ἐν
19 τῇ ἐρήμῳ. καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χα-
ναάν, **κατεκληροδότησεν**[13] **αὐτοῖς**[14] τὴν γῆν αὐ-
20 τῶν.[15] **καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις
καὶ πεντήκοντα,**[16] ἔδωκε κριτὰς ἕως Σαμουὴλ
21 **τοῦ**[17] προφήτου. κἀκεῖθεν ᾐτήσαντο βασιλέα,
καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κίς,
ἄνδρα ἐκ φυλῆς Βενιαμίν, ἔτη τεσσαράκοντα.

[6] *om.* καὶ
[7] ἔπεσεν
[8] τὴν Πισιδίαν
[9] ἐλθόντες
[10] (εἴ) *add* τις
[11] Αἰγύπτου
[12] *Marg.* ἐτροφοφόρησεν
[13] κατεκληρονόμησε
[14] *om.* αὐτοῖς
[15] (, *for* .)
[16] ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα· καὶ μετὰ ταῦτα
[17] *om.* τοῦ

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* 1 Sam. 16. 13. * Ps. 89. 20.

22 And when he had removed him, *he raised up unto them David to be their king, to whom also he gave testimony, and said, *I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

* Is. 11. 1.

23 *Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus:

* Matt. 3. 1.

24 *When John had first preached before his coming the baptism of repentance to all the people of Israel.

* John 1. 20.

25 And as John fulfilled his course, he said, *Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him.

* Matt. 27. 22.

28 *And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a Sepulchre.

* Matt. 28. 6.

30 *But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

* Ps. 2. 7. Heb. 1. 5.

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm: *Thou art my Son, this day have I begotten thee.

* Is. 55. 3.

† *Gr. τὰ ὅσια, holy or just things, which word the LXX. both in the place of Is. 55. 3. and in many others, use for that which is in the Hebrew, mercies.*

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, *I will give you the sure †mercies of David.

* Ps. 16. 10.

35 Wherefore he saith also in another Psalm, *Thou shalt not suffer thine holy one to see corruption.

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22 And when he had removed
him, he raised up David to
be their king; to whom also
he bare witness, and said, I
have found David the son of
Jesse, a man after my heart,
who shall do all my [1]will.
23 Of this man's seed hath God
according to promise brought
unto Israel a Saviour, Jesus;
24 when John had first preached
[2]before his coming the baptism
of repentance to all the peo-
25 ple of Israel. And as John
was fulfilling his course, he
said, What suppose ye that I
am? I am not *he*. But behold,
there cometh one after me,
the shoes of whose feet I am
26 not worthy to unloose. Bre-
thren, children of the stock
of Abraham, and those among
you that fear God, to us is
the word of this salvation
27 sent forth. For they that
dwell in Jerusalem, and their
rulers, because they knew him
not, nor the voices of the pro-
phets which are read every
sabbath, fulfilled *them* by con-
28 demning *him*. And though they
found no cause of death *in*
him, yet asked they of Pilate
29 that he should be slain. And
when they had fulfilled all things
that were written of him, they
took him down from the tree,
30 and laid him in a tomb. But
God raised him from the dead:
31 and he was seen for many
days of them that came up
with him from Galilee to Je-
rusalem, who are now his wit-
32 nesses unto the people. And
we bring you good tidings of
the promise made unto the
33 fathers, how that God hath ful-
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dren, in that he raised up Jesus;
as also it is written in the second
psalm, Thou art my Son, this
34 day have I begotten thee. And
as concerning that he raised him
up from the dead, now no more to
return to corruption, he hath
spoken on this wise, I will give
you the holy and sure *blessings* of
35 David. Because he saith also in
another *psalm*, Thou wilt not give
thy Holy One to see corruption.

[1] Gr. *wills.*

[2] Gr. *before the face of his entering in.*

22 *καὶ μεταστήσας αὐτόν, ἤγειρεν* **αὐτοῖς τὸν**
Δαβὶδ[18] *εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυ-*
ρήσας, Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα
κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ
23 *θελήματά μου. τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρ-*
ματος κατ' ἐπαγγελίαν **ἤγειρε**[19] *τῷ Ἰσραὴλ*
24 *σωτῆρα Ἰησοῦν, προκηρύξαντος Ἰωάννου πρὸ*
προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετα-
25 *νοίας παντὶ τῷ λαῷ Ἰσραήλ. ὡς δὲ ἐπλήρου*
ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, **Τίνα με**[20] *ὑπο-*
νοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ. ἀλλ' ἰδού, ἔρχε-
ται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα
26 *τῶν ποδῶν λῦσαι. ἄνδρες ἀδελφοί, υἱοὶ γέ-*
νους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν
Θεόν, **ὑμῖν**[21] *ὁ λόγος τῆς σωτηρίας ταύτης*
27 **ἀπεστάλη**[22]. *οἱ γὰρ κατοικοῦντες ἐν Ἱερου-*
σαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνο-
ήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς
κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναν-
28 *τες ἐπλήρωσαν. καὶ μηδεμίαν αἰτίαν θανά-*
του εὑρόντες, ᾐτήσαντο Πιλάτον ἀναιρεθῆναι
29 *αὐτόν. ὡς δὲ ἐτέλεσαν* **ἅπαντα**[23] *τὰ περὶ αὐ-*
τοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου,
30 *ἔθηκαν εἰς μνημεῖον. ὁ δὲ Θεὸς ἤγειρεν αὐ-*
31 *τὸν ἐκ νεκρῶν· ὃς ὤφθη ἐπὶ ἡμέρας πλείους*
τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς
Ἱερουσαλήμ, οἵτινές[24] *εἰσι μάρτυρες αὐτοῦ*
32 *πρὸς τὸν λαόν. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζό-*
μεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γε-
33 *νομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς*
τέκνοις **αὐτῶν ἡμῖν**[25], *ἀναστήσας Ἰησοῦν· ὡς*
καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται,
Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά
34 *σε. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μη-*
κέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν,
οὕτως εἴρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια Δα-
35 *βὶδ τὰ πιστά.* **διὸ**[26] *καὶ ἐν ἑτέρῳ λέγει,*
Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν

[18] (*om. ν*) *τὸν Δαβὶδ αὐτοῖς*
[19] *ἤγαγε*
[20] *Τί ἐμὲ*
[21] *ἡμῖν*
[22] *ἐξαπεστάλη*
[23] *πάντα*
[24] (*οἵτινες*) *add νῦν*
[25] *ἡμῶν*
[26] *διότι*

1611

36 For David ‖ after he had served his own generation by the will of God, *fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

39 And by him all that believe, are justified from all things, from which ye could not be justified by the Law of Moses.

40 Beware therefore, lest that come upon you which is spoken of *in the Prophets,

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached to them ‖ the next Sabbath.

43 Now when the Congregation was broken up, many of the Jews and religious Proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next Sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

‖ *Or, after he had in his own age served the will of God.*

* 1 Kin. 2. 10.

* Hab. 1. 5.

‖ *Or, in the week between, or in the Sabbath between.*

* Is. 49. 6.

1881

36 For David, after he had [1]in
his own generation served the
counsel of God, fell on sleep,
and was laid unto his fathers,
37 and saw corruption: but he
whom God raised up saw no
38 corruption. Be it known unto
you therefore, brethren, that
through this man is proclaimed
39 unto you remission of sins: and
by him every one that believeth
is justified from all things,
from which ye could not be
justified by the law of Moses.
40 Beware therefore, lest that come
upon *you*, which is spoken in
the prophets;
41 Behold, ye despisers, and wonder, and [2]perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.
42 And as they went out, they
besought that these words might
be spoken to them the next
43 sabbath. Now when the synagogue broke up, many of the Jews
and of the devout proselytes followed Paul and Barnabas: who,
speaking to them, urged them
to continue in the grace of
God.
44 And the next sabbath almost
the whole city was gathered together to hear the word of [3]God.
45 But when the Jews saw the
multitudes, they were filled with
jealousy, and contradicted the
things which were spoken by
46 Paul, and [4]blasphemed. And
Paul and Barnabas spake out
boldly, and said, It was necessary that the word of God should
first be spoken to you. Seeing
ye thrust it from you, and judge
yourselves unworthy of eternal
life, lo, we turn to the Gentiles.
47 For so hath the Lord commanded
us, *saying*,
I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.
48 And as the Gentiles heard this,
they were glad, and glorified the
word of [3]God: and as many as were
ordained to eternal life believed.

[1] Or, *served his own generation by the counsel of God, fell on sleep* Or, *served his own generation, fell on sleep by the counsel of God*

[2] Or, *vanish away*

[3] Many ancient authorities read *the Lord.*

[4] Or, *railed*

36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ
τοῦ Θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη
πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθο-
37 ράν· ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε δια-
38 φθοράν. γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες
ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρ-
39 τιῶν καταγγέλλεται· καὶ ἀπὸ πάντων ὧν οὐκ
ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιωθῆναι,
40 ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. βλέ-
πετε οὖν μὴ ἐπέλθῃ **ἐφ' ὑμᾶς**[27] τὸ εἰρημένον
41 ἐν τοῖς προφήταις, Ἴδετε, οἱ καταφρονηταί,
καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον
ἐγὼ ἐργάζομαι[28] ἐν ταῖς ἡμέραις ὑμῶν, ἔργον
ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται
ὑμῖν.
42 Ἐξιόντων δὲ **ἐκ τῆς συναγωγῆς τῶν Ἰου-
δαίων**[29], παρεκάλουν **τὰ ἔθνη**[30] εἰς τὸ μεταξὺ
σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦ-
43 τα. λυθείσης δὲ τῆς συναγωγῆς, ἠκολού-
θησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σε-
βομένων προσηλύτων τῷ Παύλῳ καὶ τῷ
Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς,
ἔπειθον αὐτοὺς **ἐπιμένειν**[31] τῇ χάριτι τοῦ
Θεοῦ.
44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα
ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ
45 **Θεοῦ**[32]. ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους
ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ
τοῦ Παύλου **λεγομένοις**[33], **ἀντιλέγοντες καὶ**[34]
46 βλασφημοῦντες. παρρησιασάμενοι **δὲ**[35] ὁ
Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ὑμῖν ἦν ἀναγ-
καῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ.
ἐπειδὴ **δὲ**[36] ἀπωθεῖσθε αὐτόν, καὶ οὐκ ἀξίους
κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρε-
47 φόμεθα εἰς τὰ ἔθνη. οὕτω γὰρ ἐντέταλται
ἡμῖν ὁ Κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν,
τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς
48 γῆς. ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδό-
ξαζον τὸν λόγον τοῦ **Κυρίου**[37], καὶ ἐπίστευ-
σαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.

[27] *om.* ἐφ' ὑμᾶς
[28] ἐργάζομαι ἐγὼ
[29] αὐτῶν
[30] *om.* τὰ ἔθνη
[31] προσμένειν
[32] *Marg.* Κυρίου
[33] λαλουμένοις
[34] *om.* ἀντιλέγοντες καὶ
[35] (-νοί) τε
[36] *om.* δὲ
[37] Θεοῦ **text, not marg.**

1611

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 *But they shook off the dust of their feet against them, and came unto Iconium.

* Matt. 10. 14.

52 And the disciples were filled with joy, and with the holy Ghost.

14 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.

7 And there they preached the Gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet; And he leaped and walked.

11 And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.

1881

49 And the word of the Lord was
spread abroad throughout all the
50 region. But the Jews urged on
the devout women of honourable
estate, and the chief men of the
city, and stirred up a persecution against Paul and Barnabas,
and cast them out of their bor-
51 ders. But they shook off the
dust of their feet against them,
52 and came unto Iconium. And
the disciples were filled with joy
and with the Holy Ghost.
14 And it came to pass in Ico-
nium, that they entered together
into the synagogue of the Jews,
and so spake, that a great mul-
titude both of Jews and of
2 Greeks believed. But the Jews
that were disobedient stirred up
the souls of the Gentiles, and
made them evil affected against
3 the brethren. Long time there-
fore they tarried *there* speaking
boldly in the Lord, which bare
witness unto the word of his
grace, granting signs and won-
ders to be done by their hands.
4 But the multitude of the city
was divided; and part held with
the Jews, and part with the
5 apostles. And when there was
made an onset both of the Gen-
tiles and of the Jews with their
rulers, to entreat them shame-
6 fully, and to stone them, they
became aware of it, and fled
unto the cities of Lycaonia,
Lystra and Derbe, and the
7 region round about: and there
they preached the gospel.
8 And at Lystra there sat a cer-
tain man, impotent in his feet, a
cripple from his mother's womb,
9 who never had walked. The
same heard Paul speaking: who,
fastening his eyes upon him,
and seeing that he had faith
10 to be [1]made whole, said with
a loud voice, Stand upright on
thy feet. And he leaped up
11 and walked. And when the
multitudes saw what Paul had
done, they lifted up their voice,
saying in the speech of Ly-
caonia, The gods are come down
to us in the likeness of men.
12 And they called Barnabas, [2]Ju-
piter; and Paul, [3]Mercury, be-
cause he was the chief speaker.

[1] Or, *saved*

[2] Gr. *Zeus.*

[3] Gr. *Hermes.*

49 διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης
50 τῆς χώρας. οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς
σεβομένας γυναῖκας **καὶ**[38] τὰς εὐσχήμονας — [38] om. καὶ
καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν
διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν,
καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν.
51 οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν
52 **αὐτῶν**[39] ἐπ' αὐτούς, ἦλθον εἰς Ἰκόνιον. οἱ — [39] om. αὐτῶν
δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος
Ἁγίου.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσ-
ελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰου-
δαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι
2 Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. οἱ
δὲ **ἀπειθοῦντες**[1] Ἰουδαῖοι ἐπήγειραν καὶ ἐκά- — [1] ἀπειθήσαντες
κωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελ-
3 φῶν. ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρ-
ρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι
τῷ λόγῳ τῆς χάριτος αὐτοῦ, **καὶ**[2] διδόντι — [2] om. καὶ
σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν
4 αὐτῶν. ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως·
καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ
5 σὺν τοῖς ἀποστόλοις. ὡς δὲ ἐγένετο ὁρμὴ
τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχου-
σιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,
6 συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς
Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν
7 περίχωρον· κἀκεῖ ἦσαν εὐαγγελιζόμενοι.
8 Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς
ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐ-
τοῦ **ὑπάρχων**[3], ὃς οὐδέποτε **περιεπεπατήκει**[4]. — [3] om. ὑπάρχων
9 οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτε- — [4] περιεπάτησεν
νίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σω-
10 θῆναι, εἶπε μεγάλῃ **τῇ**[5] φωνῇ, Ἀνάστηθι ἐπὶ — [5] om. τῇ
τοὺς πόδας σου ὀρθός. καὶ **ἥλλετο**[6] καὶ πε- — [6] ἥλατο
11 ριεπάτει. οἱ **δὲ**[7] ὄχλοι, ἰδόντες ὃ ἐποίησεν — [7] (οἵ) τε
ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαο-
νιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώ-
12 ποις κατέβησαν πρὸς ἡμᾶς. ἐκάλουν τε τὸν
μὲν[8] Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρ- — [8] om. μὲν
μῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.

1611

13 Then the priest of Jupiter, which was before their city, brought oxen, and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, Why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, * which made heaven and earth, and the sea, and all things that are therein.

16 * Who in times past suffered all nations to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, * and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia,

26 And thence sailed to Antioch, from whence they had been

* Gen. 1. 1. Ps. 146. 6. Rev. 14. 7.

* Ps. 81. 12.

* 2 Cor. 11. 25.

1881

13 And the priest of [1] Jupiter whose
temple was before the city,
brought oxen and garlands unto
the gates, and would have done
sacrifice with the multitudes.
14 But when the apostles, Barnabas
and Paul, heard of it, they rent
their garments, and sprang forth
among the multitude, crying
15 out and saying, Sirs, why do ye
these things? We also are men
of like [2] passions with you, and
bring you good tidings, that ye
should turn from these vain
things unto the living God, who
made the heaven and the earth
and the sea, and all that in
16 them is: who in the generations
gone by suffered all the nations
17 to walk in their own ways. And
yet he left not himself without
witness, in that he did good,
and gave you from heaven rains
and fruitful seasons, filling your
hearts with food and gladness.
18 And with these sayings scarce
restrained they the multitudes
from doing sacrifice unto them.
19 But there came Jews thither
from Antioch and Iconium: and
having persuaded the multitudes,
they stoned Paul, and dragged
him out of the city, supposing
20 that he was dead. But as the
disciples stood round about him,
he rose up, and entered into
the city: and on the morrow
he went forth with Barnabas
21 to Derbe. And when they had
preached the gospel to that city,
and had made many disciples,
they returned to Lystra, and
to Iconium, and to Antioch,
22 confirming the souls of the disciples,
exhorting them to continue
in the faith, and that
through many tribulations we
must enter into the kingdom
23 of God. And when they had
appointed for them elders in
every church, and had prayed
with fasting, they commended
them to the Lord, on whom they
24 had believed. And they passed
through Pisidia, and came to
25 Pamphylia. And when they had
spoken the word in Perga,
26 they went down to Attalia; and
thence they sailed to Antioch,
from whence they had been

[1] Gr. *Zeus.*

[2] Or, *nature*

13 ὁ **δὲ**[9] ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς
πόλεως **αὐτῶν**[10], ταύρους καὶ στέμματα ἐπὶ
τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε
14 θύειν. ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐ-
τῶν, **εἰσεπήδησαν**[11] εἰς τὸν ὄχλον, κράζοντες
15 καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ
ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγ-
γελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων
ἐπιστρέφειν ἐπὶ **τὸν**[12] Θεὸν **τὸν**[12] ζῶντα, ὃς
ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν
16 θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· ὃς ἐν
ταῖς παρῳχημέναις γενεαῖς εἴασε πάντα τὰ
17 ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. καί-
τοι**γε**[13] οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν **ἀγα-
θοποιῶν**[14], οὐρανόθεν **ἡμῖν**[15] ὑετοὺς διδοὺς
καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς
18 καὶ εὐφροσύνης τὰς καρδίας **ἡμῶν**[16]. καὶ
ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχ-
λους τοῦ μὴ θύειν αὐτοῖς.

19 Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου
Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ
λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς
20 πόλεως, **νομίσαντες**[17] αὐτὸν τεθνάναι. κυ-
κλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς
εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθε
21 σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. εὐαγγελισάμε-
νοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες
ἱκανούς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ[18]
22 Ἰκόνιον καὶ[18] Ἀντιόχειαν, ἐπιστηρίζοντες τὰς
ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμέ-
νειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων
δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.
23 χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ'
ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, πα-
ρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύ-
24 κεισαν. καὶ διελθόντες τὴν Πισιδίαν ἦλθον
25 εἰς Παμφυλίαν. καὶ λαλήσαντες ἐν Πέργῃ
26 τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν· κἀκεῖ-
θεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν

9 (ὅ) τε
10 *om.* αὐτῶν
11 ἐξεπήδησαν
12 *om.* τὸν
13 *om.* γε
14 ἀγαθουργῶν
15 ὑμῖν
16 ὑμῶν
17 νομίζοντες
18 *add* εἰς

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recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

15 And certain men which came down from Judæa, taught the brethren, *and said*, *Except ye be circumcised after the manner of Moses, ye cannot be saved.

* Gal. 5. 2.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question.

3 And being brought on their way by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the Church, and of the Apostles, and Elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the Law of Moses.

6 ¶ And the Apostles and Elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, *Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

* ch. 10. 20. & 11. 13.

8 And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as he did unto us,

9 *And put no difference between us and them, purifying their hearts by faith.

* ch. 10. 43. 1 Cor. 1. 2.

10 Now therefore why tempt ye God, *to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

* Matt. 23. 4.

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committed to the grace of God
for the work which they had
27 fulfilled. And when they were
come, and had gathered the
church together, they rehearsed
all things that God had done
with them, and how that he had
opened a door of faith unto the
28 Gentiles. And they tarried no
little time with the disciples.

15 And certain men came down
from Judæa and taught the
brethren, *saying*, Except ye be
circumcised after the custom of
2 Moses, ye cannot be saved. And
when Paul and Barnabas had
no small dissension and questioning
with them, *the brethren*
appointed that Paul and Barnabas,
and certain other of them,
should go up to Jerusalem unto
the apostles and elders about
3 this question. They therefore,
being brought on their way by
the church, passed through both
Phœnicia and Samaria, declaring
the conversion of the Gentiles:
and they caused great joy unto
4 all the brethren. And when
they were come to Jerusalem,
they were received of the church
and the apostles and the elders,
and they rehearsed all things
that God had done with them.
5 But there rose up certain of the
sect of the Pharisees who believed,
saying, It is needful to
circumcise them, and to charge
them to keep the law of Moses.
6 And the apostles and the elders
were gathered together to consi-
7 der of this matter. And when
there had been much questioning,
Peter rose up, and said unto them,
Brethren, ye know how that
[1] a good while ago God made
choice among you, that by my
mouth the Gentiles should hear
the word of the gospel, and be-
8 lieve. And God, which knoweth
the heart, bare them witness,
giving them the Holy Ghost,
9 even as he did unto us; and he
made no distinction between us
and them, cleansing their hearts
10 by faith. Now therefore why
tempt ye God, that ye should
put a yoke upon the neck of
the disciples, which neither our
fathers nor we were able to bear?

[1] Gr. *from early days.*

παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ
27 ἔργον ὃ ἐπλήρωσαν. παραγενόμενοι δὲ καὶ
συναγαγόντες τὴν ἐκκλησίαν, **ἀνήγγειλαν**[19]
ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι
28 ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. διέτρι-
βον δὲ ἐκεῖ[20] χρόνον οὐκ ὀλίγον σὺν τοῖς
μαθηταῖς.

15 Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας,
ἐδίδασκον τοὺς ἀδελφοὺς ὅτι Ἐὰν μὴ **περι-
τέμνησθε**[1] τῷ ἔθει Μωϋσέως, οὐ δύνασθε
2 σωθῆναι. γενομένης **οὖν**[2] στάσεως καὶ συ-
ζητήσεως[3] οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ
Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν
Παῦλον καὶ Βαρνάβαν καί τινας ἄλλους ἐξ
αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυ-
τέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος
3 τούτου. οἱ μὲν οὖν, προπεμφθέντες ὑπὸ τῆς
ἐκκλησίας, διήρχοντο τὴν[4] Φοινίκην καὶ Σα-
μάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν
ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς
4 ἀδελφοῖς. παραγενόμενοι δὲ εἰς Ἱερουσα-
λήμ, **ἀπεδέχθησαν**[5] ὑπὸ τῆς ἐκκλησίας καὶ
τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγ-
γειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν.
5 ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἱρέσεως
τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι
Δεῖ περιτέμνειν αὐτούς, παραγγέλλειν τε
τηρεῖν τὸν νόμον Μωϋσέως.
6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσ-
7 βύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. πολλῆς
δὲ **συζητήσεως**[6] γενομένης, ἀναστὰς Πέτρος
εἶπε πρὸς αὐτούς,
Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ'
ἡμερῶν ἀρχαίων ὁ Θεὸς **ἐν ἡμῖν ἐξελέξατο**[7],
διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν
8 λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι. καὶ ὁ
καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς
αὐτοῖς[8] τὸ Πνεῦμα τὸ Ἅγιον, καθὼς καὶ ἡμῖν·
9 καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν,
10 τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. νῦν
οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ
τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πα-
τέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;

[19] ἀνήγγελλον
[20] om. ἐκεῖ
[1] περιτμηθῆτε
[2] δὲ
[3] ζητήσεως
[4] (τήν) add τε
[5] παρεδέχθησαν
[6] ζητήσεως
[7] ἐν ὑμῖν ἐξελέξατο ὁ Θεός
[8] om. αὐτοῖς

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11 But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his Name.

15 And to this agree the words of the Prophets, as it is written,

16 *After this I will return, and will build again the Tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my Name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day.

22 Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren,

23 And wrote letters by them after this manner, The Apostles and Elders, and brethren, send greeting unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from

* Amos 9. 11.

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11 But we believe that we shall
be saved through the grace of
the Lord Jesus, in like manner
as they.
12 And all the multitude kept si-
lence; and they hearkened unto
Barnabas and Paul rehearsing
what signs and wonders God had
wrought among the Gentiles by
13 them. And after they had held
their peace, James answered,
saying,

Brethren, hearken unto me:
14 Symeon hath rehearsed how first
God did visit the Gentiles, to
take out of them a people for
15 his name. And to this agree the
words of the prophets; as it is
written,

16 After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
18 Saith the Lord, [1] who maketh these things known from the beginning of the world.

19 Wherefore my judgement is, that
we trouble not them which from
among the Gentiles turn to God;
20 but that we [2] write unto them,
that they abstain from the pol-
lutions of idols, and from fornica-
tion, and from what is strangled,
21 and from blood. For Moses from
generations of old hath in every
city them that preach him, being
read in the synagogues every
sabbath.
22 Then it seemed good to the
apostles and the elders, with the
whole church, to choose men out
of their company, and send them
to Antioch with Paul and Barna-
bas; *namely*, Judas called Barsab-
bas, and Silas, chief men among
23 the brethren: and they wrote *thus*
by them, The apostles and the
elder brethren unto the brethren
which are of the Gentiles in An-
tioch and Syria and Cilicia, greet-
24 ing: Forasmuch as we have heard
that certain [3] which went out from

[1] Or, *who doeth these things which were known*

[2] Or, *enjoin them*

[3] Some ancient authorities omit *which went out.*

11 ἀλλὰ διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χρισ-
τοῦ[9] πιστεύομεν σωθῆναι, καθ' ὃν τρόπον
κἀκεῖνοι.
12 Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον
Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποί-
ησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι
13 δι' αὐτῶν. μετὰ δὲ τὸ σιγῆσαι αὐτούς, ἀπε-
κρίθη Ἰάκωβος λέγων,
14 Ἄνδρες ἀδελφοί, ἀκούσατέ μου· Συμεὼν
ἐξηγήσατο καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο
λαβεῖν ἐξ ἐθνῶν λαὸν **ἐπὶ**[10] τῷ ὀνόματι αὐ-
15 τοῦ. καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν
16 προφητῶν, καθὼς γέγραπται, Μετὰ ταῦτα
ἀναστρέψω, καὶ ἀνοικοδομήσω τὴν σκηνὴν
Δαβὶδ τὴν πεπτωκυῖαν· καὶ τὰ **κατεσκαμ-
μένα**[11] αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω
17 αὐτήν· ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι
τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ
ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ'
αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα **πάντα**[12].
18 γνωστὰ ἀπ' αἰῶνός **ἐστι τῷ Θεῷ πάντα τὰ**
19 **ἔργα αὐτοῦ**[13]. διὸ ἐγὼ κρίνω μὴ παρενοχ-
λεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ
20 τὸν Θεόν· ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέ-
χεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων
καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ
21 αἵματος. Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων
κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει,
ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον
ἀναγινωσκόμενος.
22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσ-
βυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμέ-
νους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιό-
χειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν
τὸν **ἐπικαλούμενον Βαρσαβᾶν**[14], καὶ Σίλαν,
23 ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, γρά-
ψαντες διὰ χειρὸς αὐτῶν **τάδε**[15], Οἱ ἀπόστο-
λοι καὶ οἱ πρεσβύτεροι **καὶ οἱ**[16] ἀδελφοὶ τοῖς
κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλι-
24 κίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν· ἐπει-
δὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν **ἐξελθόντες**[17]

[9] *om.* Χριστοῦ

[10] *om.* ἐπὶ

[11] κατεστραμμένα

[12] *om.* πάντα.

[13] (-νος) *om.* ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ

[14] καλούμενον Βαρσαββᾶν

[15] *om.* τάδε

[16] *om.* καὶ οἱ

[17] *Marg. om.* ἐξελθόντες

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us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the Law, to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the Name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the Epistle.

31 Which when they had read, they rejoiced for the ‖consolation.

‖ *Or, exhortation.*

32 And Judas and Silas, being Prophets also themselves, exhorted the brethren with many words, and confirmed them:

33 And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

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us have troubled you with words,
subverting your souls; to whom
25 we gave no commandment; it
seemed good unto us, having
come to one accord, to choose
out men and send them unto you
with our beloved Barnabas and
26 Paul, men that have hazard-
ed their lives for the name of
27 our Lord Jesus Christ. We have
sent therefore Judas and Silas,
who themselves also shall tell
you the same things by word
28 of mouth. For it seemed good
to the Holy Ghost, and to us,
to lay upon you no greater bur-
den than these necessary things;
29 that ye abstain from things sacri-
ficed to idols, and from blood, and
from things strangled, and from
fornication; from which if ye
keep yourselves, it shall be well
with you. Fare ye well.
30 So they, when they were dis-
missed, came down to Antioch;
and having gathered the multi-
tude together, they delivered the
31 epistle. And when they had read
it, they rejoiced for the [1]con-
32 solation. And Judas and Silas,
being themselves also prophets,
[2]exhorted the brethren with
many words, and confirmed them.
33 And after they had spent some
time *there*, they were dismissed
in peace from the brethren unto
those that had sent them forth.[3]
35 But Paul and Barnabas tarried
in Antioch, teaching and preach-
ing the word of the Lord, with
many others also.
36 And after some days Paul said
unto Barnabas, Let us return
now and visit the brethren in
every city wherein we proclaimed
the word of the Lord, *and see*
37 how they fare. And Barnabas
was minded to take with them
John also, who was called Mark.
38 But Paul thought not good to take
with them him who withdrew
from them from Pamphylia, and
went not with them to the work.

[1] Or, *exhortation*

[2] Or, *comforted*

[3] Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς
ψυχὰς ὑμῶν, **λέγοντες περιτέμνεσθαι καὶ
τηρεῖν τὸν νόμον,**[18] οἷς οὐ διεστειλάμεθα·
25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλε-
ξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν
τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,
26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν
ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ
27 Χριστοῦ. ἀπεστάλκαμεν οὖν Ἰούδαν καὶ
Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας
28 τὰ αὐτά. ἔδοξε γὰρ τῷ Ἁγίῳ Πνεύματι, καὶ
ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος,
29 πλὴν τῶν ἐπάναγκες τούτων, ἀπέχεσθαι εἰ-
δωλοθύτων καὶ αἵματος καὶ **πνικτοῦ**[19] καὶ
πορνείας· ἐξ ὧν διατηροῦντες ἑαυτούς, εὖ
πράξετε. ἔρρωσθε.
30 Οἱ μὲν οὖν ἀπολυθέντες **ἦλθον**[20] εἰς Ἀντιό-
χειαν· καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν
31 τὴν ἐπιστολήν. ἀναγνόντες δέ, ἐχάρησαν ἐπὶ
32 τῇ παρακλήσει. Ἰούδας **δὲ**[21] καὶ Σίλας, καὶ
αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ πα-
ρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν.
33 ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰ-
ρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς **ἀποστό-
34 λους**[22]. [23]**ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐ-
35 τοῦ.** Παῦλος δὲ καὶ Βαρνάβας διέτριβον
ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζό-
μενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον
τοῦ Κυρίου.
36 Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς
Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψώ-
μεθα τοὺς ἀδελφοὺς **ἡμῶν**[24] κατὰ πᾶσαν
πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ
37 Κυρίου, πῶς ἔχουσι. Βαρνάβας δὲ **ἐβου-
λεύσατο**[25] συμπαραλαβεῖν **τὸν**[26] Ἰωάννην,
38 τὸν καλούμενον Μάρκον. Παῦλος δὲ ἠξίου,
τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμ-
φυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς
τὸ ἔργον, μὴ **συμπαραλαβεῖν**[27] τοῦτον.

[18] *om.* λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον,

[19] πνικτῶν

[20] κατῆλθον

[21] τε

[22] ἀποστείλαντας αὐτούς

[23] *om. ver.* 34 *text, not marg.*

[24] *om.* ἡμῶν

[25] ἐβούλετο

[26] καὶ

[27] συμπαραλαμβάνειν

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39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the Churches.

16 Then came he to Derbe, and Lystra: and behold, a certain disciple was there, * named Timotheus, the son of a certain woman which was a Jewess, and believed: but his father was a Greek:

* Rom. 16. 21.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him, and took, and circumcised him, because of the Jews which were in those quarters: for they knew all, that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, * that were ordained of the Apostles and Elders which were at Jerusalem.

* ch. 15. 28.

5 And so were the Churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the Gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis:

12 And from thence to Philippi, which is ‖ the chief city of that part of

‖ *Or, the first.*

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39 And there arose a sharp contention, so that they parted
asunder one from the other, and
Barnabas took Mark with him,
and sailed away unto Cyprus;
40 but Paul chose Silas, and went
forth, being commended by the
brethren to the grace of the
41 Lord. And he went through
Syria and Cilicia, confirming the
churches.

16 And he came also to Derbe
and to Lystra: and behold, a
certain disciple was there, named
Timothy, the son of a Jewess
which believed; but his father
2 was a Greek. The same was well
reported of by the brethren that
were at Lystra and Iconium.
3 Him would Paul have to go
forth with him; and he took
and circumcised him because of
the Jews that were in those
parts: for they all knew that
4 his father was a Greek. And
as they went on their way
through the cities, they delivered
them the decrees for to keep,
which had been ordained of the
apostles and elders that were
5 at Jerusalem. So the churches were strengthened in the
faith, and increased in number
daily.
6 And they went through the
region of Phrygia and Galatia,
having been forbidden of the
Holy Ghost to speak the word
7 in Asia; and when they were
come over against Mysia, they
assayed to go into Bithynia; and
the Spirit of Jesus suffered them
8 not; and passing by Mysia, they
9 came down to Troas. And a
vision appeared to Paul in the
night; There was a man of
Macedonia standing, beseeching
him, and saying, Come over into
10 Macedonia, and help us. And
when he had seen the vision,
straightway we sought to go
forth into Macedonia, concluding that God had called us for
to preach the gospel unto
them.
11 Setting sail therefore from Troas, we made a straight course to
Samothrace, and the day following to Neapolis; and from thence
12 to Philippi, which is a city of

39 ἐγένετο **οὖν**[28] παροξυσμός, ὥστε ἀποχωρισ-
θῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρνάβαν
παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς
40 Κύπρον· Παῦλος δὲ ἐπιλεξάμενος Σίλαν
ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ **Θεοῦ**[29]
41 ὑπὸ τῶν ἀδελφῶν. διήρχετο δὲ τὴν Συρίαν
καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.
16 Κατήντησε δὲ[1] εἰς Δέρβην καὶ [2]Λύστραν·
καὶ ἰδού, μαθητής τις ἦν ἐκεῖ, ὀνόματι Τιμό-
θεος, υἱὸς γυναικός **τινος**[3] Ἰουδαίας πιστῆς,
2 πατρὸς δὲ Ἕλληνος· ὃς ἐμαρτυρεῖτο ὑπὸ
3 τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. τοῦ-
τον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν,
καὶ λαβὼν περιέτεμεν αὐτόν, διὰ τοὺς Ἰου-
δαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις·
ᾔδεισαν γὰρ ἅπαντες **τὸν πατέρα αὐτοῦ**, ὅτι
4 **Ἕλλην**[4] ὑπῆρχεν. ὡς δὲ διεπορεύοντο τὰς
πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ
δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων
καὶ **τῶν**[5] πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ.
5 αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει,
καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.
6 **Διελθόντες**[6] δὲ τὴν Φρυγίαν καὶ **τὴν**[7]
Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ
Ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ
7 Ἀσίᾳ, ἐλθόντες[8] κατὰ τὴν Μυσίαν ἐπείραζον
κατὰ[9] τὴν Βιθυνίαν **πορεύεσθαι**[10]· καὶ οὐκ
8 εἴασεν αὐτοὺς τὸ Πνεῦμα*[11]· παρελθόντες
9 δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. καὶ
ὅραμα διὰ **τῆς**[12] νυκτὸς ὤφθη τῷ Παύλῳ·
ἀνήρ **τις ἦν Μακεδὼν**[13] ἑστώς,[14] παρακαλῶν
αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν,
10 βοήθησον ἡμῖν. ὡς δὲ τὸ ὅραμα εἶδεν, εὐ-
θέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδο-
νίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς
ὁ **Κύριος**[15] εὐαγγελίσασθαι αὐτούς.
11 Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐ-
θυδρομήσαμεν εἰς Σαμοθρᾴκην*, τῇ **τε**[16]
12 ἐπιούσῃ εἰς **Νεάπολιν**[17], **ἐκεῖθέν τε**[18] εἰς Φι-
λίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος **τῆς**[19]

[28] δὲ
[29] Κυρίου
[1] *add* καὶ [2] *add* εἰς
[3] (-κὸς) *om.* τινος
[4] ὅτι Ἕλλην ὁ πατὴρ αὐτοῦ
[5] *om.* τῶν
[6] Διῆλθον [7] *om.* τὴν
[8] (Ἀσίᾳ· ἐλθόντες) *add* δὲ
[9] εἰς [10] πορευθῆναι
[11] *add* Ἰησοῦ
[12] *om.* τῆς
[13] (ἀνὴρ) Μακεδών τις ἦν
[14] (*om.* ,) *add* καὶ
[15] Θεὸς
[16] δὲ
[17] Νέαν Πόλιν
[18] κἀκεῖθεν
[19] *om.* τῆς

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Macedonia, and a Colony: and we were in that city abiding certain days.

13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain Damsel possessed with a spirit ‖of divination, met us, which brought her masters much gain by soothsaying.

‖ *Or, of Python.*

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days: but Paul being grieved, turned and said to the spirit, I command thee in the Name of Jesus Christ, to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the ‖market-place, unto the rulers,

‖ *Or, court.*

20 And brought them to the Magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them, and the Magistrates rent off their clothes, *and commanded to beat them.

* 2 Cor. 11. 25. 1 Thess. 2. 2.

23 And when they had laid many stripes upon them, they cast them into prison, charging the Jailor to keep them safely.

24 Who, having received such a

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Macedonia, the first of the dis-
trict, a *Roman* colony: and we
were in this city tarrying certain
13 days. And on the sabbath day
we went forth without the gate by
a river side, where we supposed
there was a place of prayer; and
we sat down, and spake unto the
women which were come to-
14 gether. And a certain woman
named Lydia, a seller of purple,
of the city of Thyatira, one that
worshipped God, heard us: whose
heart the Lord opened, to give
heed unto the things which were
15 spoken by Paul. And when she
was baptized, and her household,
she besought us, saying, If ye
have judged me to be faithful to
the Lord, come into my house,
and abide *there*. And she con-
strained us.
16 And it came to pass, as we
were going to the place of prayer,
that a certain maid having [1]a
spirit of divination met us, which
brought her masters much gain
17 by soothsaying. The same fol-
lowing after Paul and us cried
out, saying, These men are [2]ser-
vants of the Most High God,
which proclaim unto you [3]the
18 way of salvation. And this she
did for many days. But Paul,
being sore troubled, turned and
said to the spirit, I charge thee
in the name of Jesus Christ to
come out of her. And it came
out that very hour.
19 But when her masters saw
that the hope of their gain was
[4]gone, they laid hold on Paul
and Silas, and dragged them into
the marketplace before the rulers,
20 and when they had brought them
unto the [5]magistrates, they
said, These men, being Jews, do
21 exceedingly trouble our city, and
set forth customs which it is not
lawful for us to receive, or to ob-
22 serve, being Romans. And the
multitude rose up together a-
gainst them: and the [5]magistrates
rent their garments off them, and
commanded to beat them with
23 rods. And when they had laid
many stripes upon them, they
cast them into prison, charging
the jailor to keep them safely:
24 who, having received such a

[1] Gr. *a spirit, a Python.*
[2] Gr. *bond-servants.*
[3] Or, *a way*
[4] Gr. *come out.*
[5] Gr. *prætors.*

Μακεδονίας πόλις, κολωνία· ἦμεν δὲ ἐν ταύ-
13 τῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς. τῇ
τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς
πόλεως[20] παρὰ ποταμόν, οὗ **ἐνομίζετο προσ-
ευχὴ**[21] εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς
14 συνελθούσαις γυναιξί. καί τις γυνὴ ὀνόματι
Λυδία, πορφυρόπωλις πόλεως Θυατείρων,
σεβομένη τὸν Θεόν, ἤκουεν· ἧς ὁ Κύριος
διήνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλου-
15 μένοις ὑπὸ τοῦ Παύλου. ὡς δὲ ἐβαπτίσθη,
καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Εἰ
κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελ-
θόντες εἰς τὸν οἶκόν μου, μείνατε. καὶ παρε-
βιάσατο ἡμᾶς.
16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς[22] προσ-
ευχήν, παιδίσκην τινὰ ἔχουσαν πνεῦμα **Πύ-
θωνος**[23] **ἀπαντῆσαι**[24] ἡμῖν, ἥτις ἐργασίαν
πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς, μαντευο-
17 μένη. αὕτη **κατακολουθήσασα**[25] τῷ Παύλῳ
καὶ ἡμῖν, ἔκραζε λέγουσα, Οὗτοι οἱ ἄνθρωποι
δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες
καταγγέλλουσιν **ἡμῖν** *[26] ὁδὸν σωτηρίας.
18 τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. δια-
πονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ
πνεύματι εἶπε, Παραγγέλλω σοι ἐν τῷ ὀνό-
ματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ' αὐτῆς.
καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.
19 Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ
ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν
Παῦλον καὶ τὸν Σίλαν, εἵλκυσαν εἰς τὴν
20 ἀγορὰν ἐπὶ τοὺς ἄρχοντας, καὶ προσαγαγόν-
τες αὐτοὺς τοῖς στρατηγοῖς εἶπον, Οὗτοι οἱ
ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν,
21 Ἰουδαῖοι ὑπάρχοντες, καὶ καταγγέλλουσιν
ἔθη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι
22 οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι. καὶ συνεπέ-
στη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρα-
τηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέ-
23 λευον ῥαβδίζειν. πολλάς τε ἐπιθέντες αὐ-
τοῖς πληγὰς ἔβαλον εἰς φυλακήν, παραγ-
γείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν
24 αὐτούς· ὅς, παραγγελίαν τοιαύτην **εἰληφώς**[27],

[20] πύλης
[21] ἐνομίζομεν προσευχὴν
[22] *add* τὴν
[23] Πύθωνα
[24] ὑπαντῆσαι
[25] κατακολουθοῦσα
[26] ὑμῖν
[27] λαβών

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charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight, Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the Magistrates sent the Serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The Magistrates have sent to let you go: Now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay verily, but let them come themselves, and fetch us out.

38 And the Serjeants told these words unto the Magistrates: and they feared when they heard that they were Romans.

39 And they came and besought

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charge, cast them into the inner
prison, and made their feet fast in
25 the stocks. But about midnight
Paul and Silas were praying and
singing hymns unto God, and
the prisoners were listening to
26 them; and suddenly there was a
great earthquake, so that the
foundations of the prison-house
were shaken: and immediately
all the doors were opened; and
every one's bands were loosed.
27 And the jailor being roused out
of sleep, and seeing the prison
doors open, drew his sword, and
was about to kill himself, supposing
that the prisoners had
28 escaped. But Paul cried with a
loud voice, saying, Do thyself no
29 harm: for we are all here. And
he called for lights, and sprang
in, and, trembling for fear, fell
down before Paul and Silas,
30 and brought them out, and
said, Sirs, what must I do to be
31 saved? And they said, Believe
on the Lord Jesus, and thou
shalt be saved, thou and thy
32 house. And they spake the word
of [1]the Lord unto him, with
33 all that were in his house. And
he took them the same hour
of the night, and washed their
stripes; and was baptized, he
34 and all his, immediately. And
he brought them up into his
house, and set [2]meat before
them, and rejoiced greatly, with
all his house, [3]having believed
in God.
35 But when it was day, the
[4]magistrates sent the [5]serjeants,
36 saying, Let those men go. And
the jailor reported the words to
Paul, *saying*, The [4]magistrates
have sent to let you go: now
therefore come forth, and go in
37 peace. But Paul said unto
them, They have beaten us
publicly, uncondemned, men
that are Romans, and have cast
us into prison; and do they
now cast us out privily? nay
verily; but let them come them-
38 selves and bring us out. And
the [5]serjeants reported these
words unto the [4]magistrates:
and they feared, when they
heard that they were Romans;
39 and they came and besought

[1] Some ancient authorities read *God*.

[2] Gr. *a table*.

[3] Or, *having believed God*

[4] Gr. *prætors*.

[5] Gr. *lictors*.

ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακήν,
καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ
25 *ξύλον. κατὰ δὲ τὸ μεσονύκτιον* Παῦλος *καὶ*
Σίλας *προσευχόμενοι ὕμνουν τὸν* Θεόν, *ἐπη-*
26 *κροῶντο δὲ αὐτῶν οἱ δέσμιοι· ἄφνω δὲ σεισ-*
μὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ
θεμέλια τοῦ δεσμωτηρίου· ἀνεῴχθησάν **τε**[28]
παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ
27 *δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσ-*
μοφύλαξ, καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας
τῆς φυλακῆς, σπασάμενος[29] *μάχαιραν, ἔμελ-*
λεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι
28 *τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλῃ*
ὁ Παῦλος *λέγων,* Μηδὲν *πράξῃς σεαυτῷ*
29 *κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. αἰτήσας*
δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος
30 *προσέπεσε τῷ* Παύλῳ *καὶ τῷ* Σίλᾳ, *καὶ*
προαγαγὼν αὐτοὺς ἔξω ἔφη, Κύριοι, *τί με*
31 *δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπον,* Πίστευ-
σον ἐπὶ τὸν Κύριον Ἰησοῦν **Χριστόν**[30], *καὶ*
32 *σωθήσῃ σὺ καὶ ὁ οἶκός σου. καὶ ἐλάλησαν*
αὐτῷ τὸν λόγον τοῦ **Κυρίου**[31], **καὶ**[32] *πᾶσι*
33 *τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐ-*
τοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν
ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ
34 *οἱ αὐτοῦ πάντες παραχρῆμα. ἀναγαγών τε*
αὐτοὺς εἰς τὸν οἶκον **αὐτοῦ**[33] *παρέθηκε τρά-*
πεζαν, καὶ ἠγαλλιάσατο πανοικὶ πεπιστευ-
κὼς τῷ Θεῷ.
35 Ἡμέρας *δὲ γενομένης, ἀπέστειλαν οἱ στρα-*
τηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον
36 *τοὺς ἀνθρώπους ἐκείνους. ἀπήγγειλε δὲ ὁ*
δεσμοφύλαξ τοὺς λόγους **τούτους**[34] *πρὸς*
τὸν Παῦλον *ὅτι* Ἀπεστάλκασιν *οἱ στρατη-*
γοί, ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πο-
37 *ρεύεσθε ἐν εἰρήνῃ. ὁ δὲ* Παῦλος *ἔφη πρὸς*
αὐτούς, Δείραντες *ἡμᾶς δημοσίᾳ, ἀκατα-*
κρίτους, ἀνθρώπους Ῥωμαίους *ὑπάρχοντας,*
ἔβαλον εἰς φυλακήν, καὶ νῦν λάθρα ἡμᾶς
ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐ-
38 *τοὶ ἡμᾶς ἐξαγαγέτωσαν.* **ἀνήγγειλαν**[35] *δὲ*
τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα
ταῦτα· **καὶ ἐφοβήθησαν**[36] *ἀκούσαντες ὅτι*
39 Ῥωμαῖοί *εἰσι, καὶ ἐλθόντες παρεκάλεσαν*

[23] (-*σαν*) *δὲ*
[29] *add τὴν*
[30] *om.* Χριστόν
[31] *Marg.* Θεοῦ
[32] *σὺν*
[33] *om. αὐτοῦ*
[34] *om. τούτους*
[35] *ἀπήγγειλαν*
[36] *ἐφοβήθησαν δὲ*

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them, and brought them out, and de-
sired them to depart out of the city.
40 And they went out of the prison,
* and entered into *the house* of Lydia,
and when they had seen the bre-
thren, they comforted them, and
departed.

* ver. 14.

17 Now when they had passed
through Amphipolis, and Apollonia,
they came to Thessalonica, where
was a synagogue of the Jews.
2 And Paul, as his manner was,
went in unto them, and three Sab-
bath days reasoned with them out
of the Scriptures,
3 Opening and alleging, that Christ
must needs have suffered and risen
again from the dead: and that this
Jesus whom I preach unto you, is
Christ.
4 And some of them believed, and
consorted with Paul and Silas: and
of the devout Greeks a great multi-
tude, and of the chief women not a
few.
5 ¶ But the Jews which believed
not, moved with envy, took unto
them certain lewd fellows of the
baser sort, and gathered a company,
and set all the city on an uproar,
and assaulted the house of Jason,
and sought to bring them out to
the people.
6 And when they found them not,
they drew Jason, and certain bre-
thren unto the rulers of the city,
crying, These that have turned the
world upside down, are come hither
also,
7 Whom Jason hath received: and
these all do contrary to the decrees
of Cæsar, saying, that there is an-
other King, *one* Jesus.
8 And they troubled the people,
and the rulers of the city, when they
heard these things.
9 And when they had taken security
of Jason, and of the other, they let
them go.
10 ¶ And the brethren immediately
sent away Paul and Silas by night
unto Berea: who coming thither,
went into the Synagogue of the
Jews.
11 These were more noble than
those in Thessalonica, in that they
received the word with all readiness
of mind, and searched the Scriptures
daily, whether those things were so.

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them; and when they had brought
them out, they asked them to go
40 away from the city. And they
went out of the prison, and en-
tered into *the house of* Lydia: and
when they had seen the brethren,
they [1] comforted them, and de-
parted.
17 Now when they had passed
through Amphipolis and Apollo-
nia, they came to Thessalonica,
where was a synagogue of the
2 Jews: and Paul, as his custom
was, went in unto them, and for
three [2] sabbath days reasoned
with them from the scriptures,
3 opening and alleging, that it
behoved the Christ to suffer,
and to rise again from the dead;
and that this Jesus, whom, *said
he*, I proclaim unto you, is the
4 Christ. And some of them
were persuaded, and consorted
with Paul and Silas; and of
the devout Greeks a great mul-
titude, and of the chief women
5 not a few. But the Jews, being
moved with jealousy, took unto
them certain vile fellows of the
rabble, and gathering a crowd,
set the city on an uproar; and
assaulting the house of Jason,
they sought to bring them forth
6 to the people. And when they
found them not, they dragged
Jason and certain brethren be-
fore the rulers of the city, cry-
ing, These that have turned
[3] the world upside down are come
7 hither also; whom Jason hath
received: and these all act con-
trary to the decrees of Cæsar,
saying that there is another king,
8 *one* Jesus. And they troubled
the multitude and the rulers
of the city, when they heard
9 these things. And when they
had taken security from Jason
and the rest, they let them go.
10 And the brethren immediately
sent away Paul and Silas by
night unto Berœa: who when
they were come thither went
into the synagogue of the Jews.
11 Now these were more noble
than those in Thessalonica, in
that they received the word
with all readiness of mind,
examining the scriptures daily,
whether these things were so.

[1] Or, *exhorted*

[2] Or, *weeks*

[3] Gr. *the inhabited earth.*

αὐτούς, καὶ ἐξαγαγόντες ἠρώτων **ἐξελθεῖν**[37]
40 τῆς πόλεως. ἐξελθόντες δὲ ἐκ τῆς φυλακῆς
εἰσῆλθον **εἰς**[38] τὴν Λυδίαν· καὶ ἰδόντες **τοὺς**
ἀδελφούς, παρεκάλεσαν αὐτούς[39], καὶ ἐξῆλ-
θον.

17 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ
Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου
2 ἦν **ἡ**[1] συναγωγὴ τῶν Ἰουδαίων· κατὰ δὲ τὸ
εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ
ἐπὶ σάββατα τρία **διελέγετο**[2] αὐτοῖς ἀπὸ τῶν
3 γραφῶν, διανοίγων καὶ παρατιθέμενος, ὅτι
τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ
νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς[3]
4 Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. καί τινες
ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν
τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων
Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν
5 πρώτων οὐκ ὀλίγαι. ζηλώσαντες δὲ οἱ **ἀπει-**
θοῦντες[4] Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν
ἀγοραίων τινὰς ἄνδρας πονηρούς, καὶ ὀχλο-
ποιήσαντες, ἐθορύβουν τὴν πόλιν· **ἐπιστάν-**
τες τε[5] τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς
6 **ἀγαγεῖν**[6] εἰς τὸν δῆμον. μὴ εὑρόντες δὲ αὐ-
τούς, ἔσυρον τὸν Ἰάσονα καί τινας ἀδελφοὺς
ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι Οἱ τὴν
οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐν-
7 θάδε πάρεισιν, οὓς ὑποδέδεκται Ἰάσων· καὶ
οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσα-
ρος πράττουσι, βασιλέα λέγοντες ἕτερον
8 εἶναι, Ἰησοῦν. ἐτάραξαν δὲ τὸν ὄχλον καὶ
9 τοὺς πολιτάρχας ἀκούοντας ταῦτα. καὶ λα-
βόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν
λοιπῶν, ἀπέλυσαν αὐτούς.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ **τῆς**[7] νυκτὸς
ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν
εἰς Βέροιαν· οἵτινες παραγενόμενοι εἰς τὴν
11 συναγωγὴν τῶν Ἰουδαίων ἀπῄεσαν. οὗ-
τοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσ-
σαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ
πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρί-
νοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως.

[37] ἀπελθεῖν ἀπὸ
[38] πρὸς
[39] παρεκάλεσαν τοὺς ἀδελφούς
[1] om. ἡ
[2] διελέξατο
[3] add ὁ (Χριστός, ὁ)
[4] om. ἀπειθοῦντες
[5] καὶ ἐπιστάντες
[6] προαγαγεῖν
[7] om. τῆς

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12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city ‖ wholly given to idolatry.

‖ Or, *full of idols.*

17 Therefore disputed he in the Synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain Philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What will this ‖ babbler say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

‖ Or, *base fellow.*

19 And they took him, and brought him unto ‖ Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

‖ Or, *Mars' hill: It was the highest court in Athens.*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of ‖ Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

‖ Or, *court of the Areopagites.*

23 For as I passed by, and beheld your ‖ devotions, I found an Altar with this inscription, *TO THE UNKNOWN GOD.* Whom therefore ye ignorantly worship, him declare I unto you.

‖ Or, *gods that you worship,* 2 Thess. 2. 4.

24 *God that made the world, and all things therein, seeing that he is Lord

* ch. 7. 48.

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12 Many of them therefore believed;
also of the Greek women of
honourable estate, and of men,
13 not a few. But when the Jews
of Thessalonica had knowledge
that the word of God was pro-
claimed of Paul at Berœa also,
they came thither likewise,
stirring up and troubling the
14 multitudes. And then immedi-
ately the brethren sent forth
Paul to go as far as to the sea:
and Silas and Timothy abode
15 there still. But they that con-
ducted Paul brought him as far
as Athens: and receiving a com-
mandment unto Silas and Timo-
thy that they should come to him
with all speed, they departed.
16 Now while Paul waited for
them at Athens, his spirit was
provoked within him, as he be-
17 held the city full of idols. So
he reasoned in the synagogue
with the Jews and the devout
persons, and in the market-
place every day with them that
18 met with him. And certain also
of the Epicurean and Stoic
philosophers encountered him.
And some said, What would
this babbler say? other some,
He seemeth to be a setter forth
of strange [1]gods: because he — [1] Gr. *demons.*
preached Jesus and the resur-
19 rection. And they took hold
of him, and brought him [2]unto — [2] Or, *before*
[3]the Areopagus, saying, May we — [3] Or, *the hill of Mars*
know what this new teaching is,
20 which is spoken by thee? For thou
bringest certain strange things to
our ears: we would know there-
fore what these things mean.
21 (Now all the Athenians and the
strangers sojourning there [4]spent — [4] Or, *had leisure for nothing else*
their time in nothing else, but
either to tell or to hear some new
22 thing.) And Paul stood in the
midst of the Areopagus, and said,
Ye men of Athens, in all things
I perceive that ye are somewhat
23 [5]superstitious. For as I passed — [5] Or, *religious*
along, and observed the objects
of your worship, I found also an
altar with this inscription, [6]TO — [6] Or, TO THE UNKNOWN GOD.
AN UNKNOWN GOD. What there-
fore ye worship in ignorance, this
24 set I forth unto you. The God
that made the world and all
things therein, he, being Lord

12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ
τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων
13 καὶ ἀνδρῶν οὐκ ὀλίγοι. ὡς δὲ ἔγνωσαν οἱ
ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν
τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ
λόγος τοῦ Θεοῦ, ἦλθον κἀκεῖ σαλεύοντες[8]
14 τοὺς ὄχλους. εὐθέως δὲ τότε τὸν Παῦλον
ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι **ὡς**[9]
ἐπὶ τὴν θάλασσαν· **ὑπέμενον δὲ**[10] ὅ τε Σίλας
15 καὶ ὁ Τιμόθεος ἐκεῖ. οἱ δὲ καθιστῶντες τὸν
Παῦλον, ἤγαγον **αὐτὸν**[11] ἕως Ἀθηνῶν· καὶ
λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμό-
θεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτόν,
ἐξῄεσαν.
16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς
τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ
ἐν αὐτῷ, **θεωροῦντι**[12] κατείδωλον οὖσαν τὴν
17 πόλιν. διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ
τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν
τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς
18 παρατυγχάνοντας. τινὲς δὲ[13] τῶν Ἐπικου-
ρείων καὶ **τῶν**[14] Στωϊκῶν φιλοσόφων συνέ-
βαλλον αὐτῷ. καί τινες ἔλεγον, Τί ἂν
θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δέ,
Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι·
ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν **αὐτοῖς**[15]
19 εὐηγγελίζετο. ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ
τὸν Ἄρειον πάγον ἤγαγον λέγοντες, Δυνά-
μεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ
20 λαλουμένη διδαχή; ξενίζοντα γάρ τινα εἰσ-
φέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν
21 γνῶναι, **τί ἂν θέλοι**[16] ταῦτα εἶναι. (Ἀθη-
ναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς
οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι **καὶ**[17]
22 ἀκούειν[18] καινότερον.) σταθεὶς δὲ ὁ Παῦλος
ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη,
Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαι-
23 μονεστέρους ὑμᾶς θεωρῶ. διερχόμενος γὰρ
καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον
καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἀγνώστῳ
Θεῷ. **ὃν**[19] οὖν ἀγνοοῦντες εὐσεβεῖτε, **τοῦ-**
24 **τον**[20] ἐγὼ καταγγέλλω ὑμῖν. ὁ Θεὸς ὁ ποιή-
σας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος,

8 *add* καὶ ταράσσοντες
9 ἕως
10 ὑπέμεινάν τε
11 *om.* αὐτὸν
12 θεωροῦντος
13 *add* καὶ
14 *om.* τῶν
15 *om.* αὐτοῖς
16 τίνα θέλει
17 ἢ
18 *add* τι
19 ὃ
20 τοῦτο

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of heaven and earth, dwelleth not in Temples made with hands:

25 Neither is worshipped with men's hands * as though he needed any thing, seeing he giveth to all, life and breath, and all things,

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27 That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us.

28 For in him we live, and move, and have our being, as certain also of your own Poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, * we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at, but now commandeth all men every where to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he ‖ hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18 After these things, Paul departed from Athens, and came to Corinth,

2 And found a certain Jew named * Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tentmakers.)

* Ps. 50. 8.

* Is. 40. 18.

‖ *Or, offered faith.*

* Rom. 16. 3.

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of heaven and earth, dwelleth
not in [1] temples made with hands;
25 neither is he served by men's
hands, as though he needed
anything, seeing he himself
giveth to all life, and breath,
26 and all things; and he made of
one every nation of men for to
dwell on all the face of the earth,
having determined *their* appointed
seasons, and the bounds of
27 their habitation; that they should
seek God, if haply they might
feel after him, and find him,
though he is not far from each
28 one of us: for in him we live,
and move, and have our being;
as certain even of your own
poets have said, For we are also
29 his offspring. Being then the
offspring of God, we ought not
to think that [2] the Godhead is
like unto gold, or silver, or stone,
graven by art and device of man.
30 The times of ignorance therefore
God overlooked; but now he
[3] commandeth men that they
should all everywhere repent:
31 inasmuch as he hath appointed
a day, in the which he will judge
[4] the world in righteousness [5] by
[6] the man whom he hath ordained; whereof he hath given
assurance unto all men, in that
he hath raised him from the
dead.
32 Now when they heard of the
resurrection of the dead, some
mocked; but others said, We
will hear thee concerning this
33 yet again. Thus Paul went out
34 from among them. But certain
men clave unto him, and believed:
among whom also was
Dionysius the Areopagite, and
a woman named Damaris, and
others with them.

18 After these things he departed
from Athens, and came to
2 Corinth. And he found a certain
Jew named Aquila, a man of
Pontus by race, lately come from
Italy, with his wife Priscilla, because
Claudius had commanded
all the Jews to depart from
Rome: and he came unto them;
3 and because he was of the
same trade, he abode with them,
and they wrought; for by their
trade they were tentmakers.

[1] Or, *sanctuaries*

[2] Or, *that which is divine*

[3] Some ancient authorities read *declareth to men.*

[4] Gr. *the inhabited earth.*

[5] Gr. *in.*

[6] Or, *a man*

οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν
25 χειροποιήτοις ναοῖς κατοικεῖ, οὐδὲ ὑπὸ χει-
ρῶν **ἀνθρώπων**[21] θεραπεύεται, προσδεόμενός
τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ
26 τὰ πάντα· ἐποίησέ τε ἐξ ἑνὸς **αἵματος**[22] πᾶν
ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ **πᾶν τὸ πρόσ-
ωπον**[23] τῆς γῆς, ὁρίσας **προτεταγμένους**[24]
καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐ-
27 τῶν· ζητεῖν τὸν **Κύριον**[25], εἰ ἄραγε ψηλα-
φήσειαν αὐτὸν καὶ εὕροιεν, **καίτοιγε**[26] οὐ
μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.
28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καί ἐσμεν·
ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρή-
29 κασι, Τοῦ γὰρ καὶ γένος ἐσμέν. γένος οὖν
ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομί-
ζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι
τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον
30 εἶναι ὅμοιον. τοὺς μὲν οὖν χρόνους τῆς
ἀγνοίας ὑπεριδὼν ὁ Θεός, τὰ νῦν **παραγγέλ-
λει**[27] τοῖς ἀνθρώποις **πᾶσι**[28] πανταχοῦ μετα-
31 νοεῖν· **διότι**[29] ἔστησεν ἡμέραν, ἐν ᾗ μέλλει
κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀν-
δρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀνα-
στήσας αὐτὸν ἐκ νεκρῶν.
32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν
ἐχλεύαζον· οἱ δὲ εἶπον, Ἀκουσόμεθά σου **πά-
33 λιν περὶ τούτου**[30]. **καὶ**[31] οὕτως ὁ Παῦλος
34 ἐξῆλθεν ἐκ μέσου αὐτῶν. τινὲς δὲ ἄνδρες
κολληθέντες αὐτῷ, ἐπίστευσαν· ἐν οἷς καὶ
Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι
Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

18 Μετὰ **δὲ**[1] ταῦτα χωρισθεὶς **ὁ Παῦλος**[2]
2 ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον. καὶ
εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Πον-
τικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ
τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐ-
τοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρί-
ζεσθαι πάντας τοὺς Ἰουδαίους **ἐκ**[3] τῆς
3 Ῥώμης, προσῆλθεν αὐτοῖς· καὶ διὰ τὸ ὁμό-
τεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ **εἰργά-
ζετο**[4]· ἦσαν γὰρ σκηνοποιοὶ **τὴν τέχνην**[5].

[21] ἀνθρωπίνων
[22] om. αἵματος
[23] παντὸς προσώπου
[24] προστεταγμένους
[25] Θεόν
[26] καί γε
[27] *Marg.* ἀπαγγέλλει
[28] πάντας
[29] καθότι
[30] περὶ τούτου καὶ πάλιν
[31] om. καὶ

[1] om. δὲ
[2] om. ὁ Παῦλος
[3] ἀπὸ
[4] (, καὶ) ἠργάζοντο
[5] τῇ τέχνῃ

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4 And he reasoned in the Synagogue every Sabbath, and persuaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, *he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

* Matt. 10. 14.

7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the Synagogue.

8 *And Crispus, the chief ruler of the Synagogue, believed on the Lord, with all his house: and many of the Corinthians, hearing, believed, and were baptized.

* 1 Cor. 1. 14.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

11 And he †continued there a year and six months, teaching the word of God among them.

† *Gr. sat there.*

12 ¶ And when Gallio was the Deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This fellow persuadeth men to worship God contrary to the Law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you.

15 But if it be a question of words, and names, and of your law, look ye to it: for I will be no judge of such matters.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes the chief ruler of the Synagogue, and beat him before the Judgment seat: and Gallio cared for none of those things.

18 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed

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4 And he reasoned in the syna-
gogue every sabbath, and [1]per-
suaded Jews and Greeks.
5 But when Silas and Timothy
came down from Macedonia,
Paul was constrained by the
word, testifying to the Jews
6 that Jesus was the Christ. And
when they opposed themselves,
and [2]blasphemed, he shook out
his raiment, and said unto them,
Your blood *be* upon your own
heads; I am clean: from hence-
forth I will go unto the Gentiles.
7 And he departed thence, and
went into the house of a certain
man named Titus Justus, one
that worshipped God, whose
house joined hard to the syna-
8 gogue. And Crispus, the ruler
of the synagogue, [3]believed in
the Lord with all his house; and
many of the Corinthians hear-
ing believed, and were baptized.
9 And the Lord said unto Paul in
the night by a vision, Be not a-
fraid, but speak, and hold not thy
10 peace: for I am with thee, and no
man shall set on thee to harm
thee: for I have much people in
11 this city. And he dwelt *there* a
year and six months, teaching
the word of God among them.
12 But when Gallio was procon-
sul of Achaia, the Jews with one
accord rose up against Paul, and
brought him before the judge-
13 ment-seat, saying, This man per-
suadeth men to worship God
14 contrary to the law. But when
Paul was about to open his
mouth, Gallio said unto the
Jews, If indeed it were a matter
of wrong or of wicked villany, O
ye Jews, reason would that I
15 should bear with you: but if
they are questions about words
and names and your own law,
look to it yourselves; I am not
minded to be a judge of these
16 matters. And he drave them
17 from the judgement-seat. And
they all laid hold on Sosthenes,
the ruler of the synagogue, and
beat him before the judgement-
seat. And Gallio cared for none
of these things.
18 And Paul, having tarried after
this yet many days, took his
leave of the brethren, and sailed

[1] Gr. *sought to persuade.*

[2] Or, *railed*

[3] Gr. *believed the Lord.*

4 διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάβ-
βατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας.
5 Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε
Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ **πνεύ-
ματι**[6] ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰου- [6] λόγῳ
6 δαίοις[7] τὸν Χριστὸν Ἰησοῦν. ἀντιτασσο- [7] *add* εἶναι
μένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτι-
ναξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτούς, Τὸ
αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς
ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.
7 καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς
ὀνόματι [8]Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ [8] *add* Τίτου
8 οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. Κρίσ-
πος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ
σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν
Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτί-
9 ζοντο. εἶπε δὲ ὁ Κύριος **δι' ὁράματος ἐν
νυκτὶ**[9] τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει [9] ἐν νυκτὶ δι' ὁράματος
10 καὶ μὴ σιωπήσῃς· διότι ἐγώ εἰμι μετὰ σοῦ,
καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε·
διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.
11 ἐκάθισέ **τε**[10] ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων [10] (-σε) δὲ
ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.
12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας,
κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ
13 Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέ-
γοντες ὅτι Παρὰ τὸν νόμον **οὗτος ἀναπείθει**[11] [11] ἀναπείθει οὗτος
14 τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. μέλ-
λοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα,
εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ
μὲν **οὖν**[12] ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα [12] *om.* οὖν
πονηρόν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνε-
15 σχόμην ὑμῶν· εἰ δὲ **ζήτημά**[13] ἐστι περὶ λό- [13] ζητήματά
γου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς,
ὄψεσθε αὐτοί· κριτὴς **γὰρ**[14] ἐγὼ τούτων οὐ [14] *om.* γὰρ
16 βούλομαι εἶναι. καὶ ἀπήλασεν αὐτοὺς ἀπὸ
17 τοῦ βήματος. ἐπιλαβόμενοι δὲ πάντες **οἱ
Ἕλληνες**[15] Σωσθένην τὸν ἀρχισυνάγωγον [15] *om.* οἱ Ἕλληνες
ἔτυπτον ἔμπροσθεν τοῦ βήματος. καὶ οὐδὲν
τούτων τῷ Γαλλίωνι ἔμελεν.
18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκα-
νάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει

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thence into Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the Synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not:

21 But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, *if God will: and he sailed from Ephesus.

* 1 Cor. 4. 19. James 4. 15.

22 And when he had landed at Cæsarea, and gone up, and saluted the Church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ *And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

* 1 Cor. 1. 12.

25 This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the Synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

19 And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,

2 He said unto them, Have ye received the holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's Baptism.

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thence for Syria, and with him
Priscilla and Aquila; having shorn
his head in Cenchreæ: for he
19 had a vow. And they came to
Ephesus, and he left them there:
but he himself entered into the
synagogue, and reasoned with
20 the Jews. And when they asked
him to abide a longer time, he
21 consented not; but taking his
leave of them, and saying, I will
return again unto you, if God
will, he set sail from Ephesus.
22 And when he had landed at
Cæsarea, he went up and saluted
the church, and went down to
23 Antioch. And having spent
some time *there*, he departed,
and went through the region
of Galatia and Phrygia in order,
stablishing all the disciples.
24 Now a certain Jew named
Apollos, an Alexandrian by race,
[1]a learned man, came to Ephesus; and he was mighty in the
25 scriptures. This man had been
[2]instructed in the way of the
Lord; and being fervent in
spirit, he spake and taught
carefully the things concerning
Jesus, knowing only the baptism
26 of John: and he began to speak
boldly in the synagogue. But
when Priscilla and Aquila heard
him, they took him unto them,
and expounded unto him the
way of God more carefully.
27 And when he was minded to pass
over into Achaia, the brethren
encouraged him, and wrote to
the disciples to receive him: and
when he was come, he [3]helped
them much which had believed
28 through grace: for he powerfully
confuted the Jews, [4]*and that* publicly, shewing by the scriptures
that Jesus was the Christ.

19 And it came to pass, that,
while Apollos was at Corinth,
Paul having passed through the
upper country came to Ephesus,
2 and found certain disciples: and
he said unto them, Did ye receive
the Holy Ghost when ye believed? And they *said* unto him,
Nay, we did not so much as hear
whether [5]the Holy Ghost was
3 *given*. And he said, Into what
then were ye baptized? And
they said, Into John's baptism.

[1] Or, *an eloquent man*

[2] Gr. *taught by word of mouth.*

[3] Or, *helped much through grace them which had believed*

[4] Or, *shewing publicly*

[5] Or, *there is a Holy Ghost*

εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ
Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγ-
19 χρεαῖς· εἶχε γὰρ εὐχήν. **κατήντησε**[16] δὲ εἰς
Ἔφεσον, κἀκείνους κατέλιπεν αὐτοῦ· αὐτὸς
δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέχθη
20 τοῖς Ἰουδαίοις. ἐρωτώντων δὲ αὐτῶν ἐπὶ
πλείονα χρόνον μεῖναι **παρ' αὐτοῖς**[17], οὐκ
21 ἐπένευσεν· **ἀλλ' ἀπετάξατο αὐτοῖς**[18] εἰπών,
**Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην
ποιῆσαι εἰς Ἱεροσόλυμα·**[19] πάλιν **δὲ**[20] ἀνα-
κάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. **καὶ**[21]
22 ἀνήχθη ἀπὸ τῆς Ἐφέσου. καὶ κατελθὼν εἰς
Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκ-
23 κλησίαν, κατέβη εἰς Ἀντιόχειαν. καὶ ποιήσας
χρόνον τινὰ ἐξῆλθε, διερχόμενος καθεξῆς τὴν
Γαλατικὴν χώραν καὶ Φρυγίαν, **ἐπιστηρίζων**[22]
πάντας τοὺς μαθητάς.
24 Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλε-
ξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν
εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.
25 οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου,
καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν
ἀκριβῶς τὰ περὶ τοῦ **Κυρίου**[23], ἐπιστάμενος
26 μόνον τὸ βάπτισμα Ἰωάννου· οὗτός τε ἤρξατο
παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαν-
τες δὲ αὐτοῦ **Ἀκύλας καὶ Πρίσκιλλα**[24],
προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐ-
27 τῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. βουλο-
μένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν,
προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς
μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενό-
μενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι
28 διὰ τῆς χάριτος· εὐτόνως γὰρ τοῖς Ἰουδαίοις
διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς[25] διὰ τῶν
γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.
19 Ἐγένετο δέ, ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κο-
ρίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη
ἐλθεῖν εἰς Ἔφεσον· καὶ **εὑρών**[1] τινας μαθητὰς
2 εἶπε[2] πρὸς αὐτούς, Εἰ Πνεῦμα Ἅγιον ἐλάβετε
πιστεύσαντες; οἱ δὲ **εἶπον**[3] πρὸς αὐτόν, Ἀλλ'
3 οὐδὲ εἰ Πνεῦμα Ἅγιόν ἐστιν, ἠκούσαμεν. εἶπέ
τε **πρὸς αὐτούς**[4], Εἰς τί οὖν ἐβαπτίσθητε;
οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα.

[16] *κατήντησαν*

[17] *om.* *παρ' αὐτοῖς*

[18] *ἀλλὰ ἀποταξάμενος καὶ*

[19] *om.* *Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα·*

[20] (Πάλιν) *om.* δὲ

[21] (*θέλοντος,*) *om.* *καὶ*

[22] *στηρίζων*

[23] Ἰησοῦ

[24] Πρίσκιλλα καὶ Ἀκύλας

[25] (*Marg.* *δημοσίᾳ ἐπιδεικνὺς*)

[1] (*Ἔφεσον καὶ*) *εὑρεῖν* (*τινὰς μαθητάς·*)

[2] (*εἶπέ*) *add* *τε*

[3] *om.* *εἶπον*

[4] *om.* *πρὸς αὐτούς*

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* Matt. 3. 11.

4 *Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the Name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the Synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the Priests, which did so.

15 And the evil spirit answered, and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the Name of the Lord Jesus was magnified.

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4 And Paul said, John baptized
with the baptism of repentance,
saying unto the people,
that they should believe on him
which should come after him,
5 that is, on Jesus. And when
they heard this, they were baptized
into the name of the Lord
6 Jesus. And when Paul had laid
his hands upon them, the Holy
Ghost came on them; and they
spake with tongues, and pro-
7 phesied. And they were in all
about twelve men.
8 And he entered into the synagogue,
and spake boldly for the
space of three months, reasoning
and persuading *as to* the
things concerning the kingdom
9 of God. But when some were
hardened and disobedient, speaking
evil of the Way before the
multitude, he departed from
them, and separated the disciples,
reasoning daily in the
10 school of Tyrannus. And this
continued for the space of two
years; so that all they which
dwelt in Asia heard the word of
the Lord, both Jews and Greeks.
11 And God wrought special [1]mira-
12 cles by the hands of Paul: insomuch
that unto the sick were
carried away from his body
handkerchiefs or aprons, and
the diseases departed from them,
and the evil spirits went out.
13 But certain also of the strolling
Jews, exorcists, took upon them
to name over them which had
the evil spirits the name of the
Lord Jesus, saying, I adjure you
by Jesus whom Paul preach-
14 eth. And there were seven sons
of one Sceva, a Jew, a chief
15 priest, which did this. And the
evil spirit answered and said
unto them, Jesus I [2]know, and
Paul I know; but who are ye?
16 And the man in whom the
evil spirit was leaped on them,
and mastered both of them,
and prevailed against them, so
that they fled out of that house
17 naked and wounded. And this
became known to all, both
Jews and Greeks, that dwelt
at Ephesus; and fear fell upon
them all, and the name of
the Lord Jesus was magnified.

[1] Gr. *powers.*

[2] Or, *recognise*

4 εἶπε δὲ Παῦλος, Ἰωάννης **μὲν**[5] ἐβάπτισε
βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν
ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τοῦτ'
5 ἔστιν, εἰς τὸν **Χριστὸν**[6] Ἰησοῦν. ἀκούσαντες
δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου
6 Ἰησοῦ. καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου
τὰς[7] χεῖρας, ἦλθε τὸ Πνεῦμα τὸ Ἅγιον ἐπ'
αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφή-
7 τευον. ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ
δεκαδύο.
8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρη-
σιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ
πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.
9 ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κα-
κολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους,
ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητάς,
καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυ-
10 ράννου **τινός**[8]. τοῦτο δὲ ἐγένετο ἐπὶ ἔτη
δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν
Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου **Ἰη-**
11 **σοῦ**[9], Ἰουδαίους τε καὶ Ἕλληνας. δυνάμεις
τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν
12 χειρῶν Παύλου, ὥστε καὶ ἐπὶ τοὺς ἀσθε-
νοῦντας **ἐπιφέρεσθαι**[10] ἀπὸ τοῦ χρωτὸς αὐ-
τοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσ-
σεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύ-
ματα τὰ πονηρὰ **ἐξέρχεσθαι ἀπ' αὐτῶν**[11].
13 ἐπεχείρησαν δέ τινες **ἀπὸ**[12] τῶν περιερχο-
μένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ
τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ
ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, **Ὁρκί-**
ζομεν[13] ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσ-
14 σει. ἦσαν δέ **τινες**[14] **υἱοὶ**[15] Σκευᾶ Ἰουδαίου
15 ἀρχιερέως ἑπτὰ **οἱ**[16] τοῦτο ποιοῦντες. ἀπο-
κριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε[17], Τὸν
Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι·
16 ὑμεῖς δὲ τίνες ἐστέ; καὶ **ἐφαλλόμενος**[18] ἐπ'
αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ
πονηρόν, **καὶ**[19] κατακυριεύσας **αὐτῶν**[20], ἴσχυσε
κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμέ-
17 νους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο
δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε
καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἔφεσον,
καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτούς, καὶ
ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

[5] *om.* μὲν
[6] *om.* Χριστὸν
[7] *om.* τὰς
[8] *om.* τινός
[9] *om.* Ἰησοῦ
[10] ἀποφέρεσθαι
[11] ἐκπορεύεσθαι
[12] καὶ
[13] Ὁρκίζω
[14] τινος
[15] *om.* υἱοὶ
[16] υἱοὶ
[17] *add* (ν) αὐτοῖς
[18] ἐφαλόμενος
[19] *om.* καὶ
[20] ἀμφοτέρων

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18 And many that believed came, and confessed, and shewed their deeds.

19 Many also of them which used curious arts, brought their books together and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus, but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen:

25 Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods, which are made with hands.

27 So that not only this our craft is in danger to be set at nought: but also that the Temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion, and having caught Gaius and Aristarchus men of Macedonia Paul's companions in travel, they rushed with one accord into the Theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

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18 Many also of them that had
believed came, confessing, and
19 declaring their deeds. And not
a few of them that practised
[1] curious arts brought their books
together, and burned them in
the sight of all: and they counted
the price of them, and found it
fifty thousand pieces of silver.
20 So mightily grew the word of
the Lord and prevailed.
21 Now after these things were
ended, Paul purposed in the
spirit, when he had passed
through Macedonia and Achaia,
to go to Jerusalem, saying, After
I have been there, I must also
22 see Rome. And having sent
into Macedonia two of them
that ministered unto him, Timothy
and Erastus, he himself
stayed in Asia for a while.
23 And about that time there
arose no small stir concerning
24 the Way. For a certain man
named Demetrius, a silversmith,
which made silver shrines of
[2] Diana, brought no little busi-
25 ness unto the craftsmen; whom
he gathered together, with the
workmen of like occupation, and
said, Sirs, ye know that by this
business we have our wealth.
26 And ye see and hear, that not
alone at Ephesus, but almost
throughout all Asia, this Paul
hath persuaded and turned
away much people, saying that
they be no gods, which are made
27 with hands: and not only is
there danger that this our trade
come into disrepute; but also
that the temple of the great
goddess [2] Diana be made of no
account, and that she should
even be deposed from her magni-
ficence, whom all Asia and [3] the
28 world worshippeth. And when
they heard this, they were filled
with wrath, and cried out, say-
ing, Great *is* [2] Diana of the
29 Ephesians. And the city was
filled with the confusion: and
they rushed with one accord in-
to the theatre, having seized
Gaius and Aristarchus, men of
Macedonia, Paul's companions in
30 travel. And when Paul was mind-
ed to enter in unto the people,
the disciples suffered him not.

[1] Or, *magical*

[2] Gr. *Artemis.*

[3] Gr. *the inhabited earth.*

18 πολλοί τε τῶν πεπιστευκότων ἤρχοντο, ἐξο-
μολογούμενοι, καὶ ἀναγγέλλοντες τὰς πράξεις
19 αὐτῶν. ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάν-
των συνενέγκαντες τὰς βίβλους κατέκαιον
ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς
αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε.
20 οὕτω κατὰ κράτος **ὁ λόγος τοῦ Κυρίου**[21] [21] τοῦ Κυρίου ὁ λόγος
ηὔξανε καὶ ἴσχυεν.
21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος
ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ
Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλήμ, εἰπὼν
ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ
22 Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακε-
δονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον
καὶ Ἔραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν
Ἀσίαν.
23 Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάρα-
24 χος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. Δημήτριος
γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς
ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνί-
25 ταις ἐργασίαν οὐκ ὀλίγην· οὓς συναθροίσας,
καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν,
Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργα-
26 σίας ἡ εὐπορία **ἡμῶν**[22] ἐστι. καὶ θεωρεῖτε [22] ἡμῖν
καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ
σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος
πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι
27 οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. οὐ
μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς
ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης
θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι,
μέλλειν τε καὶ καθαιρεῖσθαι **τὴν μεγαλειό-
τητα**[23] αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκου- [23] τῆς μεγαλειότητος
28 μένη σέβεται. ἀκούσαντες δὲ καὶ γενόμενοι
πλήρεις θυμοῦ, ἔκραζον λέγοντες, Μεγάλη ἡ
29 Ἄρτεμις Ἐφεσίων. καὶ ἐπλήσθη ἡ πόλις
ὅλη[24] συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν [24] τῆς
εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρί-
σταρχον Μακεδόνας, συνεκδήμους τοῦ Παύ-
30 λου. τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν
εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί.

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31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the Theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is †a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of Churches, nor yet blasphemers of your goddess:

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ‖the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a ‖lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

20 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed, for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three months: and

† *Gr. the temple keeper.*

‖ *Or, the Court days are kept.*

‖ *Or, ordinary.*

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31 And certain also of the [1]chief
officers of Asia, being his friends,
sent unto him, and besought him
not to adventure himself into
32 the theatre. Some therefore
cried one thing, and some another: for the assembly was in
confusion; and the more part
knew not wherefore they were
33 come together. [2]And they
brought Alexander out of the
multitude, the Jews putting
him forward. And Alexander
beckoned with the hand, and
would have made a defence unto
34 the people. But when they perceived that he was a Jew, all
with one voice about the space
of two hours cried out, Great *is*
35 [3]Diana of the Ephesians. And
when the townclerk had quieted
the multitude, he saith, Ye men
of Ephesus, what man is there
who knoweth not how that the
city of the Ephesians is temple-keeper of the great [3]Diana, and
of the *image* which fell down
36 from [4]Jupiter? Seeing then
that these things cannot be
gainsaid, ye ought to be quiet,
37 and to do nothing rash. For
ye have brought *hither* these
men, which are neither robbers
of temples nor blasphemers of
38 our goddess. If therefore Demetrius, and the craftsmen that
are with him, have a matter
against any man, [5]the courts are
open, and there are proconsuls:
39 let them accuse one another. But
if ye seek anything about other
matters, it shall be settled in the
40 regular assembly. For indeed
we are in danger to be [6]accused
concerning this day's riot, there
being no cause *for it*: and as
touching it we shall not be able
to give account of this concourse.
41 And when he had thus spoken,
he dismissed the assembly.

20 And after the uproar was
ceased, Paul having sent for the
disciples and exhorted them,
took leave of them, and departed for to go into Macedonia.
2 And when he had gone through
those parts, and had given them
much exhortation, he came in-
3 to Greece. And when he had
spent three months *there*, and

[1] Gr. *Asiarchs.*

[2] Or, *And* some *of the multitude instructed Alexander*

[3] Gr. *Artemis.*

[4] Or, *heaven*

[5] Or, *court* days *are kept*

[6] Or, *accused of riot concerning this day*

31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ
φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν
32 μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ἄλλοι μὲν
οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία
συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν
33 τίνος ἕνεκεν συνεληλύθεισαν. ἐκ δὲ τοῦ
ὄχλου **προεβίβασαν**[25] Ἀλέξανδρον, **προβαλ-
λόντων**[26] αὐτὸν τῶν Ἰουδαίων. ὁ δὲ Ἀλέ-
ξανδρος, κατασείσας τὴν χεῖρα, ἤθελεν ἀπο-
34 λογεῖσθαι τῷ δήμῳ. ἐπιγνόντων δὲ ὅτι
Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων
ὡς ἐπὶ ὥρας δύο κραζόντων, Μεγάλη ἡ Ἄρ-
35 τεμις Ἐφεσίων. καταστείλας δὲ ὁ γραμμα-
τεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφέσιοι, τίς
γάρ ἐστιν **ἄνθρωπος**[27] ὃς οὐ γινώσκει τὴν
Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγά-
λης **θεᾶς**[28] Ἀρτέμιδος καὶ τοῦ Διοπετοῦς;
36 ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν
ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν
37 προπετὲς πράττειν. ἠγάγετε γὰρ τοὺς ἄν-
δρας τούτους, οὔτε ἱεροσύλους οὔτε βλασ-
38 φημοῦντας τὴν **θεὰν ὑμῶν**[29]. εἰ μὲν οὖν
Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρός
τινα λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ
ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις.
39 εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ
40 ἐκκλησίᾳ ἐπιλυθήσεται. καὶ γὰρ κινδυνεύο-
μεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον,
μηδενὸς αἰτίου ὑπάρχοντος[30] περὶ οὗ[31] δυνη-
σόμεθα ἀποδοῦναι λόγον[32] τῆς συστροφῆς
41 ταύτης. καὶ ταῦτα εἰπών, ἀπέλυσε τὴν
ἐκκλησίαν.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, **προσ-
καλεσάμενος**[1] ὁ Παῦλος τοὺς μαθητάς, καὶ[2]
ἀσπασάμενος, ἐξῆλθε **πορευθῆναι**[3] εἰς τὴν
2 Μακεδονίαν. διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ
παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν
3 εἰς τὴν Ἑλλάδα. ποιήσας τε μῆνας τρεῖς,

[25] συνεβίβασαν
[26] προβαλόντων
[27] ἀνθρώπων
[28] *om.* θεᾶς
[29] θεὸν ἡμῶν
[30] (*add* ·) [31] *add* οὐ
[32] *add* περὶ

[1] μεταπεμψάμενος
[2] *add* παρακαλέσας, (ἀ-
σπασάμενος ἐξῆλθε)
[3] πορεύεσθαι

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when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of Asia Tychicus and Trophimus.

5 These going before, tarried for us at Troas:

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 And upon the first day of the week, when the disciples came together *to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

* ch. 2. 42, 46.

8 And there were many lights in the upper chamber where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves, for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted,

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a plot was laid against him by
the Jews, as he was about to set
sail for Syria, he determined to
4 return through Macedonia. And
there accompanied him [1]as far
as Asia Sopater of Berœa, *the
son* of Pyrrhus; and of the Thes-
salonians, Aristarchus and Se-
cundus; and Gaius of Derbe, and
Timothy; and of Asia, Tychicus
5 and Trophimus. But these [2]had
gone before, and were waiting
6 for us at Troas. And we sailed
away from Philippi after the
days of unleavened bread, and
came unto them to Troas in five
days; where we tarried seven
days.
7 And upon the first day of the
week, when we were gathered
together to break bread, Paul
discoursed with them, intending
to depart on the morrow; and
prolonged his speech until mid-
8 night. And there were many
lights in the upper chamber,
where we were gathered toge-
9 ther. And there sat in the win-
dow a certain young man named
Eutychus, borne down with deep
sleep; and as Paul discoursed
yet longer, being borne down by
his sleep he fell down from the
third story, and was taken up
10 dead. And Paul went down, and
fell on him, and embracing him
said, Make ye no ado; for his
11 life is in him. And when he was
gone up, and had broken the
bread, and eaten, and had talked
with them a long while, even till
break of day, so he departed.
12 And they brought the lad alive,
and were not a little comforted.
13 But we, going before to the
ship, set sail for Assos, there
intending to take in Paul: for
so had he appointed, intending
14 himself to go [3]by land. And
when he met us at Assos, we
took him in, and came to Mity-
15 lene. And sailing from thence,
we came the following day over
against Chios; and the next day
we touched at Samos; and [4]the
day after we came to Miletus.
16 For Paul had determined to
sail past Ephesus, that he
might not have to spend time
in Asia; for he was hastening,

[1] Many ancient authorities omit *as far as Asia.*

[2] Many ancient authorities read *came, and were waiting.*

[3] Or, *on foot*

[4] Many ancient authorities insert *having tarried at Trogyllium.*

γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰου-
δαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν,
ἐγένετο **γνώμη**[4] τοῦ ὑποστρέφειν διὰ Μα-
4 κεδονίας. συνείπετο δὲ αὐτῷ **ἄχρι τῆς**
Ἀσίας[5] Σώπατρος[6] Βεροιαῖος· Θεσσαλονι-
κέων δέ, Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ
Γάϊος Δερβαῖος, καὶ Τιμόθεος· Ἀσιανοὶ δέ,
5 Τυχικὸς καὶ Τρόφιμος. οὗτοι[7] **προελθόντες**[8]
6 ἔμενον ἡμᾶς ἐν Τρωάδι. ἡμεῖς δὲ ἐξεπλεύ-
σαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ
Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν
Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψα-
μεν ἡμέρας ἑπτά.
7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων
τῶν μαθητῶν τοῦ[9] κλάσαι ἄρτον, ὁ Παῦλος
διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύ-
ριον, παρέτεινέ τε τὸν λόγον μέχρι μεσο-
8 νυκτίου. ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ
9 ὑπερῴῳ οὗ **ἦσαν**[10] συνηγμένοι. **καθήμενος**[11]
δέ τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρί-
δος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομέ-
νου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ
τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω,
10 καὶ ἤρθη νεκρός. καταβὰς δὲ ὁ Παῦλος
ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, Μὴ
θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ
11 ἐστιν. ἀναβὰς δὲ καὶ κλάσας[12] ἄρτον καὶ
γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις
12 αὐγῆς, οὕτως ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα
ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.
13 Ἡμεῖς δέ, προελθόντες ἐπὶ τὸ πλοῖον,
ἀνήχθημεν **εἰς**[13] τὴν Ἄσσον, ἐκεῖθεν μέλλον-
τες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν
14 διατεταγμένος, μέλλων αὐτὸς πεζεύειν. ὡς
δὲ **συνέβαλεν**[14] ἡμῖν εἰς τὴν Ἄσσον, ἀναλα-
15 βόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην. κἀ-
κεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντή-
σαμεν ἀντικρὺ Χίου· τῇ δὲ ἑτέρᾳ παρεβάλο-
μεν εἰς Σάμον· **καὶ μείναντες ἐν Τρωγυλ-**
λίῳ[15], τῇ[16] ἐχομένῃ ἤλθομεν εἰς Μίλητον.
16 **ἔκρινε**[17] γὰρ ὁ Παῦλος παραπλεῦσαι τὴν
Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρο-
νοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γάρ,

[4] γνώμης
[5] *Marg.* om. ἄχρι τῆς Ἀσίας
[6] *add* Πύρρου
[7] *add* δὲ
[8] *Marg.* προσελθόντες
[9] ἡμῶν
[10] ἦμεν
[11] καθεζόμενος
[12] *add* τὸν
[13] ἐπὶ
[14] συνέβαλλεν
[15] *om.* καὶ μείναντες ἐν Τρωγυλλίῳ, *text, not marg.*
[16] *add* δὲ
[17] κεκρίκει

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if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the Elders of the Church.

18 And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the holy Ghost witnesseth in every city, saying that bonds and afflictions ‖ abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember

‖ Or, *wait for me.*

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if it were possible for him, to be
at Jerusalem the day of Pente-
cost.
17 And from Miletus he sent to
Ephesus, and called to him the
18 [1] elders of the church. And when
they were come to him, he said
unto them,
Ye yourselves know, from the
first day that I set foot in
Asia, after what manner I was
19 with you all the time, serving
the Lord with all lowliness of
mind, and with tears, and with
trials which befell me by the
20 plots of the Jews: how that
I shrank not from declaring
unto you anything that was
profitable, and teaching you
publicly, and from house to
21 house, testifying both to Jews
and to Greeks repentance to-
ward God, and faith toward
22 our Lord Jesus [2] Christ. And
now, behold, I go bound in
the spirit unto Jerusalem, not
knowing the things that shall
23 befall me there: save that the
Holy Ghost testifieth unto me
in every city, saying that bonds
24 and afflictions abide me. But I
hold not my life of any account,
as dear unto myself, [3] so that I
may accomplish my course, and
the ministry which I received
from the Lord Jesus, to testify
the gospel of the grace of God.
25 And now, behold, I know that
ye all, among whom I went
about preaching the kingdom,
shall see my face no more.
26 Wherefore I testify unto you
this day, that I am pure from
27 the blood of all men. For I
shrank not from declaring unto
you the whole counsel of God.
28 Take heed unto yourselves, and
to all the flock, in the which
the Holy Ghost hath made you
[4] bishops, to feed the church of
[5] God, which he [6] purchased with
29 his own blood. I know that
after my departing grievous
wolves shall enter in among
30 you, not sparing the flock; and
from among your own selves
shall men arise, speaking per-
verse things, to draw away the
31 disciples after them. Where-
fore watch ye, remembering

[1] Or, *presbyters*

[2] Many ancient authorities omit *Christ.*

[3] Or, *in comparison of accomplishing my course*

[4] Or, *overseers*

[5] Many ancient authorities read *the Lord.*

[6] Gr. *acquired.*

εἰ δυνατὸν ἦν[18] *αὐτῷ, τὴν ἡμέραν τῆς Πεν-*
τηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.
17 *Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον*
μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκ-
18 *κλησίας. ὡς δὲ παρεγένοντο πρὸς αὐτόν,*
εἶπεν αὐτοῖς,
Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας
ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ'
19 *ὑμῶν τὸν πάντα χρόνον ἐγενόμην, δουλεύων*
τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ
πολλῶν[19] *δακρύων καὶ πειρασμῶν τῶν συμ-*
βάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰου-
20 *δαίων· ὡς οὐδὲν ὑπεστειλάμην τῶν συμφε-*
ρόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι
21 *ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, διαμαρτυρό-*
μενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς τὸν
Θεὸν μετάνοιαν, καὶ πίστιν **τὴν**[20] *εἰς τὸν*
22 *Κύριον ἡμῶν Ἰησοῦν* **Χριστόν**[21]. *καὶ νῦν*
ἰδού, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι
εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά
23 *μοι μὴ εἰδώς, πλὴν ὅτι τὸ Πνεῦμα τὸ Ἅγιον*
κατὰ πόλιν διαμαρτύρεται[22] *λέγον ὅτι δεσμά*
24 *με καὶ θλίψεις μένουσιν. ἀλλ' οὐδενὸς* **λό-**
γον[23] *ποιοῦμαι,* **οὐδὲ ἔχω**[24] *τὴν ψυχήν* **μου**[25]
τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον
μου **μετὰ χαρᾶς**[26], *καὶ τὴν διακονίαν ἣν*
ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρ-
τύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ
25 *Θεοῦ. καὶ νῦν ἰδού, ἐγὼ οἶδα ὅτι οὐκέτι*
ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν
οἷς διῆλθον κηρύσσων τὴν βασιλείαν **τοῦ**
26 **Θεοῦ**[27]. **διὸ**[28] *μαρτύρομαι ὑμῖν ἐν τῇ σήμε-*
ρον ἡμέρᾳ, ὅτι καθαρὸς **ἐγὼ**[29] *ἀπὸ τοῦ αἵματος*
27 *πάντων. οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγ-*
γεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.
28 *προσέχετε* **οὖν**[30] *ἑαυτοῖς καὶ παντὶ τῷ ποιμ-*
νίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ Ἅγιον ἔθετο
ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ
Θεοῦ[31], *ἣν περιεποιήσατο διὰ τοῦ* **ἰδίου αἵμα-**
29 **τος**[32]. *ἐγὼ* **γὰρ**[33] *οἶδα* **τοῦτο**[34], *ὅτι εἰσελεύ-*
σονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς
30 *ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· καὶ ἐξ*
ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες
διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς
31 *ὀπίσω αὐτῶν. διὸ γρηγορεῖτε, μνημονεύοντες*

[18] *εἴη*
[19] *om.* *πολλῶν*
[20] *om.* *τὴν*
[21] *Marg. om.* Χριστόν
[22] (-*ταί*) *add* *μοι*
[23] *λόγου*
[24] *om.* , *οὐδὲ ἔχω*
[25] *om.* *μου*
[26] *om.* *μετὰ χαρᾶς*
[27] *om.* τοῦ Θεοῦ
[28] *διότι*
[29] (-*ρός*) *εἰμι*
[30] *om.* *οὖν*
[31] *Marg.* Κυρίου
[32] *αἵματος τοῦ ἰδίου*
[33] *om.* *γὰρ*
[34] *om.* *τοῦτο*

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that by the space of three years, I ceased not to warn every one night and day with tears.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, you yourselves know, * that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

21 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship, and they returned home again.

* 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.

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that by the space of three years
I ceased not to admonish every
one night and day with tears.
32 And now I commend you to
[1]God, and to the word of his
grace, which is able to build *you*
up, and to give *you* the inherit-
ance among all them that are
33 sanctified. I coveted no man's
34 silver, or gold, or apparel. Ye
yourselves know that these hands
ministered unto my necessities,
and to them that were with me.
35 In all things I gave you an ex-
ample, how that so labouring ye
ought to help the weak, and to
remember the words of the Lord
Jesus, how he himself said, It
is more blessed to give than to
receive.
36 And when he had thus spoken,
he kneeled down, and prayed
37 with them all. And they all
wept sore, and fell on Paul's
38 neck, and kissed him, sorrowing
most of all for the word which
he had spoken, that they should
behold his face no more. And
they brought him on his way
unto the ship.
21 And when it came to pass that
we were parted from them, and
had set sail, we came with a
straight course unto Cos, and
the next day unto Rhodes, and
2 from thence unto Patara: and
having found a ship crossing
over unto Phœnicia, we went
3 aboard, and set sail. And when
we had come in sight of Cyprus,
leaving it on the left hand, we
sailed unto Syria, and landed at
Tyre: for there the ship was to
4 unlade her burden. And having
found the disciples, we tarried
there seven days: and these
said to Paul through the Spirit,
that he should not set foot in
5 Jerusalem. And when it came
to pass that we had accom-
plished the days, we departed
and went on our journey; and
they all, with wives and chil-
dren, brought us on our way,
till we were out of the city:
and kneeling down on the beach,
6 we prayed, and bade each other
farewell; and we went on board
the ship, but they returned home
again.

[1] Some ancient authorities read *the Lord*.

ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσά-
μην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον.
32 καὶ τὰ νῦν παρατίθεμαι ὑμᾶς, **ἀδελφοί**,[35] τῷ
Θεῷ[36] καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ,
τῷ δυναμένῳ **ἐποικοδομῆσαι**[37], καὶ δοῦναι
ὑμῖν[38][39] κληρονομίαν ἐν τοῖς ἡγιασμένοις
33 πᾶσιν. ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ
34 οὐδενὸς ἐπεθύμησα. αὐτοὶ **δὲ**[40] γινώσκετε
ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ
35 ὑπηρέτησαν αἱ χεῖρες αὗται. πάντα ὑπέ-
δειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμ-
βάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε
τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς
εἶπε, Μακάριόν ἐστι **διδόναι μᾶλλον**[41] ἢ
λαμβάνειν.
36 Καὶ ταῦτα εἰπών, θεὶς τὰ γόνατα αὐτοῦ,
37 σὺν πᾶσιν αὐτοῖς προσηύξατο. ἱκανὸς δὲ
ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες
ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν
38 αὐτόν, ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ
εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον
αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ
πλοῖον.
21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπα-
σθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν
εἰς τὴν **Κῶν**[1], τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον,
2 κἀκεῖθεν εἰς Πάταρα· καὶ εὑρόντες πλοῖον
διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.
3 ἀναφάναντες* δὲ τὴν Κύπρον, καὶ καταλι-
πόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν,
καὶ **κατήχθημεν**[2] εἰς Τύρον· ἐκεῖσε γὰρ ἦν
4 τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. **καὶ**
ἀνευρόντες[3] * μαθητάς, ἐπεμείναμεν αὐτοῦ
ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον διὰ
τοῦ Πνεύματος, μὴ **ἀναβαίνειν**[4] εἰς Ἱερουσα-
5 λήμ. ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς
ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμ-
πόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις
ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνα-
6 τα ἐπὶ τὸν αἰγιαλὸν **προσηυξάμεθα. καὶ**
ἀσπασάμενοι[5] ἀλλήλους, [6]**ἐπέβημεν**[7] εἰς τὸ
πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.

[35] *om.*, ἀδελφοί,
[36] *Marg.* Κυρίῳ
[37] οἰκοδομῆσαι
[38] *om.* ὑμῖν
[39] *add* τὴν
[40] *om.* δὲ
[41] μᾶλλον διδόναι

[1] Κῶ
[2] κατήλθομεν
[3] ἀνευρόντες δὲ
[4] ἐπιβαίνειν
[5] , προσευξάμενοι ἀπησπασάμεθα
[6] *add* καὶ
[7] ἐνέβημεν

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7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company, departed, and came unto Cæsarea: and we entered into the house of Philip the Evangelist (* which was one of the seven) and abode with him.

* ch. 6. 5.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judæa a certain Prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James, and all the Elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the Law.

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7 And when we had finished the
voyage from Tyre, we arrived at
Ptolemais; and we saluted the
brethren, and abode with them
8 one day. And on the morrow
we departed, and came unto
Cæsarea: and entering into the
house of Philip the evangelist,
who was one of the seven, we
9 abode with him. Now this man
had four daughters, virgins,
10 which did prophesy. And as
we tarried there [1] many days,
there came down from Judæa a
certain prophet, named Agabus.
11 And coming to us, and taking
Paul's girdle, he bound his
own feet and hands, and said,
Thus saith the Holy Ghost, So
shall the Jews at Jerusalem
bind the man that owneth this
girdle, and shall deliver him
into the hands of the Gen-
12 tiles. And when we heard
these things, both we and they
of that place besought him not
13 to go up to Jerusalem. Then
Paul answered, What do ye,
weeping and breaking my heart?
for I am ready not to be bound
only, but also to die at Jerusa-
lem for the name of the Lord
14 Jesus. And when he would not
be persuaded, we ceased, say-
ing, The will of the Lord be
done.
15 And after these days we [2] took
up our baggage, and went up
16 to Jerusalem. And there went
with us also *certain* of the disci-
ples from Cæsarea, bringing *with*
them one Mnason of Cyprus, an
early disciple, with whom we
should lodge.
17 And when we were come to
Jerusalem, the brethren received
18 us gladly. And the day follow-
ing Paul went in with us unto
James; and all the elders were
19 present. And when he had sa-
luted them, he rehearsed one by
one the things which God had
wrought among the Gentiles by
20 his ministry. And they, when
they heard it, glorified God; and
they said unto him, Thou seest,
brother, how many [3] thousands
there are among the Jews of
them which have believed; and
they are all zealous for the law:

[1] Or, *some*

[2] Or, *made ready*

[3] Gr. *myriads.*

7 Ἡμεῖς δέ, τὸν πλοῦν διανύσαντες ἀπὸ
Τύρου, κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ
ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέ-
8 ραν μίαν παρ' αὐτοῖς. τῇ δὲ ἐπαύριον ἐξελ-
θόντες **οἱ περὶ τὸν Παῦλον**[8] ἤλθομεν* εἰς
Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον
Φιλίππου τοῦ εὐαγγελιστοῦ, **τοῦ**[9] ὄντος ἐκ
9 τῶν ἑπτά, ἐμείναμεν παρ' αὐτῷ. τούτῳ δὲ
ἦσαν θυγατέρες **παρθένοι τέσσαρες**[10] προφη-
10 τεύουσαι. ἐπιμενόντων δὲ **ἡμῶν**[11] ἡμέρας
πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προ-
11 φήτης ὀνόματι Ἄγαβος. καὶ ἐλθὼν πρὸς
ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας
τε*[12] **αὐτοῦ* τὰς χεῖρας καὶ τοὺς πόδας**[13]
εἶπε, Τάδε λέγει τὸ Πνεῦμα τὸ Ἅγιον, Τὸν
ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν
ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσου-
12 σιν εἰς χεῖρας ἐθνῶν. ὡς δὲ ἠκούσαμεν
ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντό-
πιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσα-
13 λήμ. [14]ἀπεκρίθη **δὲ**[15] ὁ Παῦλος, Τί ποιεῖτε
κλαίοντες καὶ συνθρύπτοντές μου τὴν καρ-
δίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ
ἀποθανεῖν εἰς Ἱερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ
14 τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. μὴ πειθο-
μένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, Τὸ
θέλημα τοῦ Κυρίου γενέσθω.
15 Μετὰ δὲ τὰς ἡμέρας ταύτας **ἀποσκευασά-**
16 **μενοι**[16] ἀνεβαίνομεν εἰς Ἱερουσαλήμ. συν-
ῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας
σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνά-
σωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.
17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμέ-
18 νως **ἐδέξαντο**[17] ἡμᾶς οἱ ἀδελφοί. τῇ δὲ
ἐπιούσῃ εἰσῄει ὁ Παῦλος σὺν ἡμῖν πρὸς
Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσ-
19 βύτεροι. καὶ ἀσπασάμενος αὐτούς, ἐξη-
γεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ Θεὸς
ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ.
20 οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν **Κύριον**[18]·
εἶπόν τε αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσαι μυ-
ριάδες εἰσὶν **Ἰουδαίων**[19] τῶν πεπιστευκότων·
καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι·

[8] *om.* οἱ περὶ τὸν Παῦλον
[9] *om.* τοῦ
[10] τέσσαρες παρθένοι
[11] *om.* ἡμῶν
[12] *om.* τε
[13] ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας
[14] *add* τότε [15] *om.* δὲ
[16] ἐπισκευασάμενοι
[17] ἀπεδέξαντο
[18] Θεόν
[19] ἐν τοῖς Ἰουδαίοις

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21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them,

24 Them take, and purify thyself with them, and be at charges with them, that they may *shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the Law.

* Num. 6. 18. ch. 18. 18.

25 As touching the Gentiles which believe, *we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

* ch. 15. 20.

26 Then Paul took the men, and the next day purifying himself with them entered into the Temple, *to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them:

* Num. 6. 13.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the Temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the Temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

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21 and they have been informed
concerning thee, that thou
teachest all the Jews which are
among the Gentiles to forsake
Moses, telling them not to circumcise
their children, neither
to walk after the customs.
22 What is it therefore? they will
certainly hear that thou art
23 come. Do therefore this that
we say to thee: We have four
men which have a vow on them;
24 these take, and purify thyself
with them, and be at charges
for them, that they may shave
their heads: and all shall know
that there is no truth in the
things whereof they have been
informed concerning thee; but
that thou thyself also walkest
25 orderly, keeping the law. But
as touching the Gentiles which
have believed, we [1] wrote, giving
judgement that they should keep
themselves from things sacrificed
to idols, and from blood,
and from what is strangled, and
26 from fornication. Then Paul
[2] took the men, and the next
day purifying himself with them
went into the temple, declaring
the fulfilment of the days of purification,
until the offering was
offered for every one of them.
27 And when the seven days
were almost completed, the
Jews from Asia, when they saw
him in the temple, stirred up all
the multitude, and laid hands on
28 him, crying out, Men of Israel,
help: This is the man, that
teacheth all men everywhere
against the people, and the law,
and this place: and moreover
he brought Greeks also into the
temple, and hath defiled this
29 holy place. For they had before
seen with him in the city Trophimus
the Ephesian, whom they
supposed that Paul had brought
30 into the temple. And all the
city was moved, and the people
ran together: and they laid
hold on Paul, and dragged him
out of the temple: and straightway
the doors were shut.
31 And as they were seeking to kill
him, tidings came up to the
[3] chief captain of the [4] band, that
all Jerusalem was in confusion.

[1] Or, *enjoined* Many ancient authorities read *sent.*

[2] Or, *took the men the next day, and purifying himself &c.*

[3] Or, *military tribune* Gr. *chiliarch*: and so throughout this book.

[4] Or, *cohort*

21 κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν
διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη
πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐ-
τοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν.
22 τί οὖν ἐστι; πάντως **δεῖ πλῆθος συνελθεῖν**·[20]
23 ἀκούσονται **γὰρ**[21] ὅτι ἐλήλυθας. τοῦτο οὖν
ποίησον ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες
24 τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· τού-
τους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς, καὶ
δαπάνησον ἐπ' αὐτοῖς, ἵνα **ξυρήσωνται**[22] τὴν
κεφαλήν, καὶ **γνῶσι**[23] πάντες ὅτι ὧν κατή-
χηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς
25 καὶ αὐτὸς τὸν νόμον φυλάσσων. περὶ δὲ τῶν
πεπιστευκότων ἐθνῶν ἡμεῖς **ἐπεστείλαμεν**[24],
κρίναντες **μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ
μὴ**[25] φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυ-
τον καὶ **τὸ**[26] αἷμα καὶ πνικτὸν καὶ πορνείαν.
26 τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ
ἐχομένῃ ἡμέρᾳ[27] σὺν αὐτοῖς ἁγνισθεὶς εἰσῄει
εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν
ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη
ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.
27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντε-
λεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θεα-
σάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα
τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐ-
28 τόν, κράζοντες, Ἄνδρες Ἰσραηλῖται, βοηθεῖτε.
οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ
τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας παντα-
χοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν
εἰς τὸ ἱερόν, καὶ κεκοίνωκε τὸν ἅγιον τόπον
29 τοῦτον. ἦσαν γὰρ προεωρακότες Τρόφιμον
τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνό-
μιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.
30 ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρο-
μὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου
εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως
31 ἐκλείσθησαν αἱ θύραι. ζητούντων **δὲ**[28] αὐ-
τὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς
σπείρης, ὅτι ὅλη **συγκέχυται**[29] Ἱερουσαλήμ·

[20] *om.* δεῖ πλῆθος συνελθεῖν·
[21] *om.* γὰρ
[22] ξυρήσονται
[23] γνώσονται
[24] *Marg.* ἀπεστείλαμεν
[25] *om.* μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ
[26] *om.* τὸ
[27] (*Marg.* τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρα,)
[28] τε
[29] συγχύνεται

1611

32 Who immediately took soldiers, and Centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

* ch. 5. 36. 38 *Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

22 Men, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

* ch. 21. 39. 3 *I am verily a man which am a Jew, born in Tarsus *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

* ch. 8. 3. 4 *And I persecuted this way unto the death, binding and delivering into prisons both men and women.

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32 And forthwith he took soldiers
and centurions, and ran down
upon them: and they, when
they saw the chief captain and
the soldiers, left off beating
33 Paul. Then the chief captain
came near, and laid hold on
him, and commanded him to be
bound with two chains; and in-
quired who he was, and what
34 he had done. And some shouted
one thing, some another, among
the crowd: and when he could
not know the certainty for the
uproar, he commanded him to
35 be brought into the castle. And
when he came upon the stairs,
so it was, that he was borne of
the soldiers for the violence of
36 the crowd; for the multitude of
the people followed after, crying
out, Away with him.
37 And as Paul was about to be
brought into the castle, he saith
unto the chief captain, May I
say something unto thee? And
he said, Dost thou know Greek?
38 Art thou not then the Egyptian,
which before these days stirred
up to sedition and led out into
the wilderness the four thousand
39 men of the Assassins? But
Paul said, I am a Jew, of Tarsus
in Cilicia, a citizen of no mean
city: and I beseech thee, give
me leave to speak unto the peo-
40 ple. And when he had given
him leave, Paul, standing on the
stairs, beckoned with the hand
unto the people; and when there
was made a great silence, he
spake unto them in the Hebrew
language, saying,

22 Brethren and fathers, hear ye
the defence which I now make
unto you.
2 And when they heard that he
spake unto them in the Hebrew
language, they were the more
quiet: and he saith,
3 I am a Jew, born in Tarsus of
Cilicia, but brought up in this
city, at the feet of Gamaliel,
instructed according to the strict
manner of the law of our fa-
thers, being zealous for God,
4 even as ye all are this day: and
I persecuted this Way unto the
death, binding and delivering in-
to prisons both men and women.

32 ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκα-
τοντάρχους, κατέδραμεν ἐπ' αὐτούς· οἱ δέ,
ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώτας,
33 ἐπαύσαντο τύπτοντες τὸν Παῦλον. τότε ἐγ-
γίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέ-
λευσε δεθῆναι ἁλύσεσι δυσί· καὶ ἐπυνθάνετο
34 τίς **ἂν**[30] εἴη, καὶ τί ἐστι πεποιηκώς. ἄλλοι δὲ
ἄλλο τι **ἐβόων**[31] ἐν τῷ ὄχλῳ· μὴ δυνάμενος
δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέ-
λευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.
35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη
βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ
36 τὴν βίαν τοῦ ὄχλου. ἠκολούθει γὰρ τὸ πλῆθος
τοῦ λαοῦ κρᾶζον, Αἶρε αὐτόν.
37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβο-
λὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί
μοι εἰπεῖν τι πρός σε; ὁ δὲ ἔφη, Ἑλληνιστὶ
38 γινώσκεις; οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ
πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ
ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχι-
39 λίους ἄνδρας τῶν σικαρίων; εἶπε δὲ ὁ
Παῦλος, Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος,
Ταρσεὺς τῆς Κιλικίας, οὐκ ἀσήμου πόλεως
πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆ-
40 σαι πρὸς τὸν λαόν. ἐπιτρέψαντος δὲ αὐτοῦ,
ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέ-
σεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς
γενομένης, προσεφώνησε τῇ Ἑβραΐδι δια-
λέκτῳ λέγων,

22 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ
μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας.
2 Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ
προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυ-
χίαν. καί φησιν,
3 Ἐγὼ **μὲν**[1] εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος
ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν
τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ,
πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου
νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς
4 πάντες ὑμεῖς ἐστε σήμερον· ὃς ταύτην τὴν
ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ πα-
ραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας.

[30] *om.* ἂν
[31] ἐπεφώνουν
[1] (Ἐγώ) *om.* μέν

1611

5 As also the high Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just one, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men, of what thou hast seen and heard.

16 And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance,

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

1881

5 As also the high priest doth bear
me witness, and all the estate
of the elders: from whom also I
received letters unto the bre-
thren, and journeyed to Da-
mascus, to bring them also
which were there unto Jerusa-
lem in bonds, for to be punished.
6 And it came to pass, that, as I
made my journey, and drew nigh
unto Damascus, about noon,
suddenly there shone from hea-
ven a great light round about
7 me. And I fell unto the ground,
and heard a voice saying unto
me, Saul, Saul, why persecutest
8 thou me? And I answered,
Who art thou, Lord? And he
said unto me, I am Jesus of Na-
zareth, whom thou persecutest.
9 And they that were with me
beheld indeed the light, but
they heard not the voice of him
10 that spake to me. And I said,
What shall I do, Lord? And
the Lord said unto me, Arise,
and go into Damascus; and
there it shall be told thee of all
things which are appointed for
11 thee to do. And when I could
not see for the glory of that
light, being led by the hand of
them that were with me, I came
12 into Damascus. And one Ana-
nias, a devout man according to
the law, well reported of by all
13 the Jews that dwelt there, came
unto me, and standing by me
said unto me, Brother Saul, re-
ceive thy sight. And in that
very hour I [1]looked up on him.
14 And he said, The God of our
fathers hath appointed thee to
know his will, and to see the
Righteous One, and to hear a
15 voice from his mouth. For thou
shalt be a witness for him unto
all men of what thou hast seen
16 and heard. And now why
tarriest thou? arise, and be
baptized, and wash away thy
17 sins, calling on his name. And
it came to pass, that, when I
had returned to Jerusalem, and
while I prayed in the temple, I
18 fell into a trance, and saw him
saying unto me, Make haste, and
get thee quickly out of Jerusalem:
because they will not receive of
thee testimony concerning me.

[1] Or, *received my sight* and looked *upon him*

5 ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ
πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξά-
μενος πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν
ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δε-
δεμένους εἰς Ἱερουσαλήμ, ἵνα τιμωρηθῶσιν.
6 ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ
Δαμασκῷ, περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ
οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ.
7 ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς
λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις;
8 ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, Κύριε; εἶπέ τε
πρός με, Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν
9 σὺ διώκεις. οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν
φῶς ἐθεάσαντο, **καὶ ἔμφοβοι ἐγένοντο·**[2] τὴν — [2] *om.* καὶ ἔμφοβοι ἐγέ-
δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. — νοντο·
10 εἶπον δέ, Τί ποιήσω, Κύριε; ὁ δὲ Κύριος
εἶπε πρός με, Ἀναστὰς πορεύου εἰς Δα-
μασκόν· κἀκεῖ σοι λαληθήσεται περὶ πάν-
11 των ὧν τέτακταί σοι ποιῆσαι. ὡς δὲ οὐκ
ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκεί-
νου, χειραγωγούμενος ὑπὸ τῶν συνόντων
12 μοι, ἦλθον εἰς Δαμασκόν. Ἀνανίας δέ τις,
ἀνὴρ **εὐσεβὴς**[3] κατὰ τὸν νόμον, μαρτυρού- — [3] εὐλαβὴς
μενος ὑπὸ πάντων τῶν κατοικούντων Ἰου-
13 δαίων, ἐλθὼν πρός με καὶ ἐπιστὰς εἶπέ μοι,
Σαοὺλ ἀδελφέ, ἀνάβλεψον. κἀγὼ αὐτῇ τῇ
14 ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ὁ δὲ εἶπεν,
Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό
σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν
δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος
15 αὐτοῦ. ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας
16 ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας. καὶ
νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπό-
λουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ
17 ὄνομα **τοῦ Κυρίου**[4]. ἐγένετο δέ μοι ὑπο- — [4] αὐτοῦ
στρέψαντι εἰς Ἱερουσαλήμ, καὶ προσευχο-
μένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστά-
18 σει, καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον
καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ
παραδέξονταί σου **τὴν**[5] μαρτυρίαν περὶ ἐμοῦ. — [5] *om.* τὴν

1611

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee.

20 *And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

* ch. 7. 58.

21 And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.

22 And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the Centurion heard that, he went and told the chief captain, saying, Take heed what thou doest, for this man is a Roman.

27 Then the chief captain came; and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29 Then straightway they departed from him which should have ‖ examined him: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.

‖ *Or, tortured him.*

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief Priests and all their Council to appear, and brought Paul down, and set him before them.

23 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2 And the high Priest Ananias commanded them that stood by him, to smite him on the mouth.

1881

19 And I said, Lord, they themselves
know that I imprisoned and beat
in every synagogue them that
20 believed on thee: and when the
blood of Stephen thy witness was
shed, I also was standing by,
and consenting, and keeping the
garments of them that slew him.
21 And he said unto me, Depart:
for I will send thee forth far
hence unto the Gentiles.
22 And they gave him audience
unto this word; and they lifted up
their voice, and said, Away with
such a fellow from the earth: for
it is not fit that he should live.
23 And as they cried out, and threw
off their garments, and cast dust
24 into the air, the chief captain commanded
him to be brought into
the castle, bidding that he should
be examined by scourging, that
he might know for what cause
they so shouted against him.
25 And when they had tied him up
[1] with the thongs, Paul said unto [1] Or, *for*
the centurion that stood by, Is it
lawful for you to scourge a man
that is a Roman, and uncondemn-
26 ed? And when the centurion
heard it, he went to the chief cap-
tain, and told him, saying, What
art thou about to do? for this
27 man is a Roman. And the chief
captain came, and said unto him,
Tell me, art thou a Roman? And
28 he said, Yea. And the chief cap-
tain answered, With a great sum
obtained I this citizenship. And
Paul said, But I am *a Roman* born.
29 They then which were about to
examine him straightway departed
from him: and the chief
captain also was afraid, when he
knew that he was a Roman, and
because he had bound him.
30 But on the morrow, desiring
to know the certainty, wherefore
he was accused of the Jews, he
loosed him, and commanded the
chief priests and all the council to
come together, and brought Paul
down, and set him before them.
23 And Paul, looking stedfastly
on the council, said, Brethren,
I have lived before God in all
good conscience until this day.
2 And the high priest Ananias
commanded them that stood by
him to smite him on the mouth.

19 κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ
ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συνα-
20 γωγὰς τοὺς πιστεύοντας ἐπὶ σέ· καὶ ὅτε
ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός
σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευ-
δοκῶν **τῇ ἀναιρέσει αὐτοῦ**[6], καὶ φυλάσσων
21 τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. καὶ εἶπε
πρός με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν
ἐξαποστελῶ σε.
22 Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου,
καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες, Αἶρε
ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθῆκον
23 αὐτὸν ζῆν. κραυγαζόντων δὲ αὐτῶν, καὶ
ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλ-
24 λόντων εἰς τὸν ἀέρα, ἐκέλευσεν αὐτὸν ὁ
χιλίαρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰ-
πὼν μάστιξιν ἀνετάζεσθαι αὐτόν, ἵνα ἐπιγνῷ
25 δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. ὡς δὲ
προέτειναν αὐτὸν τοῖς ἱμᾶσιν, εἶπε πρὸς τὸν
ἑστῶτα ἑκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρω-
πον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν
26 μαστίζειν; ἀκούσας δὲ ὁ ἑκατόνταρχος,
προσελθὼν **ἀπήγγειλε τῷ χιλιάρχῳ**[7] λέγων,
Ὅρα[8] τί μέλλεις ποιεῖν·[9] ὁ γὰρ ἄνθρωπος
27 οὗτος Ῥωμαῖός ἐστι. προσελθὼν δὲ ὁ χιλί-
αρχος εἶπεν αὐτῷ, Λέγε μοι, **εἰ**[10] σὺ Ῥω-
28 μαῖος εἶ; ὁ δὲ ἔφη, Ναί. ἀπεκρίθη **τε**[11] ὁ
χιλίαρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πο-
λιτείαν ταύτην ἐκτησάμην. ὁ δὲ Παῦλος
29 ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. εὐθέως οὖν
ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν
ἀνετάζειν. καὶ ὁ χιλίαρχος δὲ ἐφοβήθη,
ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐ-
τὸν δεδεκώς.
30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ
ἀσφαλές, τὸ τί κατηγορεῖται **παρὰ**[12] τῶν
Ἰουδαίων, ἔλυσεν αὐτὸν **ἀπὸ τῶν δεσμῶν**[13],
καὶ ἐκέλευσεν **ἐλθεῖν**[14] τοὺς ἀρχιερεῖς καὶ
ὅλον[15] τὸ συνέδριον **αὐτῶν**[16], καὶ καταγαγὼν
τὸν Παῦλον ἔστησεν εἰς αὐτούς.
23 Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν,
Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ
πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέ-
2 ρας. ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς
παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα.

6 *om.* τῇ ἀναιρέσει αὐτοῦ
7 τῷ χιλιάρχῳ ἀπήγγειλε
8 *om.* Ὅρα (Τί)
9 (; *for* ·)
10 *om.* εἰ
11 δὲ
12 ὑπὸ
13 (αὐτόν) *om.* ἀπὸ τῶν δεσμῶν
14 (*om.* ν) συνελθεῖν
15 πᾶν
16 *om.* αὐτῶν

1611

3 Then saith Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?

4 And they that stood by, said, Revilest thou God's high Priest?

5 Then said Paul, I wist not, brethren, that he was the high Priest: For it is written, *Thou shalt not speak evil of the ruler of thy people.

* Ex. 22. 28.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the Council, Men and brethren, *I am a Pharisee, the son of a Pharisee: *of the hope and resurrection of the dead I am called in question.

* Phil. 3. 5.

* ch. 24. 21.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 *For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confess both.

* Matt. 22. 23.

9 And there arose a great cry: and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an Angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves ‖under a curse, saying that they would neither eat nor drink till they had killed Paul.

‖ *Or, with an oath of execration.*

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief Priests and Elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

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3 Then said Paul unto him, God
shall smite thee, thou whited
wall: and sittest thou to judge
me according to the law, and
commandest me to be smitten
4 contrary to the law? And they
that stood by said, Revilest thou
5 God's high priest? And Paul
said, I wist not, brethren, that
he was high priest: for it is
written, Thou shalt not speak
evil of a ruler of thy people.
6 But when Paul perceived that
the one part were Sadducees,
and the other Pharisees, he
cried out in the council, Brethren, I am a Pharisee, a son
of Pharisees: touching the hope
and resurrection of the dead
7 I am called in question. And
when he had so said, there
arose a dissension between the
Pharisees and Sadducees: and
the assembly was divided.
8 For the Sadducees say that
there is no resurrection, neither angel, nor spirit: but the
9 Pharisees confess both. And
there arose a great clamour:
and some of the scribes of the
Pharisees' part stood up, and
strove, saying, We find no evil
in this man: and what if a spirit
hath spoken to him, or an angel?
10 And when there arose a great
dissension, the chief captain,
fearing lest Paul should be torn
in pieces by them, commanded
the soldiers to go down and
take him by force from among
them, and bring him into the
castle.
11 And the night following the
Lord stood by him, and said, Be
of good cheer: for as thou hast
testified concerning me at Jerusalem, so must thou bear witness
also at Rome.
12 And when it was day, the Jews
banded together, and bound
themselves under a curse, saying
that they would neither eat nor
drink till they had killed Paul.
13 And they were more than forty
which made this conspiracy.
14 And they came to the chief
priests and the elders, and said,
We have bound ourselves under a great curse, to taste nothing until we have killed Paul.

3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σε
μέλλει ὁ Θεός, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ
κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν
4 κελεύεις με τύπτεσθαι; οἱ δὲ παρεστῶτες
εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς;
5 ἔφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι
ἐστὶν ἀρχιερεύς· γέγραπται γάρ, Ἄρχοντα
6 τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. γνοὺς δὲ ὁ
Παῦλος ὅτι τὸ ἓν μέρος ἐστὶ Σαδδουκαίων,
τὸ δὲ ἕτερον Φαρισαίων, **ἔκραξεν**[1] ἐν τῷ
συνεδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός
εἰμι, υἱὸς **Φαρισαίου**[2]· περὶ ἐλπίδος καὶ
7 ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. τοῦτο
δὲ αὐτοῦ **λαλήσαντος**[3], ἐγένετο στάσις τῶν
Φαρισαίων καὶ **τῶν**[4] Σαδδουκαίων, καὶ ἐσχί-
8 σθη τὸ πλῆθος. Σαδδουκαῖοι μὲν γὰρ λέ-
γουσι μὴ εἶναι ἀνάστασιν, **μηδὲ**[5] ἄγγελον,
μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ
9 ἀμφότερα. ἐγένετο δὲ κραυγὴ μεγάλη· καὶ
ἀναστάντες **οἱ γραμματεῖς**[6] τοῦ μέρους τῶν
Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν
εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ
πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος,[7] **μὴ θεο-**
10 **μαχῶμεν**[8]. πολλῆς δὲ **γενομένης**[9] στάσεως,
εὐλαβηθεὶς[10] ὁ χιλίαρχος μὴ διασπασθῇ ὁ
Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα
καταβὰν ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν,
ἄγειν τε εἰς τὴν παρεμβολήν.
11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύ-
ριος εἶπε, Θάρσει **Παῦλε**[11]· ὡς γὰρ διεμαρ-
τύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε
δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
12 Γενομένης δὲ ἡμέρας, ποιήσαντές **τινες τῶν**
Ἰουδαίων συστροφήν[12], ἀνεθεμάτισαν ἑαυ-
τούς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως
13 οὗ ἀποκτείνωσι τὸν Παῦλον. ἦσαν δὲ πλεί-
ους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν
14 **πεποιηκότες**[13]· οἵτινες προσελθόντες τοῖς
ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον,
Ἀναθέματι ἀνεθεματίσαμεν ἑαυτούς, μηδενὸς
γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.

[1] ἔκραζεν
[2] Φαρισαίων
[3] εἰπόντος
[4] *om.* τῶν
[5] μήτε
[6] τινὲς τῶν γραμματέων
[7] (; *for* ,)
[8] *om.* μὴ θεομαχῶμεν
[9] γινομένης
[10] φοβηθεὶς
[11] *om.* Παῦλε
[12] (-τες) συστροφὴν οἱ Ἰουδαῖοι
[13] ποιησάμενοι

1611

15 Now therefore ye with the Council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the Centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow into the Council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink, till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou hast shewed these things to me.

23 And he called unto him two Centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the Governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias, unto the most excellent Governor Felix, sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them:

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15 Now therefore do ye with the
council signify to the chief cap-
tain that he bring him down
unto you, as though ye would
judge of his case more exact-
ly: and we, or ever he come
near, are ready to slay him.
16 But Paul's sister's son heard
of their lying in wait, [1]and
he came and entered into the
17 castle, and told Paul. And
Paul called unto him one of
the centurions, and said, Bring
this young man unto the chief
captain: for he hath some-
18 thing to tell him. So he took
him, and brought him to the
chief captain, and saith, Paul
the prisoner called me unto him,
and asked me to bring this young
man unto thee, who hath some-
19 thing to say to thee. And the
chief captain took him by the
hand, and going aside asked him
privately, What is that thou hast
20 to tell me? And he said, The
Jews have agreed to ask thee
to bring down Paul to-morrow
unto the council, as though
thou wouldest inquire somewhat
more exactly concerning him.
21 Do not thou therefore yield unto
them: for there lie in wait for
him of them more than forty
men, which have bound them-
selves under a curse, neither to
eat nor to drink till they have
slain him: and now are they
ready, looking for the promise
22 from thee. So the chief captain
let the young man go, charging
him, Tell no man that thou hast
signified these things to me.
23 And he called unto him two of
the centurions, and said, Make
ready two hundred soldiers to go
as far as Cæsarea, and horsemen
threescore and ten, and spear-
men two hundred, at the third
24 hour of the night: and *he bade
them* provide beasts, that they
might set Paul thereon, and
bring him safe unto Felix the
25 governor. And he wrote a letter
after this form:
26 Claudius Lysias unto the
most excellent governor Fe-
27 lix, greeting. This man was
seized by the Jews, and was
about to be slain of them,

[1] Or, *having come in* upon them, *and he entered &c.*

15 νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν
τῷ συνεδρίῳ, ὅπως **αὔριον**[14] **αὐτὸν κατα-
γάγῃ πρὸς**[15] ὑμᾶς, ὡς μέλλοντας διαγινώ-
σκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δέ,
πρὸ τοῦ ἐγγίσαι αὐτόν, ἕτοιμοί ἐσμεν τοῦ
16 ἀνελεῖν αὐτόν. ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελ-
φῆς Παύλου τὴν ἐνέδραν, παραγενόμενος[16]
καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε
17 τῷ Παύλῳ. προσκαλεσάμενος δὲ ὁ Παῦλος
ἕνα τῶν ἑκατοντάρχων ἔφη, Τὸν νεανίαν τοῦ-
τον ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γάρ
18 τι ἀπαγγεῖλαι αὐτῷ. ὁ μὲν οὖν παραλαβὼν
αὐτὸν ἤγαγε πρὸς τὸν χιλίαρχον, καί φησιν,
Ὁ δέσμιος Παῦλος προσκαλεσάμενός με
ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρός
19 σε, ἔχοντά τι λαλῆσαί σοι. ἐπιλαβόμενος
δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος, καὶ ἀνα-
χωρήσας κατ' ἰδίαν ἐπυνθάνετο, Τί ἐστιν ὃ
20 ἔχεις ἀπαγγεῖλαί μοι; εἶπε δὲ ὅτι Οἱ Ἰου-
δαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως
αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦ-
λον, ὡς **μέλλοντές**[17] τι ἀκριβέστερον πυνθά-
21 νεσθαι περὶ αὐτοῦ. σὺ οὖν μὴ πεισθῇς
αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν
ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθε-
μάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως
οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἕτοιμοί εἰσι
22 προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. ὁ
μὲν οὖν χιλίαρχος ἀπέλυσε τὸν νεανίαν,
παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα
23 ἐνεφάνισας πρός με. καὶ προσκαλεσάμενος
δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, Ἑτοιμά-
σατε στρατιώτας διακοσίους ὅπως πορευθῶ-
σιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα,
καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας
24 τῆς νυκτός· κτήνη τε παραστῆσαι, ἵνα ἐπι-
βιβάσαντες τὸν Παῦλον διασώσωσι πρὸς
25 Φήλικα τὸν ἡγεμόνα· γράψας ἐπιστολὴν
περιέχουσαν[18] τὸν τύπον τοῦτον·
26 Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγε-
27 μόνι Φήλικι χαίρειν. τὸν ἄνδρα τοῦ-
τον συλληφθέντα ὑπὸ τῶν Ἰουδαίων,
καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν,

[14] *om.* αὔριον
[15] καταγάγῃ αὐτὸν εἰς
[16] (*Marg.* παραγενόμενος,)
[17] μέλλων
[18] ἔχουσαν

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Then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their Council.

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow, they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cæsarea, and delivered the Epistle to the Governor, presented Paul also before him.

34 And when the Governor had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia:

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

24 And after five days, Ananias the high Priest descended with the Elders, and with a certain Orator named Tertullus, who informed the Governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence:

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

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when I came upon them with
the soldiers, and rescued him,
having learned that he was
28 a Roman. And desiring to
know the cause wherefore
they accused him, [1]I brought
him down unto their council:
29 whom I found to be accused
about questions of their law,
but to have nothing laid to
his charge worthy of death or
30 of bonds. And when it was
shewn to me that there would
be a plot against the man, I
sent him to thee forthwith,
charging his accusers also
to speak against him before
thee.[2]
31 So the soldiers, as it was
commanded them, took Paul,
and brought him by night to
32 Antipatris. But on the morrow
they left the horsemen to go
with him, and returned to the
33 castle: and they, when they
came to Cæsarea, and delivered
the letter to the governor, presented Paul also before him.
34 And when he had read it, he
asked of what province he was;
and when he understood that he
35 was of Cilicia, I will hear thy
cause, said he, when thine accusers also are come: and he
commanded him to be kept in
Herod's [3]palace.
24 And after five days the high
priest Ananias came down with
certain elders, and *with* an orator, one Tertullus; and they
informed the governor against
2 Paul. And when he was called,
Tertullus began to accuse him,
saying,
Seeing that by thee we enjoy much peace, and that by
thy providence evils are cor-
3 rected for this nation, we accept it in all ways and in all
places, most excellent Felix,
4 with all thankfulness. But,
that I be not further tedious unto thee, I intreat thee
to hear us of thy clemency a
5 few words. For we have found
this man a pestilent fellow,
and a mover of insurrections
among all the Jews throughout
[4]the world, and a ringleader
of the sect of the Nazarenes:

[1] Some ancient authorities omit *I brought him down unto their council.*

[2] Many ancient authorities add *Farewell.*

[3] Gr. *Prætorium.*

[4] Gr. *the inhabited earth.*

ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην **αὐ-**
28 **τόν**[19], μαθὼν ὅτι Ῥωμαῖός ἐστι. βουλόμε-
νος **δὲ γνῶναι**[20] τὴν αἰτίαν δι' ἣν ἐνεκάλουν
αὐτῷ, **κατήγαγον αὐτὸν εἰς τὸ συνέδριον**
29 **αὐτῶν**[21]· ὃν εὗρον ἐγκαλούμενον περὶ ζητη-
μάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον
30 θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. μηνυ-
θείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα **μέλ-**
λειν[22] ἔσεσθαι **ὑπὸ τῶν Ἰουδαίων**[23], ἐξαυτῆς
ἔπεμψα πρός σε, παραγγείλας καὶ τοῖς κα-
τηγόροις λέγειν **τὰ**[24] πρὸς αὐτὸν ἐπὶ σοῦ.
ἔρρωσο.[25]
31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγ-
μένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον,
ἤγαγον διὰ **τῆς**[26] νυκτὸς εἰς τὴν Ἀντιπα-
32 τρίδα. τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς
πορεύεσθαι[27] σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν
33 παρεμβολήν· οἵτινες εἰσελθόντες εἰς τὴν
Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ
ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
34 ἀναγνοὺς δὲ **ὁ ἡγεμών**[28], καὶ ἐπερωτήσας ἐκ
ποίας ἐπαρχίας ἐστί, καὶ πυθόμενος ὅτι ἀπὸ
35 Κιλικίας, Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ
κατήγοροί σου παραγένωνται. **ἐκέλευσέ τε**
αὐτὸν[29] ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυ-
λάσσεσθαι[30].

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς
Ἀνανίας μετὰ **τῶν πρεσβυτέρων**[1] καὶ ῥήτορος
Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ
2 ἡγεμόνι κατὰ τοῦ Παύλου. κληθέντος δὲ αὐ-
τοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων,
Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ
κατορθωμάτων[2] γινομένων τῷ ἔθνει τούτῳ
3 διὰ τῆς σῆς προνοίας, πάντη τε καὶ πανταχοῦ
ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης
4 εὐχαριστίας. ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπ-
τω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως
5 τῇ σῇ ἐπιεικείᾳ. εὑρόντες γὰρ τὸν ἄνδρα
τοῦτον λοιμόν, καὶ κινοῦντα **στάσιν**[3] πᾶσι
τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρω-
τοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως·

[19] *om.* αὐτόν
[20] (-όμενός) τε ἐπιγνῶναι
[21] *Marg. om.* , κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν
[22] *om.* μέλλειν
[23] *om.* ὑπὸ τῶν Ἰουδαίων
[24] *om.* τὰ
[25] *om.* ἔρρωσο. *text, not marg.*
[26] *om.* τῆς
[27] ἀπέρχεσθαι
[28] (δέ) *om.* ὁ ἡγεμών
[29] (· *for* .) κελεύσας
[30] *add* αὐτόν

[1] πρεσβυτέρων τινῶν
[2] διορθωμάτων
[3] στάσεις

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6 Who also hath gone about to profane the Temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands:

8 Commanding his accusers to come unto thee, by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the Governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a Judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the Synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets,

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself to have always a conscience void of offence toward God, and toward men.

17 Now after many years, I came to bring alms to my nation, and offerings:

* ch. 21. 27.

18 * Whereupon certain Jews from Asia found me purified in the Temple, neither with multitude, nor with tumult:

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the Council,

* ch. 23. 6.

21 Except it be for this one voice, that I cried standing among them, * Touching the resurrection of the dead I am called in question by you this day.

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6 who moreover assayed to pro-
fane the temple: on whom also
8 we laid hold:[1] from whom
thou wilt be able, by examining
him thyself, to take knowledge
of all these things, whereof
9 we accuse him. And the Jews
also joined in the charge, af-
firming that these things were
so.
10 And when the governor had
beckoned unto him to speak,
Paul answered,
Forasmuch as I know that
thou hast been of many years
a judge unto this nation, I do
11 cheerfully make my defence: see-
ing that thou canst take know-
ledge, that it is not more than
twelve days since I went up to
12 worship at Jerusalem: and nei-
ther in the temple did they find
me disputing with any man or
stirring up a crowd, nor in the
synagogues, nor in the city.
13 Neither can they prove to thee
the things whereof they now
14 accuse me. But this I confess
unto thee, that after the Way
which they call [2]a sect, so serve
I the God of our fathers, be-
lieving all things which are ac-
cording to the law, and which
are written in the prophets:
15 having hope toward God, which
these also themselves [3]look for,
that there shall be a resurrec-
tion both of the just and unjust.
16 Herein do I also exercise myself
to have a conscience void of
offence toward God and men
17 alway. Now after [4]many years
I came to bring alms to my
18 nation, and offerings: [5]amidst
which they found me purified in
the temple, with no crowd, nor
yet with tumult: but *there were*
19 certain Jews from Asia—who
ought to have been here before
thee, and to make accusation,
if they had aught against
20 me. Or else let these men
themselves say what wrong-do-
ing they found, when I stood
21 before the council, except it be
for this one voice, that I cried
standing among them, Touch-
ing the resurrection of the dead
I am called in question before
you this day.

[1] Some ancient authorities insert *and we would have judged him according to our law. 7 But the chief captain Lysias came, and with great violence took him away out of our hands, 8 commanding his accusers to come before thee.*

[2] Or, *heresy*

[3] Or, *accept*

[4] Or, *some*

[5] Or, *in presenting which*

6 ὃς καὶ τὸ ἱερὸν ἐπείρασε βεβηλῶσαι· ὃν καὶ
ἐκρατήσαμεν [4]**καὶ κατὰ τὸν ἡμέτερον νόμον**
7 **ἠθελήσαμεν κρίνειν. παρελθὼν δὲ Λυσίας**
ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χει-
8 **ρῶν ἡμῶν ἀπήγαγε, κελεύσας τοὺς κατηγό-**
ρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ,
αὐτὸς ἀνακρίνας, περὶ πάντων τούτων* ἐπι-
9 γνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. **συν-**
έθεντο[5] δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα
οὕτως ἔχειν.
10 Ἀπεκρίθη **δὲ**[6] ὁ Παῦλος, νεύσαντος αὐτῷ
τοῦ ἡγεμόνος λέγειν,
Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει
τούτῳ ἐπιστάμενος, **εὐθυμότερον**[7] τὰ περὶ
11 ἐμαυτοῦ ἀπολογοῦμαι, δυναμένου σου **γνῶ-**
ναι[8] ὅτι οὐ πλείους εἰσί μοι ἡμέραι ἢ[9] δε-
καδύο, ἀφ' ἧς ἀνέβην προσκυνήσων **ἐν**[10] Ἱε-
12 ρουσαλήμ· καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με
πρός τινα διαλεγόμενον ἢ **ἐπισύστασιν**[11]
ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς,
13 οὔτε κατὰ τὴν πόλιν. **οὔτε**[12] παραστῆσαι
δύνανται[13] περὶ ὧν νῦν κατηγοροῦσί μου.
14 ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν
λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ
Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον
15 καὶ*[14] τοῖς προφήταις γεγραμμένοις· ἐλπίδα
ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσ-
δέχονται, ἀνάστασιν μέλλειν ἔσεσθαι **νε-**
16 **κρῶν**[15], δικαίων τε καὶ ἀδίκων. ἐν τούτῳ
δὲ[16] αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν
ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διὰ
17 παντός. δι' ἐτῶν δὲ πλειόνων **παρεγενόμην**[17]
ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου[17] καὶ
18 προσφοράς· ἐν **οἷς**[18] εὗρόν με ἡγνισμένον ἐν
τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,
19 τινὲς[19] ἀπὸ τῆς Ἀσίας Ἰουδαῖοι· οὓς ἔδει ἐπὶ
σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν
20 πρός με. ἢ αὐτοὶ οὗτοι εἰπάτωσαν, **εἴ**[20] τι
εὗρον **ἐν ἐμοὶ**[21] ἀδίκημα, στάντος μου ἐπὶ
21 τοῦ συνεδρίου, ἢ περὶ μιᾶς ταύτης φωνῆς,
ἧς ἔκραξα **ἑστὼς ἐν αὐτοῖς**[22], ὅτι Περὶ ἀνα-
στάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον **ὑφ'**[23]
ὑμῶν.

[4] om. καὶ κατὰ τὸν ἡμέτερον νόμον to ver. 8 ἔρχεσθαι ἐπὶ σέ text, not marg.
[5] συνεπέθεντο
[6] τε
[7] εὐθύμως
[8] ἐπιγνῶναι [9] om. ἢ
[10] εἰς
[11] ἐπίστασιν
[12] οὐδὲ
[13] (-ται) add σοι
[14] add τοῖς ἐν
[15] om. νεκρῶν
[16] καὶ
[17] transpose παρεγενόμην, placing it after μου
[18] αἷς
[19] add δὲ (ἀπὸ τῆς Ἀσίας Ἰουδαῖοι—)
[20] om. εἴ (τί)
[21] om. ἐν ἐμοὶ
[22] ἐν αὐτοῖς ἑστώς
[23] ἐφ'

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22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a Centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way for this time, when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years, Porcius Festus came into Felix' room: and Felix willing to shew the Jews a pleasure, left Paul bound.

25 Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high Priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them ‖ more than ten days, he went down unto Cæsarea; and the next day, sitting in the judgment seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem,

‖ *Or, as some copies read, no more than eight or ten days.*

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22 But Felix, having more exact
knowledge concerning the Way,
deferred them, saying, When
Lysias the chief captain shall
come down, I will determine
23 your matter. And he gave order
to the centurion that he should
be kept in charge, and should
have indulgence; and not to forbid any of his friends to minister
unto him.
24 But after certain days, Felix
came with Drusilla, [1]his wife,
which was a Jewess, and sent
for Paul, and heard him concerning the faith in Christ Jesus.
25 And as he reasoned of righteousness, and [2]temperance, and the
judgement to come, Felix was
terrified, and answered, Go thy
way for this time; and when I
have a convenient season, I will
26 call thee unto me. He hoped
withal that money would be
given him of Paul: wherefore
also he sent for him the oftener,
27 and communed with him. But
when two years were fulfilled,
Felix was succeeded by Porcius
Festus; and desiring to gain
favour with the Jews, Felix left
Paul in bonds.

25 Festus therefore, [3]having
come into the province, after
three days went up to Jerusalem
2 from Cæsarea. And the chief
priests and the principal men of
the Jews informed him against
Paul; and they besought him,
3 asking favour against him, that
he would send for him to Jerusalem; laying wait to kill him
4 on the way. Howbeit Festus
answered, that Paul was kept in
charge at Cæsarea, and that he
himself was about to depart
5 *thither* shortly. Let them therefore, saith he, which are of power
among you, go down with me,
and if there is anything amiss
in the man, let them accuse him.
6 And when he had tarried
among them not more than
eight or ten days, he went down
unto Cæsarea; and on the
morrow he sat on the judgement-seat, and commanded Paul
7 to be brought. And when he
was come, the Jews which
had come down from Jerusalem

[1] Gr. *his own wife.*

[2] Or, *self-control*

[3] Or, *having entered upon his province*

22 **Ἀκούσας δὲ ταῦτα ὁ** * **Φῆλιξ ἀνεβάλετο**
αὐτούς[24], ἀκριβέστερον εἰδὼς τὰ περὶ τῆς
ὁδοῦ, εἰπών, Ὅταν Λυσίας ὁ χιλίαρχος κα-
23 ταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς· διαταξά-
μενός **τε**[25] τῷ ἑκατοντάρχῃ τηρεῖσθαι **τὸν**
Παῦλον[26], ἔχειν τε ἄνεσιν, καὶ μηδένα κω-
λύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ **προσ-**
έρχεσθαι[27] αὐτῷ.
24 Μετὰ δὲ ἡμέρας τινάς, παραγενόμενος ὁ
Φῆλιξ σὺν Δρουσίλλῃ τῇ[28] γυναικὶ **αὐτοῦ**[29]
οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον,
καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν[30]
25 πίστεως. διαλεγομένου δὲ αὐτοῦ περὶ δι-
καιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος
τοῦ μέλλοντος **ἔσεσθαι**[31], ἔμφοβος γενόμενος
ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου·
26 καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε· ἅμα
δὲ[32] καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ
ὑπὸ τοῦ Παύλου, ὅπως **λύσῃ αὐτόν**[33]· διὸ
καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὡμί-
27 λει αὐτῷ. διετίας δὲ πληρωθείσης, ἔλαβε
διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων
τε **χάριτας**[34] καταθέσθαι τοῖς Ἰουδαίοις ὁ
Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.
25 Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ
τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ
2 Καισαρείας. ἐνεφάνισαν **δὲ**[1] αὐτῷ **ὁ ἀρχιε-**
ρεὺς[2] καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ
3 Παύλου, καὶ παρεκάλουν αὐτόν, αἰτούμενοι
χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν
εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν
4 αὐτὸν κατὰ τὴν ὁδόν. ὁ μὲν οὖν Φῆστος
ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον **ἐν Καισα-**
ρείᾳ[3], ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύ-
5 εσθαι. οἱ οὖν **δυνατοὶ ἐν ὑμῖν, φησί**[4], συγ-
καταβάντες, εἴ τι ἐστὶν **ἄτοπον**[5] ἐν τῷ ἀνδρὶ
τούτῳ[6], κατηγορείτωσαν αὐτοῦ.
6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας *[7] πλεί-
ους[8] ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ
ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε
7 τὸν Παῦλον ἀχθῆναι. παραγενομένου δὲ
αὐτοῦ, περιέστησαν[9] οἱ ἀπὸ Ἱεροσολύμων

24 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ
25 (-νος) *om.* τε
26 αὐτόν
27 *om.* ἢ προσέρχεσθαι
28 *add* ἰδίᾳ
29 *om.* αὐτοῦ
30 *add* Ἰησοῦν
31 *om.* ἔσεσθαι
32 *om.* δὲ
33 *om.* , ὅπως λύσῃ αὐτόν
34 χάριτα
1 (-σάν) τε
2 οἱ ἀρχιερεῖς
3 εἰς Καισάρειαν
4 ἐν ὑμῖν, φησί, δυνατοί
5 *om.* ἄτοπον
6 ἄτοπον
7 *add* οὐ
8 *add* ὀκτὼ
9 *add* αὐτὸν

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stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the Temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus when he had conferred with the Council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cæsarea, to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief Priests and the Elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

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stood round about him, bringing
against him many and grievous
charges, which they could not
8 prove; while Paul said in his defence, Neither against the law of
the Jews, nor against the temple,
nor against Cæsar, have I sinned
9 at all. But Festus, desiring to
gain favour with the Jews,
answered Paul, and said, Wilt
thou go up to Jerusalem, and
there be judged of these things
10 before me? But Paul said, I am
standing before Cæsar's judgement-seat, where I ought to be
judged: to the Jews have I done
no wrong, as thou also very well
11 knowest. If then I am a wrongdoer, and have committed anything worthy of death, I refuse
not to die: but if none of those
things is *true*, whereof these accuse me, no man can [1]give me
up unto them. I appeal unto
12 Cæsar. Then Festus, when he had
conferred with the council, answered, Thou hast appealed unto
Cæsar: unto Cæsar shalt thou go.
13 Now when certain days were
passed, Agrippa the king and
Bernice arrived at Cæsarea, [2]and
14 saluted Festus. And as they
tarried there many days, Festus
laid Paul's case before the king,
saying, There is a certain man
15 left a prisoner by Felix: about
whom, when I was at Jerusalem,
the chief priests and the elders
of the Jews informed *me*, asking
16 for sentence against him. To
whom I answered, that it is not
the custom of the Romans to
give up any man, before that
the accused have the accusers
face to face, and have had opportunity to make his defence
concerning the matter laid a-
17 gainst him. When therefore they
were come together here, I made
no delay, but on the next day
sat down on the judgement-seat, and commanded the man
18 to be brought. Concerning
whom, when the accusers stood
up, they brought no charge of
such evil things as I supposed;
19 but had certain questions against
him of their own [3]religion, and
of one Jesus, who was dead,
whom Paul affirmed to be alive.

[1] Gr. *grant me by favour*: and so in ver. 16.

[2] Or, *having saluted*

[3] Or, *superstition*

καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα
αἰτιάματα φέροντες κατὰ τοῦ Παύλου[10], ἃ
8 οὐκ ἴσχυον ἀποδεῖξαι, **ἀπολογουμένου αὐ-
τοῦ**[11] ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων,
οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρά τι ἥμαρ-
9 τον. ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων
χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ
εἶπε, Θέλεις εἰς Ἱεροσόλυμα ἀναβάς, ἐκεῖ
10 περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; εἶπε δὲ ὁ
Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἑστώς
εἰμι, οὗ με δεῖ κρίνεσθαι· Ἰουδαίους οὐδὲν
ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις.
11 εἰ μὲν **γὰρ**[12] ἀδικῶ καὶ ἄξιον θανάτου πέ-
πραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ
δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου,
οὐδείς με δύναται αὐτοῖς χαρίσασθαι. Καί-
12 σαρα ἐπικαλοῦμαι. τότε ὁ Φῆστος συλλα-
λήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη,
Καίσαρα ἐπικέκλησαι;[13] ἐπὶ Καίσαρα πο-
ρεύσῃ.

13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίπ-
πας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς
14 Καισάρειαν, **ἀσπασόμενοι**[14] τὸν Φῆστον. ὡς
δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος
τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον,
λέγων, Ἀνήρ τίς ἐστι καταλελειμμένος ὑπὸ
15 Φήλικος δέσμιος, περὶ οὗ, γενομένου μου εἰς
Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ
πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ'
16 αὐτοῦ **δίκην**[15]. πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ
ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρω-
πον **εἰς ἀπώλειαν**[16], πρὶν ἢ ὁ κατηγορούμε-
νος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους,
τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλή-
17 ματος. συνελθόντων οὖν αὐτῶν ἐνθάδε,
ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἑξῆς
καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι
18 τὸν ἄνδρα· περὶ οὗ σταθέντες οἱ κατήγοροι
οὐδεμίαν αἰτίαν **ἐπέφερον**[17] ὧν **ὑπενόουν**
19 **ἐγώ**[18], ζητήματα δέ τινα περὶ τῆς ἰδίας δεισι-
δαιμονίας εἶχον πρὸς αὐτόν, καὶ περί τινος
Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.

[10] αἰτιώματα καταφέροντες
[11] τοῦ Παύλου ἀπολογουμένου
[12] οὖν
[13] (· *for* ;)
[14] ἀσπασάμενοι
[15] καταδίκην
[16] *om.* εἰς ἀπώλειαν
[17] ἔφερον
[18] ἐγὼ ὑπενόουν πονηρῶν

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20 And because ‖ I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the ‖ hearing of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow when Agrippa was come and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city; at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my Lord: Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not withal to signify the crimes laid against him.

26 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself,

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

‖ Or, *I was doubtful how to enquire hereof.*

‖ Or, *judgment.*

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20 And I, being perplexed how to
inquire concerning these things,
asked whether he would go to
Jerusalem, and there be judged
21 of these matters. But when
Paul had appealed to be kept
for the decision of [1] the emperor,
I commanded him to be kept
till I should send him to Cæsar.
22 And Agrippa *said* unto Festus,
I also [2] could wish to hear the
man myself. To-morrow, saith
he, thou shalt hear him.
23 So on the morrow, when Agrippa was come, and Bernice, with
great pomp, and they were entered into the place of hearing,
with the chief captains, and the
principal men of the city, at the
command of Festus Paul was
24 brought in. And Festus saith,
King Agrippa, and all men which
are here present with us, ye behold this man, about whom all
the multitude of the Jews made
suit to me, both at Jerusalem
and here, crying that he ought
25 not to live any longer. But I
found that he had committed
nothing worthy of death: and
as he himself appealed to [1] the
emperor I determined to send
26 him. Of whom I have no certain thing to write unto my lord.
Wherefore I have brought him
forth before you, and specially
before thee, king Agrippa, that,
after examination had, I may
27 have somewhat to write. For it
seemeth to me unreasonable, in
sending a prisoner, not withal to
signify the charges against him.
26 And Agrippa said unto Paul,
Thou art permitted to speak for
thyself. Then Paul stretched forth
his hand, and made his defence:
2 I think myself happy, king
Agrippa, that I am to make my defence before thee this day touching all the things whereof I am
3 accused by the Jews: [3] especially
because thou art expert in all
customs and questions which
are among the Jews: wherefore I beseech thee to hear me
4 patiently. My manner of life
then from my youth up, which
was from the beginning among
mine own nation, and at Jerusalem, know all the Jews;

[1] Gr. *the Augustus.*

[2] Or, *was wishing*

[3] Or, *because thou art especially expert*

20 ἀπορούμενος δὲ ἐγὼ **εἰς**[19] τὴν περὶ **τούτου**[20]
ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς
Ἱερουσαλήμ, κἀκεῖ κρίνεσθαι περὶ τούτων.
21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι
αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν,
ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως οὗ **πέμψω**[21]
22 αὐτὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς
τον Φῆστον **ἔφη**[22], Ἐβουλόμην καὶ αὐτὸς
τοῦ ἀνθρώπου ἀκοῦσαι. **ὁ δέ**[23], Αὔριον,
φησίν, ἀκούσῃ αὐτοῦ.
23 Τῇ οὖν ἐπαύριον, ἐλθόντος τοῦ Ἀγρίππα
καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας,
καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σύν τε
τοῖς[24] χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξο-
χὴν **οὖσι**[25] τῆς πόλεως, καὶ κελεύσαντος τοῦ
24 Φήστου, ἤχθη ὁ Παῦλος. καί φησιν ὁ Φῆ-
στος, Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμ-
παρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ
οὗ **πᾶν**[26] τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν
μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, **ἐπιβοῶν-**
25 **τες**[27] μὴ δεῖν ζῆν αὐτὸν μηκέτι. ἐγὼ δὲ
καταλαβόμενος[28] μηδὲν ἄξιον θανάτου αὐτὸν
πεπραχέναι, **καὶ**[29] αὐτοῦ δὲ τούτου ἐπικα-
λεσαμένου τὸν Σεβαστόν, ἔκρινα πέμπειν
26 **αὐτόν**[30]. περὶ οὗ ἀσφαλές τι γράψαι τῷ
κυρίῳ οὐκ ἔχω. διὸ προήγαγον αὐτὸν ἐφ'
ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίπ-
πα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι
27 **γράψαι**[31]. ἄλογον γάρ μοι δοκεῖ, πέμποντα
δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας ση-
μᾶναι.

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη,
Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. τό-
τε ὁ Παῦλος **ἀπελογεῖτο,**[1] ἐκτείνας τὴν
χεῖρα[2],
2 Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων,
βασιλεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον
μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον·[3]
3 μάλιστα γνώστην ὄντα σὲ **εἰδὼς**[4] πάντων
τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων·
διὸ δέομαί **σου**[5], μακροθύμως ἀκοῦσαί μου.
4 τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν
ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν[6]
Ἱεροσολύμοις, ἴσασι πάντες **οἱ**[7] Ἰουδαῖοι,

[19] *om.* εἰς [20] τούτων
[21] ἀναπέμψω
[22] *om.* ἔφη
[23] *om.* ὁ δέ,
[24] *om.* τοῖς
[25] *om.* οὖσι
[26] ἅπαν
[27] βοῶντες
[28] κατελαβόμην
[29] (· *for* ,) *om.* καὶ
[30] *om.* αὐτόν
[31] τί γράψω

[1] *om.* ἀπελογεῖτο,
[2] *add* ἀπελογεῖτο
[3] ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι,
[4] *om.* εἰδὼς
[5] (δέομαι) *om.* σου,
[6] (ἐν) *add* τε
[7] *om.* οἱ

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5 Which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come: For which hope's sake, King Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth:

* ch. 8. 3.

10 *Which thing I also did in Jerusalem, and many of the Saints did I shut up in prison, having received authority from the chief Priests, and when they were put to death, I gave my voice against them.

11 And I punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities.

* ch. 9. 2.

12 *Whereupon, as I went to Damascus, with authority and commission from the chief Priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the Sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee,

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from

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5 having knowledge of me from
the first, if they be willing to
testify, how that after the strait-
est sect of our religion I lived a
6 Pharisee. And now I stand *here*
to be judged for the hope of the
promise made of God unto our
7 fathers; unto which *promise* our
twelve tribes, earnestly serving
God night and day, hope to at-
tain. And concerning this hope
I am accused by the Jews, O
8 king! Why is it judged in-
credible with you, if God doth
9 raise the dead? I verily thought
with myself, that I ought to do
many things contrary to the
name of Jesus of Nazareth.
10 And this I also did in Jerusalem:
and I both shut up many of the
saints in prisons, having received
authority from the chief priests,
and when they were put to
death, I gave my vote against
11 them. And punishing them of-
tentimes in all the synagogues,
I strove to make them blas-
pheme; and being exceedingly
mad against them, I persecuted
them even unto foreign cities.
12 [1] Whereupon as I journeyed to
Damascus with the authority
and commission of the chief
13 priests, at midday, O king, I
saw on the way a light from
heaven, above the brightness of
the sun, shining round about
me and them that journeyed
14 with me. And when we were
all fallen to the earth, I heard a
voice saying unto me in the
Hebrew language, Saul, Saul,
why persecutest thou me? it
is hard for thee to kick against
15 [2] the goad. And I said, Who
art thou, Lord? And the Lord
said, I am Jesus whom thou per-
16 secutest. But arise, and stand
upon thy feet: for to this end
have I appeared unto thee, to
appoint thee a minister and
a witness both of the things
[3] wherein thou hast seen me,
and of the things wherein I
17 will appear unto thee; deliver-
ing thee from the people, and
from the Gentiles, unto whom
18 I send thee, to open their
eyes, [4] that they may turn from
darkness to light, and from

[1] Or, *On which errand*

[2] Gr. *goads.*

[3] Many ancient authorities read *which thou hast seen.*

[4] Or, *to turn them*

5 *προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρ-*
τυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν
τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.
6 *καὶ νῦν ἐπ' ἐλπίδι τῆς* **πρὸς**[8] *τοὺς πατέρας*[9]
ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἕστηκα
7 *κρινόμενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν*
ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει
καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι,
βασιλεῦ 'Αγρίππα,[10] *ὑπὸ* **τῶν**[11] *'Ιουδαίων*[12].
8 *τί* ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς*
9 *νεκροὺς ἐγείρει; ἐγὼ μὲν οὖν ἔδοξα ἐμαυ-*
τῷ πρὸς τὸ ὄνομα 'Ιησοῦ τοῦ Ναζωραίου
10 *δεῖν πολλὰ ἐναντία πρᾶξαι· ὃ καὶ ἐποίησα*
ἐν 'Ιεροσολύμοις, καὶ πολλοὺς[13] *τῶν ἁγίων*
ἐγὼ[14] *φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν*
ἀρχιερέων ἐξουσίαν λαβών, ἀναιρουμένων τε
11 *αὐτῶν κατήνεγκα ψῆφον. καὶ κατὰ πάσας*
τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτούς,
ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαι-
νόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω
12 *πόλεις. ἐν οἷς* **καὶ**[15] *πορευόμενος εἰς τὴν*
Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς
13 **παρὰ**[16] *τῶν ἀρχιερέων, ἡμέρας μέσης, κατὰ*
τὴν ὁδὸν **εἶδον**, *βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν*
λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς
14 *καὶ τοὺς σὺν ἐμοὶ πορευομένους. πάντων*
δὲ[17] *καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα*
φωνὴν **λαλοῦσαν**[18] *πρός με* **καὶ λέγουσαν**[19]
τῇ 'Εβραΐδι διαλέκτῳ, Σαούλ, Σαούλ, τί με
διώκεις; σκληρόν σοι πρὸς κέντρα λακτί-
15 *ζειν. ἐγὼ δὲ εἶπον, Τίς εἶ, Κύριε; ὁ δὲ*[20]
εἶπεν, 'Εγώ εἰμι 'Ιησοῦς ὃν σὺ διώκεις.
16 *ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας*
σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρί-
σασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε
17 *εἶδες*[21] *ὧν τε ὀφθήσομαί σοι, ἐξαιρούμενός*
σε ἐκ τοῦ λαοῦ καὶ[22] *τῶν ἐθνῶν, εἰς οὓς* **νῦν**
18 **σε ἀποστέλλω**[23], *ἀνοῖξαι ὀφθαλμοὺς αὐτῶν,*
καὶ[24] *ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ*

[8] *εἰς* [9] *add ἡμῶν*
[10] *om. , βασιλεῦ 'Αγρίππα,*
[11] *om. τῶν*
[12] *add , βασιλεῦ*
[13] (-ούς) *add τε*
[14] *add ἐν*
[15] *om. καὶ*
[16] *om. παρὰ*
[17] *τε*
[18] *λέγουσαν*
[19] *om. καὶ λέγουσαν*
[20] *add Κύριος*
[21] (*εἶδές*) *add με text, not marg.*
[22] *add ἐκ*
[23] *ἐγὼ ἀποστέλλω σε*
[24] *τοῦ*

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the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the Temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner.

27 King Agrippa, believest thou the Prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus,

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the power of Satan unto God,
that they may receive remission
of sins and an inheritance among
them that are sanctified by faith
19 in me. Wherefore, O king Agrip-
pa, I was not disobedient unto
20 the heavenly vision: but declared
both to them of Damascus first,
and at Jerusalem, and through-
out all the country of Judæa,
and also to the Gentiles, that
they should repent and turn to
God, doing works worthy of [1]re-
21 pentance. For this cause the
Jews seized me in the temple,
22 and assayed to kill me. Having
therefore obtained the help that
is from God, I stand unto this
day testifying both to small and
great, saying nothing but what
the prophets and Moses did say
23 should come; [2]how that the
Christ [3]must suffer, *and* [2]how
that he first by the resurrection
of the dead should proclaim light
both to the people and to the
Gentiles.
24 And as he thus made his de-
fence, Festus saith with a loud
voice, Paul, thou art mad; thy
much learning doth turn thee to
25 madness. But Paul saith, I am
not mad, most excellent Festus;
but speak forth words of truth
26 and soberness. For the king
knoweth of these things, unto
whom also I speak freely: for I
am persuaded that none of these
things is hidden from him; for
this hath not been done in a
27 corner. King Agrippa, believest
thou the prophets? I know that
28 thou believest. And Agrippa
said unto Paul, With but little
persuasion thou wouldest fain
29 make me a Christian. And Paul
said, I would to God, that whe-
ther with little or with much,
not thou only, but also all that
hear me this day, might be-
come such as I am, except these
bonds.
30 And the king rose up, and
the governor, and Bernice, and
31 they that sat with them: and
when they had withdrawn, they
spake one to another, say-
ing, This man doeth nothing
worthy of death or of bonds.
32 And Agrippa said unto Festus,

[1] Or, *their repentance*

[2] Or, *if* Or, *whether*

[3] Or, *is subject to suffering*

τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ
λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κλῆρον
19 ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. ὅθεν,
βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ
20 οὐρανίῳ ὀπτασίᾳ· ἀλλὰ τοῖς ἐν Δαμασκῷ
πρῶτον[25] καὶ Ἱεροσολύμοις, **εἰς**[26] πᾶσάν τε
τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν,
ἀπήγγελλον* μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ
τὸν Θεόν, ἄξια τῆς μετανοίας ἔργα πράσσον-
21 τας. ἕνεκα τούτων με οἱ[27] Ἰουδαῖοι συλλα-
βόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρί-
22 σασθαι. ἐπικουρίας οὖν τυχὼν τῆς **παρὰ**[28]
τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἕστηκα
μαρτυρούμενος[29] μικρῷ τε καὶ μεγάλῳ, οὐ-
δὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν
23 μελλόντων γίνεσθαι καὶ Μωσῆς, εἰ παθητὸς
ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν
φῶς μέλλει καταγγέλλειν τῷ[30] λαῷ καὶ τοῖς
ἔθνεσι.
24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος
μεγάλῃ τῇ φωνῇ **ἔφη**[31], Μαίνῃ, Παῦλε· τὰ
πολλά σε γράμματα εἰς μανίαν περιτρέπει.
25 ὁ δέ[32], Οὐ μαίνομαι, φησί, κράτιστε Φῆστε,
ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα
26 ἀποφθέγγομαι. ἐπίσταται γὰρ περὶ τούτων
ὁ βασιλεύς, πρὸς ὃν καὶ παρρησιαζόμενος
λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ
πείθομαι οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ
27 πεπραγμένον τοῦτο. πιστεύεις, βασιλεῦ
Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πι-
28 στεύεις. ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον
ἔφη[33], Ἐν ὀλίγῳ με πείθεις Χριστιανὸν
29 **γενέσθαι**[34]. ὁ δὲ Παῦλος **εἶπεν**[35], Εὐξαίμην
ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν **πολλῷ**[36] οὐ
μόνον σε, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς
μου σήμερον, γενέσθαι τοιούτους ὁποῖος
κἀγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.
30 **Καὶ ταῦτα εἰπόντος αὐτοῦ**[37], ἀνέστη[38] ὁ
βασιλεὺς καὶ ὁ ἡγεμών, ἥ τε Βερνίκη, καὶ
31 οἱ συγκαθήμενοι αὐτοῖς· καὶ ἀναχωρήσαντες
ἐλάλουν πρὸς ἀλλήλους, λέγοντες ὅτι Οὐδὲν
θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρω-
32 πος οὗτος. Ἀγρίππας δὲ τῷ Φήστῳ ἔφη,

25 (-τόν) *add* τε
26 *om.* εἰς
27 *om.* οἱ
28 ἀπὸ
29 μαρτυρόμενος
30 *add* τε
31 φησί
32 (δὲ) *add* Παῦλος
33 *om.* ἔφη
34 ποιῆσαι
35 *om.* εἶπεν
36 μεγάλῳ
37 *om.* Καὶ ταῦτα εἰπόντος αὐτοῦ,
38 (Ἀνέστη) *add* τε

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This man might have been set at liberty, if he had not appealed unto Cæsar.

27 And when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being with us.

3 And the next day we touched at Sidon: And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the Centurion found a ship of Alexandria sailing into Italy, and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under ‖ Crete, over against Salmone,

8 And hardly passing it, came unto a place which is called the Fair havens, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with ‖ hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the Centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the South west, and North west.

13 And when the South wind

‖ Or, *Candy.*

‖ Or, *injury.*

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This man might have been set
at liberty, if he had not appealed
unto Cæsar.
27 And when it was determined
that we should sail for Italy,
they delivered Paul and certain
other prisoners to a centurion
named Julius, of the Augustan
2 [1]band. And embarking in a
ship of Adramyttium, which was
about to sail unto the places
on the coast of Asia, we put
to sea, Aristarchus, a Macedonian
of Thessalonica, being with
3 us. And the next day we touched
at Sidon: and Julius treated
Paul kindly, and gave him leave
to go unto his friends and [2]re-
4 fresh himself. And putting to
sea from thence, we sailed under
the lee of Cyprus, because the
5 winds were contrary. And when
we had sailed across the sea
which is off Cilicia and Pamphylia,
we came to Myra, *a city*
6 of Lycia. And there the centurion
found a ship of Alexandria
sailing for Italy; and he
7 put us therein. And when we
had sailed slowly many days,
and were come with difficulty
over against Cnidus, the wind
not [3]further suffering us, we
sailed under the lee of Crete,
8 over against Salmone; and with
difficulty coasting along it we
came unto a certain place called
Fair Havens; nigh whereunto
was the city of Lasea.
9 And when much time was
spent, and the voyage was now
dangerous, because the Fast was
now already gone by, Paul admo-
10 nished them, and said unto them,
Sirs, I perceive that the voyage
will be with injury and much
loss, not only of the lading and
the ship, but also of our lives.
11 But the centurion gave more
heed to the master and to the
owner of the ship, than to those
things which were spoken by Paul.
12 And because the haven was not
commodious to winter in, the
more part advised to put to sea
from thence, if by any means they
could reach Phœnix, and winter
there; *which is* a haven of Crete,
looking [4]north-east and south-
13 east. And when the south wind

[1] Or, *cohort*

[2] Gr. *receive attention.*

[3] Or, *suffering us to get there*

[4] Gr. *down the south-west wind and down the north-west wind.*

Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ
μὴ ἐπεκέκλητο Καίσαρα.
27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν
Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας
ἑτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰου-
2 λίῳ, σπείρης Σεβαστῆς. ἐπιβάντες δὲ πλοίῳ
Ἀδραμυττηνῷ, **μέλλοντες**[1] πλεῖν[2] τοὺς κατὰ [1] *μέλλοντι* [2] *add* εἰς
τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν
ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονι-
3 κέως. τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα·
φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρη-
σάμενος ἐπέτρεψε πρὸς τοὺς* φίλους πο-
4 ρευθέντα ἐπιμελείας τυχεῖν. κἀκεῖθεν ἀνα-
χθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ
5 τοὺς ἀνέμους εἶναι ἐναντίους. τό τε πέλαγος
τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύ-
σαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας.
6 κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξαν-
δρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν
7 ἡμᾶς εἰς αὐτό. ἐν ἱκαναῖς δὲ ἡμέραις βρα-
δυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν
Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου,
ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην·
8 μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς
τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ᾧ
ἐγγὺς ἦν πόλις Λασαία.
9 Ἱκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος
ἤδη ἐπισφαλοῦς τοῦ πλοός, διὰ τὸ καὶ τὴν
νηστείαν ἤδη παρεληλυθέναι, παρῄνει ὁ
10 Παῦλος λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι
μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον
τοῦ **φόρτου**[3] καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν [3] *φορτίου*
ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν.
11 ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ
ναυκλήρῳ **ἐπείθετο μᾶλλον**[4] ἢ τοῖς ὑπὸ τοῦ [4] *μᾶλλον ἐπείθετο*
12 Παύλου λεγομένοις. ἀνευθέτου δὲ τοῦ λιμένος
ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους
ἔθεντο βουλὴν ἀναχθῆναι **κἀκεῖθεν**[5], εἴπως [5] *ἐκεῖθεν*
δύναιντο καταντήσαντες εἰς Φοίνικα παρα-
χειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ
13 λίβα καὶ κατὰ* χῶρον. ὑποπνεύσαντος δὲ

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blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after, there ‖ arose against it a tempestuous wind, called Euroclydon.

‖ Or, *beat.*

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island, which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And being exceedingly tossed with a tempest the next day, they lightened the ship:

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither Sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night the Angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul, thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the shipmen deemed that they drew near to some country:

28 And sounded, and found it twenty fathoms: and when they had gone a

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blew softly, supposing that they
had obtained their purpose, they
weighed anchor and sailed along
14 Crete, close in shore. But after
no long time there beat down
from it a tempestuous wind,
15 which is called Euraquilo: and
when the ship was caught, and
could not face the wind, we gave
16 way *to it*, and were driven. And
running under the lee of a small
island called [1] Cauda, we were
able, with difficulty, to secure
17 the boat: and when they had
hoisted it up, they used helps,
under-girding the ship; and,
fearing lest they should be cast
upon the Syrtis, they lowered
the gear, and so were driven.
18 And as we laboured exceedingly
with the storm, the next day
they began to throw *the freight*
19 overboard; and the third day
they cast out with their own
hands the [2] tackling of the ship.
20 And when neither sun nor stars
shone upon *us* for many days,
and no small tempest lay on *us*,
all hope that we should be saved
21 was now taken away. And when
they had been long without
food, then Paul stood forth in
the midst of them, and said,
Sirs, ye should have hearkened
unto me, and not have set sail
from Crete, and have gotten this
22 injury and loss. And now I
exhort you to be of good cheer:
for there shall be no loss of life
among you, but *only* of the ship.
23 For there stood by me this night
an angel of the God whose I am,
24 whom also I serve, saying, Fear
not, Paul; thou must stand before Cæsar: and lo, God hath
granted thee all them that sail
25 with thee. Wherefore, sirs, be
of good cheer: for I believe
God, that it shall be even so
as it hath been spoken unto me.
26 Howbeit we must be cast upon
a certain island.
27 But when the fourteenth
night was come, as we were
driven to and fro in the *sea
of* Adria, about midnight the
sailors surmised that they were
drawing near to some country;
28 and they sounded, and found
twenty fathoms: and after a

[1] Many ancient authorities read *Clauda.*

[2] Or, *furniture*

νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι,
ἄραντες ἆσσον* παρελέγοντο τὴν Κρήτην.
14 μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος
15 τυφωνικός, ὁ καλούμενος **Εὐροκλύδων**[6]· συν-
αρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυνα-
μένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες
16 ἐφερόμεθα. νησίον δέ τι ὑποδραμόντες κα-
λούμενον **Κλαύδην**[7] **μόλις ἰσχύσαμεν**[8] περι-
17 κρατεῖς γενέσθαι τῆς σκάφης· ἣν ἄραντες,
βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον·
φοβούμενοί τε μὴ εἰς τὴν **σύρτιν***[9] ἐκπέ-
σωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέ-
18 ροντο. σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ
19 ἑξῆς ἐκβολὴν ἐποιοῦντο· καὶ τῇ τρίτῃ αὐτό-
χειρες τὴν σκευὴν τοῦ πλοίου **ἐρρίψαμεν**[10].
20 μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων
ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου
ἐπικειμένου, λοιπὸν περιῃρεῖτο πᾶσα ἐλπὶς
21 τοῦ. σώζεσθαι ἡμᾶς. πολλῆς **δὲ**[11] ἀσιτίας
ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ
αὐτῶν εἶπεν, Ἔδει μέν, ὦ ἄνδρες, πειθαρχή-
σαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης,
κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.
22 καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ
γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ
23 πλοίου. παρέστη γάρ μοι τῇ νυκτὶ ταύτῃ
ἄγγελος[12] τοῦ Θεοῦ, οὗ εἰμι, ᾧ καὶ λατρεύω,[13]
24 λέγων, Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ
παραστῆναι· καὶ ἰδού, κεχάρισταί σοι ὁ Θεὸς
25 πάντας τοὺς πλέοντας μετὰ σοῦ. διὸ εὐθυ-
μεῖτε ἄνδρες· πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως
26 ἔσται καθ' ὃν τρόπον λελάληταί μοι. εἰς
νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
27 Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο,
διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέ-
σον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσά-
28 γειν τινὰ αὐτοῖς χώραν· καὶ βολίσαντες εὗ-
ρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες,

[6] Εὐρακύλων
[7] Καῦδα *text*, Κλαῦδα *marg.*
[8] ἰσχύσαμεν μόλις
[9] Σύρτιν
[10] ἔρριψαν
[11] τε
[12] *om.* ἄγγελος
[13] *add* ἄγγελος

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little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the Centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore, I pray you to take some meat, for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all, in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ‖taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground, and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the Centurion, willing to save

‖ Or, *cut the anchors, they left them in the sea, &c.*

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little space, they sounded again,
29 and found fifteen fathoms. And
fearing lest haply we should be
cast ashore on rocky ground,
they let go four anchors from
the stern, and [1]wished for the
30 day. And as the sailors were
seeking to flee out of the ship,
and had lowered the boat into
the sea, under colour as though
they would lay out anchors from
31 the foreship, Paul said to the
centurion and to the soldiers,
Except these abide in the ship,
32 ye cannot be saved. Then the
soldiers cut away the ropes of
the boat, and let her fall off.
33 And while the day was coming
on, Paul besought them all to
take some food, saying, This
day is the fourteenth day that
ye wait and continue fasting,
34 having taken nothing. Wherefore I beseech you to take some
food: for this is for your safety:
for there shall not a hair perish
from the head of any of you.
35 And when he had said this, and
had taken bread, he gave thanks
to God in the presence of all:
and he brake it, and began to
36 eat. Then were they all of good
cheer, and themselves also took
37 food. And we were in all in
the ship [2]two hundred three-
38 score and sixteen souls. And
when they had eaten enough,
they lightened the ship, throwing out the wheat into the sea.
39 And when it was day, they
knew not the land: but they
perceived a certain bay with a
beach, and they took counsel
whether they could [3]drive the
40 ship upon it. And casting off
the anchors, they left them in
the sea, at the same time loosing
the bands of the rudders; and
hoisting up the foresail to the
wind, they made for the beach.
41 But lighting upon a place where
two seas met, they ran the vessel
aground; and the foreship struck
and remained unmoveable, but
the stern began to break up by
42 the violence *of the waves*. And
the soldiers' counsel was to kill
the prisoners, lest any *of them*
43 should swim out, and escape. But
the centurion, desiring to save

[1] Or, *prayed*

[2] Some ancient authorities read *about threescore and sixteen souls.*

[3] Some ancient authorities read *bring the ship safe to shore.*

καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δεκα-
29 πέντε· φοβούμενοί τε **μήπως**[14] **εἰς**[15] τραχεῖς   [14] μήπου   [15] κατὰ
τόπους ἐκπέσωμεν*, ἐκ πρύμνης ῥίψαντες
ἀγκύρας τέσσαρας, ηὔχοντο ἡμέραν γενέ-
30 σθαι. τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ
τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην
εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας
31 μελλόντων ἀγκύρας ἐκτείνειν, εἶπεν ὁ Παῦ-
λος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις,
Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς
32 σωθῆναι οὐ δύνασθε. τότε οἱ στρατιῶται
ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν
33 αὐτὴν ἐκπεσεῖν. ἄχρι δὲ οὗ ἔμελλεν ἡμέρα
γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μετα-
λαβεῖν τροφῆς, λέγων, Τεσσαρεσκαιδεκάτην
σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατε-
34 λεῖτε, μηδὲν προσλαβόμενοι. διὸ παρακαλῶ
ὑμᾶς **προσλαβεῖν**[16] τροφῆς· τοῦτο γὰρ πρὸς   [16] μεταλαβεῖν
τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ
35 ὑμῶν θρὶξ **ἐκ**[17] τῆς κεφαλῆς **πεσεῖται**[18]. εἰ-   [17] ἀπὸ   [18] ἀπολεῖται
πὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε
τῷ Θεῷ ἐνώπιον πάντων· καὶ κλάσας ἤρξατο
36 ἐσθίειν. εὔθυμοι δὲ γενόμενοι πάντες καὶ αὐ-
37 τοὶ προσελάβοντο τροφῆς. ἦμεν δὲ ἐν τῷ
πλοίῳ αἱ πᾶσαι ψυχαί, **διακόσιαι**[19] ἑβδομη-   [19] *Marg.* ὡς
38 κονταέξ. κορεσθέντες δὲ τροφῆς ἐκούφιζον
τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν
39 θάλασσαν. ὅτε δε ἡμέρα ἐγένετο, τὴν γῆν
οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν
ἔχοντα αἰγιαλόν, εἰς ὃν **ἐβουλεύσαντο**[20], εἰ   [20] ἐβουλεύοντο
40 δύναιντο, **ἐξῶσαι**[21] τὸ πλοῖον. καὶ τὰς ἀγκύ-   [21] *Marg.* ἐκσῶσαι
ρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα
ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ
ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατεῖ-
41 χον εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς
τόπον διθάλασσον **ἐπώκειλαν**[22] τὴν ναῦν·   [22] ἐπέκειλαν
καὶ ἡ μὲν πρώρα ἐρείσασα ἔμεινεν ἀσά-
λευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς
42 βίας **τῶν κυμάτων**[23]. τῶν δὲ στρατιω-   [23] *om.* τῶν κυμάτων
τῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀπο-
κτείνωσι, μήτις ἐκκολυμβήσας διαφύγοι.
43 ὁ δὲ ἑκατόνταρχος, βουλόμενος διασῶσαι

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Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship: and so it came to pass that they escaped all safe to land.

28 And when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a Viper out of the heat, and fastened on his hand.

4 And when the Barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet Vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously.

8 And it came to pass that the father of Publius lay sick of a fever, and of a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

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Paul, stayed them from their
purpose; and commanded that
they which could swim should
cast themselves overboard, and
44 get first to the land: and the
rest, some on planks, and some
on *other* things from the ship.
And so it came to pass, that
they all escaped safe to the land.
28 And when we were escaped,
then we knew that the island
2 was called [1]Melita. And the
barbarians shewed us no common kindness: for they kindled
a fire, and received us all, because of the present rain, and
3 because of the cold. But when
Paul had gathered a bundle of
sticks, and laid them on the fire,
a viper came out [2]by reason of
the heat, and fastened on his
4 hand. And when the barbarians
saw the beast hanging from his
hand, they said one to another,
No doubt this man is a murderer, whom, though he hath
escaped from the sea, yet Justice hath not suffered to live.
5 Howbeit he shook off the beast
into the fire, and took no harm.
6 But they expected that he would
have swollen, or fallen down
dead suddenly: but when they
were long in expectation, and
beheld nothing amiss come to
him, they changed their minds,
and said that he was a god.
7 Now in the neighbourhood of
that place were lands belonging
to the chief man of the island,
named Publius; who received
us, and entertained us three
8 days courteously. And it was
so, that the father of Publius
lay sick of fever and dysentery: unto whom Paul entered
in, and prayed, and laying his
9 hands on him healed him. And
when this was done, the rest
also which had diseases in the
island came, and were cured:
10 who also honoured us with
many honours; and when we
sailed, they put on board such
things as we needed.
11 And after three months we
set sail in a ship of Alexandria, which had wintered
in the island, whose sign
was [3]The Twin Brothers.

[1] Some ancient authorities read *Melitene.*

[2] Or, *from the heat*

[3] Gr. *Dioscuri.*

τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήμα-
τος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾷν
ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι·
44 καὶ τοὺς λοιπούς, οὓς μὲν ἐπὶ σανίσιν, οὓς
δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. καὶ
οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν
γῆν.
28 Καὶ διασωθέντες, τότε **ἐπέγνωσαν**[1] ὅτι
2 **Μελίτη**[2] ἡ νῆσος καλεῖται. οἱ **δὲ**[3] βάρβα-
ροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρω-
πίαν ἡμῖν· ἀνάψαντες γὰρ πυράν, προσελά-
βοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφε-
3 στῶτα, καὶ διὰ τὸ ψῦχος. συστρέψαντος
δὲ τοῦ Παύλου φρυγάνων[4] πλῆθος, καὶ ἐπι-
θέντος ἐπὶ τὴν πυράν, ἔχιδνα **ἐκ**[5] τῆς θέρμης
4 ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ. ὡς δὲ
εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ
τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους,
Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν
διασωθέντα ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν
5 οὐκ εἴασεν. ὁ μὲν οὖν, ἀποτινάξας τὸ θη-
6 ρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. οἱ δὲ
προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ
καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐ-
τῶν προσδοκώντων, καὶ θεωρούντων μηδὲν
ἄτοπον εἰς αὐτὸν γινόμενον, **μεταβαλλόμενοι**[6]
ἔλεγον θεὸν αὐτὸν εἶναι.
7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε
χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ,
ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλο-
8 φρόνως ἐξένισεν. ἐγένετο δὲ τὸν πατέρα
τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνε-
χόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος
εἰσελθών, καὶ προσευξάμενος, ἐπιθεὶς τὰς
9 χεῖρας αὐτῷ, ἰάσατο αὐτόν. τούτου **οὖν**[7]
γενομένου, καὶ οἱ λοιποὶ οἱ **ἔχοντες ἀσθε-
νείας ἐν τῇ** νήσῳ[8] προσήρχοντο καὶ ἐθερα-
10 πεύοντο· οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν
ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς
τὴν χρείαν[9].
11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν
πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ,
Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις.

[1] ἐπέγνωμεν
[2] *Marg.* Μελιτήνη
[3] (οἵ) τε
[4] *add* τι
[5] ἀπὸ
[6] μεταβαλόμενοι
[7] δὲ
[8] ἐν τῇ νήσῳ ἔχοντες ἀσθενείας
[9] τὰς χρείας

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12 And landing at Syracuse we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium, and after one day the South wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the Centurion delivered the prisoners to the Captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar, not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them

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12 And touching at Syracuse, we
13 tarried there three days. And
from thence we [1]made a circuit,
and arrived at Rhegium: and
after one day a south wind
sprang up, and on the second
14 day we came to Puteoli: where
we found brethren, and were
intreated to tarry with them
seven days: and so we came to
15 Rome. And from thence the
brethren, when they heard of
us, came to meet us as far as
The Market of Appius, and The
Three Taverns: whom when
Paul saw, he thanked God, and
took courage.
16 And when we entered into
Rome, [2]Paul was suffered to
abide by himself with the soldier
that guarded him.
17 And it came to pass, that after
three days he called together
[3]those that were the chief of
the Jews: and when they were
come together, he said unto
them, I, brethren, though I
had done nothing against the
people, or the customs of our
fathers, yet was delivered prisoner
from Jerusalem into the
18 hands of the Romans: who,
when they had examined me,
desired to set me at liberty,
because there was no cause of
19 death in me. But when the
Jews spake against it, I was
constrained to appeal unto
Cæsar; not that I had aught to
20 accuse my nation of. For this
cause therefore did I [4]intreat
you to see and to speak with
me: for because of the hope of
Israel I am bound with this
21 chain. And they said unto him,
We neither received letters from
Judæa concerning thee, nor did
any of the brethren come hither
and report or speak any harm
22 of thee. But we desire to hear
of thee what thou thinkest: for
as concerning this sect, it is
known to us that everywhere it
is spoken against.
23 And when they had appointed
him a day, they came to him
into his lodging in great number;
to whom he expounded *the
matter*, testifying the kingdom
of God, and persuading them

[1] Some ancient authorities read *cast loose.*

[2] Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.*

[3] Or, *those that were of the Jews first*

[4] Or, *call for you, to see and to speak with* you

12 καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν
13 ἡμέρας τρεῖς· ὅθεν **περιελθόντες**[10] κατηντή-
σαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν
ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς
14 Ποτιόλους· οὗ εὑρόντες ἀδελφούς, παρεκλή-
θημεν ἐπ'[11] αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά·
15 καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. κἀκεῖθεν
οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, **ἐξῆλ-
θον**[12] εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου
καὶ Τριῶν Ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος,
εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.
16 Ὅτε δὲ **ἤλθομεν**[13] εἰς Ῥώμην, **ὁ ἑκατόν-
ταρχος παρέδωκε τοὺς δεσμίους τῷ στρα-
τοπεδάρχῃ**[14]· **τῷ δὲ Παύλῳ ἐπετράπη**[15]
μένειν καθ' ἑαυτόν, σὺν τῷ φυλάσσοντι
αὐτὸν στρατιώτῃ.
17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέ-
σασθαι **τὸν Παῦλον**[16] τοὺς ὄντας τῶν Ἰου-
δαίων πρώτους· συνελθόντων δὲ αὐτῶν, ἔλεγε
πρὸς αὐτούς, **Ἄνδρες ἀδελφοί, ἐγὼ**[17] οὐδὲν
ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς
πατρῴοις, δέσμιος ἐξ Ἱεροσολύμων παρεδό-
18 θην εἰς τὰς χεῖρας τῶν Ῥωμαίων· οἵτινες
ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ
μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί.
19 ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην
ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους
20 μου ἔχων τι κατηγορῆσαι. διὰ ταύτην οὖν
τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν[18] καὶ προσ-
λαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ
21 τὴν ἅλυσιν ταύτην περίκειμαι. οἱ δὲ πρὸς
αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ
ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενό-
μενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλά-
22 λησέ τι περὶ σοῦ πονηρόν. ἀξιοῦμεν δὲ
παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ
τῆς αἱρέσεως ταύτης γνωστόν **ἐστιν ἡμῖν**[19]
ὅτι πανταχοῦ ἀντιλέγεται.
23 Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἧκον
πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες·
οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βα-
σιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς

[10] *Marg.* περιελόντες
[11] παρ'
[12] ἦλθον
[13] εἰσήλθομεν
[14] *om.* ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· *text, not marg.*
[15] ἐπετράπη τῷ Παύλῳ
[16] αὐτὸν
[17] Ἐγώ, ἄνδρες ἀδελφοί,
[18] (*Marg.* ὑμᾶς, ἰδεῖν)
[19] ἡμῖν ἐστιν

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concerning Jesus, both out of the
law of Moses, and out of the Prophets,
from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the Prophet, unto our fathers,

26 Saying, *Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

* Is. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.

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concerning Jesus, both from the
law of Moses and from the pro-
phets, from morning till evening.
24 And some believed the things
which were spoken, and some
25 disbelieved. And when they a-
greed not among themselves, they
departed, after that Paul had
spoken one word, Well spake the
Holy Ghost [1]by Isaiah the pro-
26 phet unto your fathers, saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you,
that this salvation of God is
sent unto the Gentiles: they
will also hear.[2]
30 And he abode two whole years
in his own hired dwelling, and re-
ceived all that went in unto him,
31 preaching the kingdom of God,
and teaching the things concern-
ing the Lord Jesus Christ with all
boldness, none forbidding him.

[1] Or, *through*

[2] Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

τα[20] περὶ τοῦ Ἰησοῦ, ἀπό τε τοῦ νόμου
Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως
24 ἑσπέρας. καὶ οἱ μὲν ἐπείθοντο τοῖς λεγο-
25 μένοις, οἱ δὲ ἠπίστουν. ἀσύμφωνοι δὲ ὄν-
τες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ
Παύλου ῥῆμα ἕν, ὅτι Καλῶς τὸ Πνεῦμα τὸ
Ἅγιον ἐλάλησε διὰ Ἠσαΐου τοῦ προφήτου
26 πρὸς τοὺς πατέρας **ἡμῶν**[21], λέγον, Πορεύθητι
πρὸς τὸν λαὸν τοῦτον καὶ εἰπέ, Ἀκοῇ ἀκού-
σετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέ-
27 ψετε, καὶ οὐ μὴ ἴδητε· ἐπαχύνθη γὰρ ἡ
καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως
ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμ-
μυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ
τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι,
καὶ ἐπιστρέψωσι, καὶ **ἰάσωμαι**[22] αὐτούς.
28 γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν
ἀπεστάλη[23] τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ
29 καὶ ἀκούσονται. [24]**καὶ ταῦτα αὐτοῦ εἰπόν-
τος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες
ἐν ἑαυτοῖς συζήτησιν.**
30 **Ἔμεινε**[25] δὲ **ὁ Παῦλος**[26] διετίαν ὅλην ἐν
ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς
31 εἰσπορευομένους πρὸς αὐτόν, κηρύσσων τὴν
βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ
τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης
παρρησίας, ἀκωλύτως.

[20] *om.* τὰ
[21] ὑμῶν
[22] ἰάσομαι
[23] *add* τοῦτο
[24] *om. ver.* 29 *text, not marg.*
[25] Ἐνέμεινε
[26] *om.* ὁ Παῦλος

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

1611

1 PAUL a servant of Jesus Christ, called *to be* an Apostle, * separated unto the Gospel of God,

* Acts 13. 2.

2 (Which he had promised afore by his Prophets in the holy Scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

4 And † declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead.

† *Gr. determined.*

5 By whom we have received grace and Apostleship ‖ for obedience to the faith among all nations for his Name,

‖ *Or, to the obedience of faith.*

6 Among whom are ye also the called of Jesus Christ.

7 To all that be in Rome, beloved of God, *called to be* Saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve ‖ with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers,

‖ *Or, in my spirit.*

10 Making request, (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established,

12 That is, that I may be comforted together ‖ with you, by the mutual faith both of you and me.

‖ *Or, in you.*

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto) that I might have some fruit ‖ among you also, even as among other Gentiles.

‖ *Or, in you.*

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1 PAUL, a [1] servant of Jesus
Christ, called *to be* an apostle,
separated unto the gospel of
2 God, which he promised afore
[2] by his prophets in the holy
3 scriptures, concerning his Son,
who was born of the seed of
David according to the flesh,
4 who was [3] declared *to be* the Son
of God [4] with power, according
to the spirit of holiness, by the
resurrection of the dead; *even*
5 Jesus Christ our Lord, through
whom we received grace and
apostleship, unto obedience [5] of
faith among all the nations, for
6 his name's sake: among whom
are ye also, called *to be* Jesus
7 Christ's: to all that are in Rome,
beloved of God, called *to be*
saints: Grace to you and peace
from God our Father and the
Lord Jesus Christ.
8 First, I thank my God through
Jesus Christ for you all, [6] that
your faith is proclaimed through-
9 out the whole world. For God
is my witness, whom I serve in
my spirit in the gospel of his
Son, how unceasingly I make
mention of you, always in my
10 prayers making request, if by
any means now at length I may
be prospered [7] by the will of
11 God to come unto you. For I
long to see you, that I may
impart unto you some spiritual
gift, to the end ye may be esta-
12 blished; that is, that I with you
may be comforted in you, each
of us by the other's faith, both
13 yours and mine. And I would
not have you ignorant, brethren,
that oftentimes I purposed to
come unto you (and was hin-
dered hitherto), that I might
have some fruit in you also, even
as in the rest of the Gentiles.

1 Gr. *bond-servant.*
2 Or, *through*
3 Gr. *determined.*
4 Or, *in*
5 Or, *to the faith*
6 Or, *because*
7 Gr. *in.*

ΠΑΥΛΟΥ ΤΟΥ* ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

1 Παῦλος, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς
ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον
2 Θεοῦ, ὃ προεπηγγείλατο διὰ τῶν προφητῶν
3 αὐτοῦ ἐν γραφαῖς ἁγίαις, περὶ τοῦ υἱοῦ αὐ-
τοῦ, τοῦ γενομένου ἐκ σπέρματος Δαβὶδ
4 κατὰ σάρκα, τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν
δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀνα-
στάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου
5 ἡμῶν, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν
εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν,
6 ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ἐν οἷς ἐστὲ καὶ
7 ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ· πᾶσι τοῖς
οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς
ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πα-
τρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
8 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ
Ἰησοῦ Χριστοῦ **ὑπὲρ**[1] πάντων ὑμῶν, ὅτι ἡ   [1] περὶ
πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ
9 κόσμῳ. μάρτυς γάρ μού ἐστιν ὁ Θεός, ᾧ
λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγε-
λίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν
ὑμῶν ποιοῦμαι, πάντοτε ἐπὶ τῶν προσευχῶν
10 μου δεόμενος, εἴπως ἤδη ποτὲ εὐοδωθήσο-
μαι ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς
11 ὑμᾶς. ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι με-   f. Confirmation Burton B. L. p
ταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ   note. app: the Romans
12 στηριχθῆναι ὑμᾶς, τοῦτο δέ ἐστι, συμπα-   not received it. ch. xv. 1
ρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις
13 πίστεως ὑμῶν τε καὶ ἐμοῦ. οὐ θέλω δὲ
ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προ-
εθέμην ἐλθεῖν πρὸς ὑμᾶς (καὶ ἐκωλύθην ἄχρι
τοῦ δεῦρο), ἵνα **καρπόν τινα**[2] σχῶ καὶ ἐν   [2] τινὰ καρπὸν
ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

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14 I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, * The just shall live by faith.

* Hab. 2. 4.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

19 Because that which may be known of God is manifest ‖ in them, for God hath shewed it unto them.

‖ *Or, to them.*

20 For the invisible things of him from the Creation of the world are clearly seen, being understood by the things that are made, *even* his eternal Power and Godhead, ‖ so that they are without excuse:

‖ *Or, that they may be.*

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened:

22 Professing themselves to be wise, they became fools:

23 And changed the glory of the uncorruptible * God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things:

* Ps. 106. 20.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly,

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14 I am debtor both to Greeks and
to Barbarians, both to the wise
15 and to the foolish. So, as much
as in me is, I am ready to preach
the gospel to you also that are
16 in Rome. For I am not ashamed
of the gospel: for it is the power
of God unto salvation to every
one that believeth; to the Jew
17 first, and also to the Greek. For
therein is revealed a righteousness of God [1] by faith unto faith: [1] Gr. *from.*
as it is written, But the righteous
shall live [1] by faith.
18 For [2] the wrath of God is re- [2] Or, *a wrath*
vealed from heaven against all
ungodliness and unrighteousness
of men, who [3] hold down the [3] Or, *hold the truth*
19 truth in unrighteousness; be-
cause that which may be known
of God is manifest in them; for
God manifested it unto them.
20 For the invisible things of him
since the creation of the world
are clearly seen, being perceived
through the things that are
made, *even* his everlasting power
and divinity; [4] that they may be [4] Or, *so that they are*
21 without excuse: because that,
knowing God, they glorified him
not as God, neither gave thanks;
but became vain in their reason-
ings, and their senseless heart
22 was darkened. Professing them-
selves to be wise, they became
23 fools, and changed the glory of
the incorruptible God for the
likeness of an image of corrup-
tible man, and of birds, and
fourfooted beasts, and creeping
things.
24 Wherefore God gave them up
in the lusts of their hearts unto
uncleanness, that their bodies
should be dishonoured among
25 themselves: for that they ex-
changed the truth of God for a
lie, and worshipped and served
the creature rather than the
Creator, who is blessed [5] for ever. [5] Gr. *unto the ages.*
Amen.
26 For this cause God gave them
up unto [6] vile passions: for their [6] Gr. *passions of dishonour.*
women changed the natural use
into that which is against na-
27 ture: and likewise also the
men, leaving the natural use
of the woman, burned in their
lust one toward another, men
with men working unseemliness,

14 Ἕλλησί τε καὶ βαρβάροις, σοφοῖς τε καὶ
15 ἀνοήτοις ὀφειλέτης εἰμί· οὕτω τὸ κατ' ἐμὲ
πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελί-
16 σασθαι. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέ-
λιον **τοῦ Χριστοῦ**[3]· δύναμις γὰρ Θεοῦ ἐστιν
εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ
17 τε πρῶτον καὶ Ἕλληνι. δικαιοσύνη γὰρ
Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς
πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ
πίστεως ζήσεται.
18 Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐ-
ρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀν-
θρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατε-
19 χόντων· διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν
ἐστιν ἐν αὐτοῖς· ὁ γὰρ **Θεὸς**[4] αὐτοῖς ἐφα-
20 νέρωσε. τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως
κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται,
ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ
21 εἶναι αὐτοὺς ἀναπολογήτους· διότι γνόντες
τὸν Θεόν, οὐχ ὡς Θεὸν ἐδόξασαν ἢ εὐχαρί-
στησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλο-
γισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος
22 αὐτῶν καρδία. φάσκοντες εἶναι σοφοὶ ἐμω-
23 ράνθησαν, καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφ-
θάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ
ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ
ἑρπετῶν.
24 Διὸ **καὶ**[5] παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν **ταῖς**
ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρ-
σίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν
25 **ἑαυτοῖς**[6]· οἵτινες μετήλλαξαν τὴν ἀλήθειαν
τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν
καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα,
ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.
26 Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς
πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετ-
ήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ
27 φύσιν· ὁμοίως τε καὶ οἱ ἄρσενες, ἀφέντες τὴν
φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν
τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν
ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι,

[3] om. τοῦ Χριστοῦ
[4] Θεὸς γὰρ
[5] om. καὶ
[6] αὐτοῖς

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and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like ‖ to retain God in *their* knowledge, God gave them over to ‖ a reprobate mind, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents;

31 Without understanding, covenantbreakers, ‖ without natural affection, implacable, unmerciful;

32 Who knowing the judgment of God, (that they which commit such things, are worthy of death) not only do the same, but ‖ have pleasure in them that do them.

2

Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness, and impenitent heart, * treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God:

6 * Who will render to every man according to his deeds:

7 To them, who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil,

‖ Or, *to acknowledge.*

‖ Or, *a mind void of judgment.*

‖ Or, *unsociable.*

‖ Or, *consent with them.*

* James 5. 3.

Ps. 62. 12. Matt. 16. 27. Rev. 22. 12.

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and receiving in themselves that
recompense of their error which
was due.
28 And even as they [1] refused to
have God in *their* knowledge,
God gave them up unto a repro-
bate mind, to do those things
29 which are not fitting; being filled
with all unrighteousness, wick-
edness, covetousness, malicious-
ness; full of envy, murder, strife,
deceit, malignity; whisperers,
30 backbiters, [2] hateful to God, in-
solent, haughty, boastful, inven-
tors of evil things, disobedient
31 to parents, without understand-
ing, covenant-breakers, without
natural affection, unmerciful:
32 who, knowing the ordinance of
God, that they which practise
such things are worthy of death,
not only do the same, but also
consent with them that practise
them.
2 Wherefore thou art without
excuse, O man, whosoever thou
art that judgest: for wherein
thou judgest [3] another, thou con-
demnest thyself; for thou that
judgest dost practise the same
2 things. [4] And we know that
the judgement of God is ac-
cording to truth against them
3 that practise such things. And
reckonest thou this, O man,
who judgest them that prac-
tise such things, and doest the
same, that thou shalt escape
4 the judgement of God? Or
despisest thou the riches of
his goodness and forbearance
and longsuffering, not knowing
that the goodness of God lead-
5 eth thee to repentance? but
after thy hardness and impe-
nitent heart treasurest up for
thyself wrath in the day of
wrath and revelation of the
righteous judgement of God;
6 who will render to every man
7 according to his works: to them
that by patience in well-doing
seek for glory and honour and
8 incorruption, eternal life: but
unto them that are factious,
and obey not the truth, but
obey unrighteousness, *shall be*
9 wrath and indignation, tribula-
tion and anguish, upon every
soul of man that worketh evil,

[1] Gr. *did not approve.*

[2] Or, *haters of God*

[3] Gr. *the other.*

[4] Many ancient authorities read *For.*

καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐ-
τῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.
28 Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν
ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς
29 ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, πε-
πληρωμένους πάσῃ ἀδικίᾳ, **πορνείᾳ,**[7] πονη-
ρίᾳ, πλεονεξίᾳ, κακίᾳ*· μεστοὺς φθόνου,
φόνου, ἔριδος, δόλου, κακοηθείας· ψιθυρι-
30 στάς, καταλάλους, θεοστυγεῖς, ὑβριστάς,
ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν,
31 γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους,
32 ἀστόργους, **ἀσπόνδους,**[8] ἀνελεήμονας· οἵτινες
τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ
τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ
μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι
τοῖς πράσσουσι.
2 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ
κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν
κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.
2 οἴδαμεν **δὲ**[1] ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστι κατὰ
ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς
τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι
4 σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; ἢ τοῦ
πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς
ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς,
ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετά-
5 νοιάν σε ἄγει; κατὰ δὲ τὴν σκληρότητά σου
καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυ-
τῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως
6 δικαιοκρισίας τοῦ Θεοῦ, ὃς ἀποδώσει ἑκάστῳ
7 κατὰ τὰ ἔργα αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν
ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρ-
8 σίαν ζητοῦσι, ζωὴν αἰώνιον· τοῖς δὲ ἐξ ἐρι-
θείας, καὶ ἀπειθοῦσι **μὲν**[2] τῇ ἀληθείᾳ, πει-
θομένοις δὲ τῇ ἀδικίᾳ, **θυμὸς καὶ ὀργή**[3],
9 θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν
ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,

[7] *om.* πορνείᾳ,
[8] *om.* ἀσπόνδους,·
[1] *Marg.* γὰρ
[2] *om.* μὲν
[3] ὀργὴ καὶ θυμός

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of the Jew first, and also of the †Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the †Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law.

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified;

14 For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves,

15 Which shew the work of the law written in their hearts, ‖their conscience also bearing witness, and their thoughts ‖the mean while accusing or else excusing one another:)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God:

18 And knowest *his* will, and ‖approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thyself art a guide of the blind, a light of them *which are* in darkness,

20 An instructor of the foolish, a teacher of babes: which hast the form of knowledge and of the truth in the law:

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles, through you, as it is *written:

† Gr. *Greek.*

† Gr. *Greek.*

‖ *Or, the conscience witnessing with them.*

‖ *Or, between themselves.*

‖ *Or, triest the things that differ.*

* Is. 52. 5. Ezek. 36. 20, 23.

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of the Jew first, and also of
10 the Greek; but glory and honour
and peace to every man that
worketh good, to the Jew first,
11 and also to the Greek: for there
is no respect of persons with God.
12 For as many as have sinned
without law shall also perish
without law: and as many as
have sinned under law shall be
13 judged by law; for not the hearers
of a law are [1]just before God,
but the doers of a law shall be
14 [2]justified: for when Gentiles
which have no law do by nature
the things of the law, these, having no law, are a law unto them-
15 selves; in that they shew the
work of the law written in their
hearts, their conscience bearing
witness therewith, and their
[3]thoughts one with another ac-
16 cusing or else excusing *them*; in
the day when God [4]shall judge
the secrets of men, according to
my gospel, by Jesus Christ.
17 But if thou bearest the name
of a Jew, and restest upon [5]the
18 law, and gloriest in God, and
knowest [6]his will, and [7]approvest
the things that are excellent,
being instructed out of the law,
19 and art confident that thou thyself art a guide of the blind, a
light of them that are in dark-
20 ness, [8]a corrector of the foolish,
a teacher of babes, having in the
law the form of knowledge and of
21 the truth; thou therefore that
teachest another, teachest thou
not thyself? thou that preachest
a man should not steal, dost thou
22 steal? thou that sayest a man
should not commit adultery, dost
thou commit adultery? thou that
abhorrest idols, dost thou [9]rob
23 temples? thou who gloriest in
[5]the law, through thy transgres-
sion of the law dishonourest thou
24 God? For the name of God is blas-
phemed among the Gentiles be-
cause of you, even as it is written.

[1] Or, *righteous*

[2] Or, *accounted righteous*

[3] Or, *reasonings*

[4] Or, *judgeth*

[5] Or, *a law*

[6] Or, *the Will*

[7] Or, *provest the things that differ*

[8] Or, *an instructor*

[9] Or, *commit sacrilege*

10 Ἰουδαίου τε πρῶτον καὶ Ἕλληνος· δόξα δὲ
καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ
11 ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι· οὐ
γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.
12 ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπο-
λοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νό-
13 μου κριθήσονται· οὐ γὰρ οἱ ἀκροαταὶ **τοῦ**[4] [4] *om.* τοῦ
νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ
14 **τοῦ**[4] νόμου δικαιωθήσονται. ὅταν γὰρ ἔθνη
τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου
ποιῇ[5], οὗτοι, νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι [5] ποιῶσιν
15 νόμος· οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ
νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμ-
μαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ με-
ταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων
16 ἢ καὶ ἀπολογουμένων, ἐν ἡμέρᾳ ὅτε **κρινεῖ**[6] [6] *Marg.* κρίνει
ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ
εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.
17 **Ἴδε**[7] σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπανα- [7] Εἰ δὲ
18 παύῃ **τῷ**[8] νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, καὶ [8] *om.* τῷ
γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ δια-
19 φέροντα, κατηχούμενος ἐκ τοῦ νόμου, πέποι-
θάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς
20 τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκα-
λον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώ-
21 σεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· ὁ οὖν
διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ
22 κηρύσσων μὴ κλέπτειν, κλέπτεις; ὁ λέγων
μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ
23 εἴδωλα, ἱεροσυλεῖς; ὃς ἐν νόμῳ καυχᾶσαι, διὰ
τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμά-
24 ζεις; τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασ-
φημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

1611

25 For circumcision verily profiteth if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter, and circumcision, dost transgress the law?

28 For he is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh:

29 But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the Oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar, as it is written, *That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather* as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No in no wise: for we have before †proved both Jews, and Gentiles, that they are all under sin,

10 As it is written, There is none righteous, no not one:

* Ps. 51. 4.

† Gr. *charged.*

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25 For circumcision indeed profit-
eth, if thou be a doer of the law:
but if thou be a transgressor of
the law, thy circumcision is be-
26 come uncircumcision. If there-
fore the uncircumcision keep the
ordinances of the law, shall not his
uncircumcision be reckoned for
27 circumcision? and shall not the
uncircumcision which is by na-
ture, if it fulfil the law, judge thee,
who with the letter and circum-
cision art a transgressor of the
28 law? For he is not a Jew, which
is one outwardly; neither is that
circumcision, which is outward
29 in the flesh: but he is a Jew,
which is one inwardly; and cir-
cumcision is that of the heart, in
the spirit, not in the letter; whose
praise is not of men, but of God.
3 What advantage then hath the
Jew? or what is the profit of cir-
2 cumcision? Much every way:
first of all, that they were in-
trusted with the oracles of God.
3 For what if some were without
faith? shall their want of faith
make of none effect the faithful-
4 ness of God? [1] God forbid: yea,
let God be found true, but every
man a liar; as it is written,

That thou mightest be justified
in thy words,
And mightest prevail when thou
comest into judgement.

5 But if our unrighteousness com-
mendeth the righteousness of
God, what shall we say? Is God
unrighteous who visiteth with
wrath? (I speak after the man-
6 ner of men.) God forbid: for
then how shall God judge the
7 world? [2] But if the truth of God
through my lie abounded unto
his glory, why am I also still
8 judged as a sinner? and why not
(as we be slanderously reported,
and as some affirm that we say),
Let us do evil, that good may
come? whose condemnation is
just.
9 What then? [3] are we in worse
case than they? No, in no wise:
for we before laid to the charge
both of Jews and Greeks, that
10 they are all under sin; as it is
written,

There is none righteous, no, not
one;

[1] Gr. *Be it not so:* and so elsewhere.

[2] Many ancient authorities read *For.*

[3] Or, *do we excuse ourselves?*

25 περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσ-
σῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή
26 σου ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ ἀκρο-
βυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ,
οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λο-
27 γισθήσεται; καὶ κρινεῖ ἡ ἐκ φύσεως ἀκρο-
βυστία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ
γράμματος καὶ περιτομῆς παραβάτην νόμου;
28 οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν,
οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή·
29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ
καρδίας ἐν πνεύματι, οὐ γράμματι· οὗ ὁ
ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ
Θεοῦ.
3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ
2 ὠφέλεια τῆς περιτομῆς; πολὺ κατὰ πάντα
τρόπον· πρῶτον μὲν **γὰρ**[1] ὅτι ἐπιστεύθησαν [1] *om.* γὰρ
3 τὰ λόγια τοῦ Θεοῦ. τί γὰρ εἰ ἠπίστησάν
τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ
4 Θεοῦ καταργήσει; μὴ γένοιτο· γινέσθω δὲ
ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης,
καθὼς γέγραπται, Ὅπως ἂν δικαιωθῇς ἐν
τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί
5 σε. εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην
συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ
ἐπιφέρων τὴν ὀργήν (κατὰ ἄνθρωπον λέγω);
6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν
7 κόσμον; εἰ **γὰρ**[2] ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ [2] δὲ *text, not marg.*
ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν
αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;
8 καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθώς
φασί τινες ἡμᾶς λέγειν ὅτι), Ποιήσωμεν τὰ
κακὰ ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα
ἔνδικόν ἐστι.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προ-
ῃτιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλ-
10 ληνας πάντας ὑφ' ἁμαρτίαν εἶναι, καθὼς
γέγραπται ὅτι Οὐκ ἔστι δίκαιος οὐδὲ εἷς·

1611

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

13 Their throat is an open sepulchre, with their tongues they have used deceit, the poison of Asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood.

16 Destruction and misery are in their ways:

17 And the way of peace have they not known.

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become ‖ guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

22 Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God,

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

25 Whom God hath ‖ set forth to be a propitiation, through faith in his blood, to declare his righteousness for the ‖ remission of sins that are past, through the forbearance of God.

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

‖ *Or, subject to the judgment of God.*

‖ *Or, foreordained.*

‖ *Or, passing over.*

1881

11 There is none that understandeth,
There is none that seeketh after God;
12 They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood;
16 Destruction and misery are in their ways;
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.
19 Now we know that what things
soever the law saith, it speak-
eth to them that are under
the law; that every mouth may
be stopped, and all the world
may be brought under the judge-
20 ment of God: because [1] by [2] the
works of the law shall no flesh
be [3] justified in his sight: for
[4] through the law *cometh* the
21 knowledge of sin. But now
apart from the law a righteous-
ness of God hath been mani-
fested, being witnessed by the
22 law and the prophets; even the
righteousness of God through
faith [5] in Jesus Christ unto all
[6] them that believe; for there
23 is no distinction; for all have
sinned, and fall short of the
24 glory of God; being justified
freely by his grace through the
redemption that is in Christ
25 Jesus: whom God [7] set forth
[8] *to be* a propitiation, through
[9] faith, by his blood, to shew
his righteousness, because of
the passing over of the sins
done aforetime, in the for-
26 bearance of God; for the shew-
ing, *I say*, of his righteous-
ness at this present season:
that he might himself be
[10] just, and the [10] justifier of
him that [11] hath faith [5] in Jesus.

[1] Gr. *out of.*
[2] Or, *works of law*
[3] Or, *accounted righteous*
[4] Or, *through law*
[5] Or, *of*
[6] Some ancient authorities add *and upon all.*
[7] Or, *purposed*
[8] Or, to be *propitiatory*
[9] Or, *faith in his blood*
[10] See ch. ii. 13, margin.
[11] Gr. *is of faith.*

11 οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν
12 Θεόν· πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν·
οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως
13 ἑνός· τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν,
ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπί-
14 δων ὑπὸ τὰ χείλη αὐτῶν· ὧν τὸ στόμα ἀρᾶς
15 καὶ πικρίας γέμει· ὀξεῖς οἱ πόδες αὐτῶν
16 ἐκχέαι αἷμα· σύντριμμα καὶ ταλαιπωρία ἐν
17 ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ἔγνω-
18 σαν· οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν
ὀφθαλμῶν αὐτῶν.

19 Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν
τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ, καὶ
ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ·
20 διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται
πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου
21 ἐπίγνωσις ἁμαρτίας. νυνὶ δὲ χωρὶς νόμου
δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη
22 ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· δικαιο-
σύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ
εἰς πάντας **καὶ ἐπὶ πάντας**[3] τοὺς πιστεύ-
23 οντας· οὐ γάρ ἐστι διαστολή· πάντες γὰρ
ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ
24 Θεοῦ, δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι
διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰη-
25 σοῦ· ὃν προέθετο ὁ Θεὸς ἱλαστήριον,[4] διὰ
τῆς πίστεως,[4] ἐν τῷ αὐτοῦ αἵματι, εἰς ἔν-
δειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρε-
σιν τῶν προγεγονότων ἁμαρτημάτων, ἐν τῇ
26 ἀνοχῇ τοῦ Θεοῦ· πρὸς[5] ἔνδειξιν τῆς δικαιοσύ-
νης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν
δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

[3] *om.* καὶ ἐπὶ πάντας *text, not marg.*

[4] (*Marg. omits these two commas*)

[5] *add* τὴν

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27 Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is justified by faith, without the deeds of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

4 What shall we say then, that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works:

7 *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision,

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27 Where then is the glorying? It
is excluded. By what manner
of law? of works? Nay: but
28 by a law of faith. [1]We reckon
therefore that a man is justified by faith apart from [2]the
29 works of the law. Or is God
the God of Jews only? is he not
the God of Gentiles also? Yea,
30 of Gentiles also: if so be that
God is one, and he shall justify
the circumcision [3]by faith, and
the uncircumcision [4]through
31 faith. Do we then make [5]the
law of none effect [4]through faith?
God forbid: nay, we establish
[5]the law.

4 What then shall we say [6]that
Abraham, our forefather according to the flesh, hath found?
2 For if Abraham was justified [3]by
works, he hath whereof to glory;
3 but not toward God. For what
saith the scripture? And Abraham believed God, and it was
reckoned unto him for righteous-
4 ness. Now to him that worketh,
the reward is not reckoned as of
5 grace, but as of debt. But to
him that worketh not, but believeth on him that justifieth the
ungodly, his faith is reckoned
6 for righteousness. Even as David
also pronounceth blessing upon
the man, unto whom God reckoneth righteousness apart from
7 works, *saying*,
Blessed are they whose iniquities are forgiven,
And whose sins are covered.
8 Blessed is the man to whom
the Lord will not reckon sin.
9 Is this blessing then pronounced
upon the circumcision, or upon
the uncircumcision also? for we
say, To Abraham his faith was
10 reckoned for righteousness. How
then was it reckoned? when he
was in circumcision, or in uncircumcision? Not in circumcision,
11 but in uncircumcision: and he
received the sign of circumcision,
a seal of the righteousness of the
faith which he had while he was
in uncircumcision: that he might
be the father of all them that
believe, though they be in uncircumcision, that righteousness
might be reckoned unto them;
12 and the father of circumcision

[1] Many ancient authorities read *For we reckon.*

[2] Or, *works of law*

[3] Gr. *out of.*

[4] Or, *through the faith*

[5] Or, *law*

[6] Some ancient authorities read *of Abraham, our forefather according to the flesh?*

27 ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου
νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
28 πίστεως. λογιζόμεθα **οὖν**[6] **πίστει δικαι-**
29 **οῦσθαι**[7] ἄνθρωπον, χωρὶς ἔργων νόμου. ἢ
Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ **δὲ**[8] καὶ ἐθ-
30 νῶν; ναὶ καὶ ἐθνῶν· **ἐπείπερ**[9] εἷς ὁ Θεός, ὃς
δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκρο-
31 βυστίαν διὰ τῆς πίστεως. νόμον οὖν καταρ-
γοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ
νόμον ἱστῶμεν.

4 Τί οὖν ἐροῦμεν **Ἀβραὰμ τὸν πατέρα ἡμῶν**
2 **εὑρηκέναι**[1] κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ
ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς
3 τὸν Θεόν. τί γὰρ ἡ γραφὴ λέγει; Ἐπί-
στευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη
4 αὐτῷ εἰς δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ
μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ
5 **τὸ**[2] ὀφείλημα. τῷ δὲ μὴ ἐργαζομένῳ, πι-
στεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ,
λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.
6 καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν
τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιο-
7 σύνην χωρὶς ἔργων, Μακάριοι ὧν ἀφέθη-
σαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ
8 ἁμαρτίαι. μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται
9 Κύριος ἁμαρτίαν. ὁ μακαρισμὸς οὖν οὗτος
ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
λέγομεν γὰρ **ὅτι**[3] Ἐλογίσθη τῷ Ἀβραὰμ ἡ
10 πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλογίσθη;
ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν
11 περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· καὶ σημεῖον
ἔλαβε περιτομῆς, σφραγῖδα τῆς δικαιοσύνης
τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ
εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων
δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι **καὶ**[4] αὐ-
12 τοῖς τὴν δικαιοσύνην· καὶ πατέρα περιτομῆς

[6] *Marg.* γὰρ
[7] δικαιοῦσθαι πίστει
[8] *om.* δὲ
[9] εἴπερ

[1] εὑρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν *text, but marg. om.* εὑρηκέναι
[2] *om.* τὸ
[3] *om.* ὅτι
[4] *om.* καὶ

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to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, *which he had* being yet uncircumcised.

13 For the promise that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath: for where no law is, *there* is no transgression.

16 Therefore *it is* of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, *I have made thee a father of many nations) ‖before him whom he believed, *even* God who quickeneth the dead, and calleth those things which be not, as though they were.

* Gen. 17. 5.

‖ *Or, like unto him.*

18 Who against hope, believed in hope, that he might become the father of many nations: according to that which was spoken, * So shall thy seed be.

* Gen. 15. 5.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred year old, neither yet the deadness of Sarah's womb.

20 He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God:

21 And being fully persuaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him:

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our offences, and was raised again for our justification.

5 Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

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to them who not only are of
the circumcision, but who also
walk in the steps of that faith
of our father Abraham which
13 he had in uncircumcision. For
not [1]through the law was the
promise to Abraham or to his
seed, that he should be heir
of the world, but through the
14 righteousness of faith. For if
they which are of the law be
heirs, faith is made void, and
the promise is made of none
15 effect: for the law worketh
wrath; but where there is no
law, neither is there transgres-
16 sion. For this cause *it is* of
faith, that *it may be* according to
grace; to the end that the pro-
mise may be sure to all the seed;
not to that only which is of the
law, but to that also which is
of the faith of Abraham, who
17 is the father of us all (as it is
written, A father of many nations
have I made thee) before him
whom he believed, *even* God, who
quickeneth the dead, and calleth
the things that are not, as though
18 they were. Who in hope be-
lieved against hope, to the end
that he might become a father of
many nations, according to that
which had been spoken, So shall
19 thy seed be. And without being
weakened in faith he considered
his own body [2]now as good as
dead (he being about a hundred
years old), and the deadness of
20 Sarah's womb: yea, looking unto
the promise of God, he wavered
not through unbelief, but waxed
strong through faith, giving glory
21 to God, and being fully assured
that, what he had promised, he
22 was able also to perform. Where-
fore also it was reckoned unto
23 him for righteousness. Now it
was not written for his sake alone,
that it was reckoned unto him;
24 but for our sake also, unto whom
it shall be reckoned, who believe
on him that raised Jesus our
25 Lord from the dead, who was
delivered up for our trespasses,
and was raised for our justifica-
tion.

5 Being therefore justified [3]by faith, [4]let us have peace with God through our Lord Jesus Christ;

[1] Or, *through law*

[2] Many ancient authorities omit *now*.

[3] Gr. *out of*.

[4] Some authorities read *we have*.

τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς
στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν **τῇ**[5] *ἀκροβυστίᾳ* [5] *om.* τῇ
13 *πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. οὐ γὰρ*
διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ
σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι
τοῦ[6] *κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.* [6] *om.* τοῦ
14 *εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ*
15 *πίστις, καὶ κατήργηται ἡ ἐπαγγελία· ὁ γὰρ*
νόμος ὀργὴν κατεργάζεται· οὗ **γὰρ**[7] *οὐκ ἔστι* [7] δὲ
16 *νόμος, οὐδὲ παράβασις. διὰ τοῦτο ἐκ πί-*
στεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν
τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ
ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως
17 *Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν (καθὼς*
γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά
σε) κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωο-
ποιοῦντος τοὺς νεκρούς, καὶ καλοῦντος τὰ μὴ
18 *ὄντα ὡς ὄντα. ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι*
ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα
πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, Οὕτως
19 *ἔσται τὸ σπέρμα σου. καὶ μὴ ἀσθενήσας*
τῇ πίστει, **οὐ**[8] *κατενόησε τὸ ἑαυτοῦ σῶμα* [8] *om.* , οὐ
ἤδη[9] *νενεκρωμένον (ἑκατονταέτης που ὑπάρ-* [9] *Marg. om.* ἤδη
χων), καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας·
20 *εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη*
τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει,
21 *δοὺς δόξαν τῷ Θεῷ, καὶ πληροφορηθεὶς ὅτι*
22 *ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. διὸ*
23 *καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. οὐκ*
ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη
24 *αὐτῷ· ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογί-*
ζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα
25 *Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, ὃς*
παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ
ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

5 *Δικαιωθέντες οὖν ἐκ πίστεως, εἰ-*
ρήνην **ἔχομεν**[1] *πρὸς τὸν Θεὸν διὰ* [1] *ἔχωμεν text, not marg.*
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

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2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also, knowing that tribulation worketh patience:

4 And patience, experience: and experience, hope:

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost, which is given unto us.

6 For when we were yet without strength, ‖in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God, by the death of his son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, ‖for that all have sinned.

13 For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come:

15 But not as the offence, so also is the free gift: for if through the offence of one many be dead: much more the grace of God, and the gift by grace, *which is* by one man Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment was by one to condemnation: but the free gift is of many offences unto justification.

‖ Or, *according to the time.*

‖ Or, *in whom.*

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2 through whom also we have had
our access [1]by faith into this
grace wherein we stand; and [2]let
us [3]rejoice in hope of the glory of
3 God. And not only so, but [4]let us
also [3]rejoice in our tribulations:
knowing that tribulation work-
4 eth patience; and patience, pro-
5 bation; and probation, hope: and
hope putteth not to shame; be-
cause the love of God hath been
shed abroad in our hearts through
the [5]Holy Ghost which was given
6 unto us. For while we were yet
weak, in due season Christ died
7 for the ungodly. For scarcely
for a righteous man will one die:
for peradventure for [6]the good
man some one would even dare
8 to die. But God commendeth
his own love toward us, in that,
while we were yet sinners, Christ
9 died for us. Much more then,
being now justified [7]by his blood,
shall we be saved from the wrath
10 *of God* through him. For if,
while we were enemies, we were
reconciled to God through the
death of his Son, much more,
being reconciled, shall we be
11 saved [7]by his life; and not only
so, [8]but we also rejoice in God
through our Lord Jesus Christ,
through whom we have now re-
ceived the reconciliation.
12 Therefore, as through one man
sin entered into the world, and
death through sin; and so death
passed unto all men, for that
13 all sinned:—for until the law sin
was in the world: but sin is
not imputed when there is no
14 law. Nevertheless death reigned
from Adam until Moses, even
over them that had not sinned
after the likeness of Adam's
transgression, who is a figure
15 of him that was to come. But
not as the trespass, so also *is*
the free gift. For if by the tres-
pass of the one the many died,
much more did the grace of God,
and the gift by the grace of
the one man, Jesus Christ, a-
16 bound unto the many. And not
as through one that sinned, *so*
is the gift: for the judgement
came of one unto condemnation,
but the free gift *came* of many
trespasses unto [9]justification.

[1] Some ancient authorities omit *by faith.*

[2] Or, *we rejoice*

[3] Gr. *glory.*

[4] Or, *we also rejoice*

[5] Or, *Holy Spirit*: and so throughout this book.

[6] Or, *that which is good*

[7] Gr. *in.*

[8] Gr. *but also glorying.*

[9] Gr. *an act of righteousness.*

2 δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ
πίστει[2] εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστή-
καμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης
3 τοῦ Θεοῦ. οὐ μόνον δέ, ἀλλὰ καὶ καυχώ-
μεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις
4 ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκι-
5 μήν, ἡ δὲ δοκιμὴ ἐλπίδα· ἡ δὲ ἐλπὶς οὐ
καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέ-
χυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος
6 Ἁγίου τοῦ δοθέντος ἡμῖν. ἔτι γὰρ Χριστός,
ὄντων ἡμῶν ἀσθενῶν, [3]κατὰ καιρὸν ὑπὲρ
7 ἀσεβῶν ἀπέθανε. μόλις γὰρ ὑπὲρ δικαίου
τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα
8 τις καὶ τολμᾷ ἀποθανεῖν. συνίστησι δὲ τὴν
ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἔτι
ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν
9 ἀπέθανε. πολλῷ οὖν μᾶλλον, δικαιωθέντες
νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι'
10 αὐτοῦ ἀπὸ τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ ὄντες
κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ
υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες
11 σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· οὐ μόνον δέ,
ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν
καταλλαγὴν ἐλάβομεν.
12 Διὰ τοῦτο, ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ
ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς
ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας
ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες
13 ἥμαρτον·—ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν
κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος
14 νόμου. ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ
Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς πα-
ραβάσεως Ἀδάμ, ὅς ἐστι τύπος τοῦ μέλ-
15 λοντος. ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω
καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἑνὸς παρα-
πτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον
ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι
τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς
16 τοὺς πολλοὺς ἐπερίσσευσε. καὶ οὐχ ὡς δι'
ἑνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ
κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα
ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

[2] *Marg.* om. τῇ πίστει

[3] add ἔτι

ἐκχέω = the Pentecostal word. Acts ii. 17. Joel ii. 28. (iii. 1.) v. 33. x. 45. Tit. iii 6. Chase. "Confirmation in Apostolic Age." p 22. 91. λαμβάνειν = the sacramental word.

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17 For if ‖by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.

‖ *Or, by one offence.*

18 Therefore as ‖by the offence of one *judgment* came upon all men to condemnation: even so ‖by the righteousness of one *the free gift* came upon all men unto justification of life.

‖ *Or, by one offence.*

‖ *Or, by one righteousness.*

19 For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound.

21 That as sin hath reigned unto death; even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

6 What shall we say then? shall we continue in sin, that grace may abound?

2 God forbid: how shall we that are dead to sin live any longer therein?

3 Know ye not, that so many of us as ‖were baptized into Jesus Christ, were baptized into his death?

‖ *Or, are.*

4 Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is †freed from sin.

† *Gr. justified.*

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also your-

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17 For if, by the trespass of the
one, death reigned through the
one; much more shall they that
receive the abundance of grace
and [1] of the gift of righteous-
ness reign in life through the
18 one, *even* Jesus Christ. So then
as through one trespass *the
judgement came* unto all men to
condemnation; even so through
one act of righteousness *the free
gift came* unto all men to justi-
19 fication of life. For as through
the one man's disobedience the
many were made sinners, even
so through the obedience of the
one shall the many be made
20 righteous. And [2] the law came
in beside, that the trespass might
abound; but where sin abounded,
grace did abound more exceed-
21 ingly: that, as sin reigned in
death, even so might grace reign
through righteousness unto eter-
nal life through Jesus Christ our
Lord.
6 What shall we say then? Shall
we continue in sin, that grace
2 may abound? God forbid. We
who died to sin, how shall we
3 any longer live therein? Or are
ye ignorant that all we who were
baptized into Christ Jesus were
4 baptized into his death? We
were buried therefore with him
through baptism into death: that
like as Christ was raised from
the dead through the glory of
the Father, so we also might
5 walk in newness of life. For if
we have become [3] united with
him by the likeness of his death,
we shall be also *by the likeness*
6 of his resurrection; knowing this,
that our old man was crucified
with *him*, that the body of sin
might be done away, that so we
should no longer be in bondage
7 to sin; for he that hath died
8 is justified from sin. But if
we died with Christ, we believe
that we shall also live with
9 him; knowing that Christ being
raised from the dead dieth no
more; death no more hath
10 dominion over him. For [4] the
death that he died, he died un-
to sin [5] once: but [4] the life that
he liveth, he liveth unto God.
11 Even so reckon ye also your-

[1] Some ancient authorities omit *of the gift.*

[2] Or, *law*

[3] Or, *united with the likeness... with the likeness*

[4] Or, *in that*

[5] Gr. *once for all.*

17 εἰ γὰρ τῷ τοῦ ἑνὸς *παραπτώματι ὁ θάνατος
ἐβασίλευσε διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ
τὴν περισσείαν τῆς χάριτος καὶ **τῆς δωρεᾶς**[4]
τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασι-
18 λεύσουσι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. ἄρα
οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας
ἀνθρώπους εἰς κατάκριμα, οὕτω καὶ δι' ἑνὸς
δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαί-
19 ωσιν ζωῆς. ὥσπερ γὰρ διὰ τῆς παρακοῆς
τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν
οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς
20 δίκαιοι κατασταθήσονται οἱ πολλοί. νόμος
δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παρά-
πτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερ-
21 επερίσσευσεν ἡ χάρις· ἵνα ὥσπερ ἐβασί-
λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ
ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν
αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου
ἡμῶν.

6 Τί οὖν ἐροῦμεν; **ἐπιμενοῦμεν**[1] τῇ ἁμαρτίᾳ,
2 ἵνα ἡ χάρις πλεονάσῃ; μὴ γένοιτο. οἵτινες
ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν
3 αὐτῇ; ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν
εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ
4 ἐβαπτίσθημεν; συνετάφημεν οὖν αὐτῷ διὰ
τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ
ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης
τοῦ πατρός, οὕτω καὶ ἡμεῖς ἐν καινότητι
5 ζωῆς περιπατήσωμεν. εἰ γὰρ σύμφυτοι γε-
γόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,
6 ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· τοῦτο
γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος
συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς
ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρ-
7 τίᾳ· ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς
8 ἁμαρτίας. εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πι-
9 στεύομεν ὅτι καὶ συζήσομεν αὐτῷ· εἰδότες ὅτι
Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει·
10 θάνατος αὐτοῦ οὐκέτι κυριεύει. ὃ γὰρ ἀπέ-
θανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ,
11 ζῇ τῷ Θεῷ. οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυ-

[4] *Marg. om.* τῆς δωρεᾶς

[1] ἐπιμένωμεν

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selves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

12 Let not sin reign therefore in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as †instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

† *Gr. arms, or weapons.*

14 For sin shall not have dominion over you, for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine †which was delivered you.

† *Gr. whereto ye were delivered.*

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity: even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin ye were free †from righteousness.

† *Gr. to righteousness.*

21 What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

7 Know ye not, brethren (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

2 For the woman which hath an husband, is bound by the law to

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selves to be dead unto sin, but
alive unto God in Christ Jesus.
12 Let not sin therefore reign
in your mortal body, that ye
should obey the lusts thereof:
13 neither present your members
unto sin *as* [1]instruments of un-
righteousness; but present your-
selves unto God, as alive from
the dead, and your members *as*
[1]instruments of righteousness
14 unto God. For sin shall not
have dominion over you: for
ye are not under law, but under
grace.
15 What then? shall we sin, be-
cause we are not under law,
but under grace? God forbid.
16 Know ye not, that to whom ye
present yourselves *as* [2]servants
unto obedience, his [2]servants ye
are whom ye obey; whether of
sin unto death, or of obedience
17 unto righteousness? But thanks
be to God, [3]that, whereas ye
were [2]servants of sin, ye became
obedient from the heart to that
[4]form of teaching whereunto ye
18 were delivered; and being made
free from sin, ye became [2]ser-
19 vants of righteousness. I speak
after the manner of men because
of the infirmity of your flesh:
for as ye presented your mem-
bers *as* servants to uncleanness
and to iniquity unto iniquity,
even so now present your mem-
bers *as* servants to righteous-
20 ness unto sanctification. For
when ye were [2]servants of sin, ye
were free in regard of righteous-
21 ness. What fruit then had ye
at that time in the things where-
of ye are now ashamed? for the
22 end of those things is death. But
now being made free from sin,
and become servants to God, ye
have your fruit unto sanctifi-
cation, and the end eternal life.
23 For the wages of sin is death;
but the free gift of God is eter-
nal life in Christ Jesus our
Lord.
7 Or are ye ignorant, brethren
(for I speak to men that know
[5]the law), how that the law
hath dominion over a man for
so long time as he liveth?
2 For the woman that hath a
husband is bound by law to

[1] Or, *weapons*
[2] Gr. *bond-servants.*
[3] Or, *that ye were... but ye became*
[4] Or, *pattern*
[5] Or, *law*

τοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας
δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ **τῷ Κυρίῳ**
ἡμῶν[2].
12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ
θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν **αὐτῇ**
13 **ἐν**[3] ταῖς ἐπιθυμίαις αὐτοῦ· μηδὲ παριστάνετε
τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ·
ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ **ὡς**[4]
ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα
14 δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ ὑμῶν
οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ'
ὑπὸ χάριν.
15 Τί οὖν; **ἁμαρτήσομεν**[5], ὅτι οὐκ ἐσμὲν ὑπὸ
16 νόμον, ἀλλ' ὑπὸ χάριν; μὴ γένοιτο. οὐκ
οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους
εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι
ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιο-
17 σύνην; χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι
τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς
18 ὃν παρεδόθητε τύπον διδαχῆς· ἐλευθερωθέν-
τες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δι-
19 καιοσύνῃ. ἀνθρώπινον λέγω διὰ τὴν ἀσθέ-
νειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρε-
στήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ
καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν
παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δι-
20 καιοσύνῃ εἰς ἁγιασμόν. ὅτε γὰρ δοῦλοι ἦτε
τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.
21 τίνα οὖν καρπὸν εἴχετε τότε ἐφ' οἷς νῦν
ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνα-
22 τος. νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρ-
τίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν
καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν
23 αἰώνιον. τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνα-
τος, τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν
Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
7 Ἢ ἀγνοεῖτε, ἀδελφοί (γινώσκουσι γὰρ
νόμον λαλῶ), ὅτι ὁ νόμος κυριεύει τοῦ
2 ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; ἡ γὰρ
ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται

[2] *om.* τῷ Κυρίῳ ἡμῶν
[3] *om.* αὐτῇ ἐν
[4] ὡσεὶ
[5] ἁμαρτήσωμεν

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her husband, so long as he liveth: but if the husband be dead, she is loosed from the law of the husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man.

4 Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the † motions of sins which were by the law did work in our members, to bring forth fruit unto death.

† Gr. passions.

6 But now we are delivered from the law, ‖ that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

‖ Or, being dead to that.

7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known ‖ lust, except the law had said, Thou shalt not covet.

‖ Or, concupiscence.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once, but when the commandment came, sin revived, and I died.

10 And the commandment which was *ordained* to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I † allow

† Gr. know.

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the husband while he liveth;
but if the husband die, she is
discharged from the law of the
3 husband. So then if, while the
husband liveth, she be joined
to another man, she shall be
called an adulteress: but if the
husband die, she is free from
the law, so that she is no adul-
teress, though she be joined to
4 another man. Wherefore, my
brethren, ye also were made
dead to the law through the
body of Christ; that ye should
be joined to another, *even* to
him who was raised from the
dead, that we might bring forth
5 fruit unto God. For when we
were in the flesh, the [1] sinful
passions, which were through
the law, wrought in our mem-
bers to bring forth fruit unto
6 death. But now we have been
discharged from the law, having
died to that wherein we were
holden; so that we serve in
newness of the spirit, and not in
oldness of the letter.
7 What shall we say then? Is
the law sin? God forbid. How-
beit, I had not known sin, ex-
cept through [2] the law: for I had
not known [3] coveting, except the
law had said, Thou shalt not
8 [3] covet: but sin, finding occasion,
wrought in me through the com-
mandment all manner of [3] covet-
ing: for apart from [2] the law
9 sin *is* dead. And I was alive
apart from [2] the law once: but
when the commandment came,
10 sin revived, and I died; and the
commandment, which *was* unto
life, this I found *to be* unto
11 death: for sin, finding occasion,
through the commandment be-
guiled me, and through it slew
12 me. So that the law is holy,
and the commandment holy, and
13 righteous, and good. Did then
that which is good become death
unto me? God forbid. But sin,
that it might be shewn to be
sin, by working death to me
through that which is good;—that
through the commandment sin
might become exceeding sinful.
14 For we know that the law is spiri-
tual: but I am carnal, sold under
15 sin. For that which I [4] do I know

1 Gr. *passions of sins.*

2 Or, *law*

3 Or, *lust*

4 Gr. *work.*

νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται
3 ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ἄρα οὖν ζῶντος
τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται
ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευ-
θέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι
αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.
4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε
τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς
τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερ-
5 θέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. ὅτε
γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν
ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς
μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ
6 θανάτῳ. νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ
νόμου, **ἀποθανόντος**[1] ἐν ᾧ κατειχόμεθα, ὥστε
δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ
οὐ παλαιότητι γράμματος.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ
γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ
διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν,
εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις·
8 ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐν-
τολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυ-
9 μίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ
δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς
ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθα-
10 νον· καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωήν,
11 αὕτη εἰς θάνατον· ἡ γὰρ ἁμαρτία ἀφορμὴν
λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ
12 δι' αὐτῆς ἀπέκτεινεν. ὥστε ὁ μὲν νόμος
ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγα-
13 θή. τὸ οὖν ἀγαθὸν ἐμοὶ **γέγονε**[2] θάνατος;
μὴ γένοιτο. ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ
ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομέ-
νη θάνατον,—ἵνα γένηται καθ' ὑπερβολὴν
14 ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. οἴ-
δαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν·
ἐγὼ δὲ **σαρκικός**[3] εἰμι, πεπραμένος ὑπὸ τὴν
15 ἁμαρτίαν. ὃ γὰρ κατεργάζομαι, οὐ γινώσκω·

[1] ἀποθανόντες

[2] ἐγένετο

[3] σάρκινός

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not: for what I would, that do I not, but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law, that it is good.

17 Now then, it is no more I that do it: but sin that dwelleth in me.

18 For I know, that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me: but *how* to perform that which is good, I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after the inward man.

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am: who shall deliver me from ‖ the body of this death?

25 I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God: but with the flesh the law of sin.

‖ *Or, this body of death.*

8 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

2 For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and ‖ for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

5 For they that are after the flesh, do mind the things of the flesh: but they that are after the spirit, the things of the spirit.

6 For † to be carnally minded, is death: but † to be spiritually minded, is life and peace:

‖ *Or, by a sacrifice for sin.*

† *Gr. the minding of the flesh.*

† *Gr. the minding of the spirit.*

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not: for not what I would, that
do I practise; but what I hate,
16 that I do. But if what I would
not, that I do, I consent unto the
17 law that it is good. So now it
is no more I that [1] do it, but sin
18 which dwelleth in me. For I
know that in me, that is, in my
flesh, dwelleth no good thing:
for to will is present with me,
but to [1] do that which is good *is*
19 not. For the good which I would
I do not: but the evil which I
20 would not, that I practise. But
if what I would not, that I do,
it is no more I that [1] do it, but
21 sin which dwelleth in me. I
find then [2] the law, that, to me
who would do good, evil is pre-
22 sent. For I delight [3] in the law
of God after the inward man:
23 but I see a different law in my
members, warring against the
law of my mind, and bringing
me into captivity [4] under the
law of sin which is in my mem-
24 bers. O wretched man that I
am! who shall deliver me out of
25 [5] the body of this death? [6] I thank
God through Jesus Christ our
Lord. So then I myself with the
mind serve the law of God; but
with the flesh the law of sin.

8 There is therefore now no con-
demnation to them that are in
2 Christ Jesus. For the law of the
Spirit of life in Christ Jesus made
me free from the law of sin and of
3 death. For what the law could not
do, [7] in that it was weak through
the flesh, God, sending his own
Son in the likeness of [8] sinful flesh
[9] and *as an offering* for sin, con-
4 demned sin in the flesh: that the
[10] ordinance of the law might be
fulfilled in us, who walk not after
5 the flesh, but after the spirit. For
they that are after the flesh do
mind the things of the flesh; but
they that are after the spirit the
6 things of the spirit. For the mind
of the flesh is death; but the mind
of the spirit is life and peace:

[1] Gr. *work.*

[2] Or, *in regard of the law*

[3] Gr. *with.*

[4] Gr. *in.* Many ancient authorities read *to.*

[5] Or, *this body of death*

[6] Many ancient authorities read *But thanks be to God.*

[7] Or, *wherein*

[8] Gr. *flesh of sin.*

[9] Or, *and for sin*

[10] Or, *requirement*

οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ,
16 τοῦτο ποιῶ. εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ,
17 σύμφημι τῷ νόμῳ ὅτι καλός. νυνὶ δὲ οὐκέτι
ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν
18 ἐμοὶ ἁμαρτία. οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν
ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν·
τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατερ-
19 γάζεσθαι τὸ καλὸν **οὐχ εὑρίσκω**[4]. οὐ γὰρ ὃ
θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν,
20 τοῦτο πράσσω. εἰ δὲ ὃ οὐ θέλω **ἐγώ**[5],
τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτό,
21 ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. εὑρίσκω
ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ
22 καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. συνή-
δομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω
23 ἄνθρωπον· βλέπω δὲ ἕτερον νόμον ἐν τοῖς
μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ
νοός μου, καὶ αἰχμαλωτίζοντά με[6] τῷ νόμῳ
τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.
24 ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται
25 ἐκ τοῦ σώματος τοῦ θανάτου τούτου; **εὐχα-
ριστῶ**[7] τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
Κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν
νοΐ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ
ἁμαρτίας.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ
Ἰησοῦ, **μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ
2 κατὰ πνεῦμα**[1]. ὁ γὰρ νόμος τοῦ πνεύμα-
τος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέ-
ρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ
3 τοῦ θανάτου. τὸ γὰρ ἀδύνατον τοῦ νόμου,
ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν
ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς
ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν
4 ἁμαρτίαν ἐν τῇ σαρκί· ἵνα τὸ δικαίωμα τοῦ
νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα
5 περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. οἱ γὰρ
κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦ-
σιν· οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.
6 τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ
δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·

[4] οὔ

[5] *om.* ἐγώ

[6] *add* ἐν *text, not marg.*

[7] *Marg.* χάρις δὲ

[1] *om.* , μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα

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7 Because †the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God.

9 But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin: but the spirit is life because of righteousness.

11 But if the spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortal bodies, ‖by his spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, father.

16 The spirit itself beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs, heirs of God and joint-heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope:

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that ‖the whole creation groaneth and travaileth in pain together until now.

† Gr. *the minding of the flesh.*

‖ Or, *because of his spirit.*

‖ Or, *every creature.*

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7 because the mind of the flesh is
enmity against God; for it is
not subject to the law of God,
8 neither indeed can it be: and
they that are in the flesh cannot
9 please God. But ye are not
in the flesh, but in the spirit,
if so be that the Spirit of God
dwelleth in you. But if any
man hath not the Spirit of
10 Christ, he is none of his. And
if Christ is in you, the body
is dead because of sin; but
the spirit is life because of
11 righteousness. But if the Spirit
of him that raised up Jesus
from the dead dwelleth in you,
he that raised up Christ Jesus
from the dead shall quicken
also your mortal bodies [1] through
his Spirit that dwelleth in you.
12 So then, brethren, we are
debtors, not to the flesh, to
13 live after the flesh: for if ye
live after the flesh, ye must
die; but if by the spirit ye
[2] mortify the [3] deeds of the body,
14 ye shall live. For as many as
are led by the Spirit of God,
15 these are sons of God. For
ye received not the spirit of
bondage again unto fear; but
ye received the spirit of adoption,
whereby we cry, Abba,
16 Father. The Spirit himself
beareth witness with our spirit,
that we are children of God:
17 and if children, then heirs;
heirs of God, and joint-heirs
with Christ; if so be that we
suffer with *him*, that we may
be also glorified with *him*.
18 For I reckon that the sufferings
of this present time are
not worthy to be compared with
the glory which shall be re-
19 vealed to us-ward. For the ear-
nest expectation of the creation
waiteth for the revealing of the
20 sons of God. For the creation
was subjected to vanity, not of
its own will, but by reason of him
21 who subjected it, [4] in hope that
the creation itself also shall be
delivered from the bondage of
corruption into the liberty of the
glory of the children of God.
22 For we know that the whole
creation groaneth and travail-
eth in pain [5] together until now.

1 Many ancient authorities read *because of*.

2 Gr. *make to die*.

3 Gr. *doings*.

4 Or, *in hope; because the creation &c.*

5 Or, *with* us

7 διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς
Θεόν, τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσε-
8 ται, οὐδὲ γὰρ δύναται· οἱ δὲ ἐν σαρκὶ ὄντες
9 Θεῷ ἀρέσαι οὐ δύνανται. ὑμεῖς δὲ οὐκ ἐστὲ
ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ Πνεῦμα
Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις Πνεῦμα Χρι-
10 στοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. εἰ δὲ
Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι'
ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.
11 εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ
νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας **τὸν**[2] Χρι-
στὸν[3] ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ
σώματα ὑμῶν, διὰ **τοῦ ἐνοικοῦντος αὐτοῦ
Πνεύματος**[4] ἐν ὑμῖν.
12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ
13 σαρκί, τοῦ κατὰ σάρκα ζῆν· εἰ γὰρ κατὰ
σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ
πνεύματι τὰς πράξεις τοῦ σώματος θανα-
14 τοῦτε, ζήσεσθε. ὅσοι γὰρ Πνεύματι Θεοῦ
15 ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. οὐ γὰρ ἐλά-
βετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ'
ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν,
16 Ἀββᾶ, ὁ πατήρ. αὐτὸ τὸ Πνεῦμα συμμαρ-
τυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα
17 Θεοῦ· εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονό-
μοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ·
εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶ-
μεν.
18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα
τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν
19 ἀποκαλυφθῆναι εἰς ἡμᾶς. ἡ γὰρ ἀποκαραδο-
κία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν
20 τοῦ Θεοῦ ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ
κτίσις ὑπετάγη, οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν
21 ὑποτάξαντα, ἐπ' ἐλπίδι· ὅτι*[5] καὶ αὐτὴ ἡ
κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας
τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν
22 τέκνων τοῦ Θεοῦ. οἴδαμεν γὰρ ὅτι πᾶσα ἡ
κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.

[2] *om.* τὸν

[3] *add* Ἰησοῦν

[4] *Marg.* τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα

[5] (ἐπ ἐλπίδι ὅτι *text, not marg.*)

referring prob. to work of Holy Spirit who effects regeneration in Baptism. Gifford (Speaker) & late Chase Confirmation in Apostolic age p. 92.

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23 And not only *they*, but ourselves also which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the *redemption of our body.

24 For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts, knoweth what is the mind of the spirit, ‖because he maketh intercession for the Saints, according to *the will of* God.

28 And we know that all things work together for good, to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn amongst many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own son, but delivered him up for us all: how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth:

34 Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, *for thy sake we are killed all the day long,

* Luke 21. 28.

‖ *Or, that.*

* Ps. 44. 22.

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23 And not only so, but ourselves
also, which have the firstfruits
of the Spirit, even we ourselves
groan within ourselves, waiting
for *our* adoption, *to wit*, the
24 redemption of our body. For
by hope were we saved: but
hope that is seen is not hope:
[1]for who [2]hopeth for that which
25 he seeth? But if we hope for
that which we see not, *then* do
we with patience wait for it.
26 And in like manner the Spirit
also helpeth our infirmity: for
we know not how to pray as we
ought; but the Spirit himself
maketh intercession for *us* with
groanings which cannot be ut-
27 tered; and he that searcheth the
hearts knoweth what is the mind
of the Spirit, [3]because he maketh
intercession for the saints accord-
28 ing to *the will of* God. And we
know that to them that love God
[4]all things work together for
good, *even* to them that are
called according to *his* purpose.
29 For whom he foreknew, he also
foreordained *to be* conformed to
the image of his Son, that he
might be the firstborn among
30 many brethren: and whom he
foreordained, them he also call-
ed: and whom he called, them
he also justified: and whom
he justified, them he also glori-
fied.
31 What then shall we say to
these things? If God *is* for
32 us, who *is* against us? He
that spared not his own Son,
but delivered him up for us
all, how shall he not also with
him freely give us all things?
33 Who shall lay anything to the
charge of God's elect? [5]It is
34 God that justifieth; who is he
that shall condemn? [6]It is Christ
Jesus that died, yea rather, that
was raised from the dead, who
is at the right hand of God, who
also maketh intercession for us.
35 Who shall separate us from the
love [7]of Christ? shall tribula-
tion, or anguish, or persecution,
or famine, or nakedness, or pe-
36 ril, or sword? Even as it is
written,
For thy sake we are killed all
the day long;

1 Many ancient authorities read *for what a man seeth, why doth he yet hope for?*

2 Some ancient authorities read *awaiteth.*

3 Or, *that*

4 Some ancient authorities read *God worketh all things with them for good.*

5 Or, *Shall God that justifieth?*

6 Or, *Shall Christ Jesus that died, . . . us?*

7 Some ancient authorities read *of God.*

23 *οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν*
τοῦ Πνεύματος ἔχοντες[6], *καὶ* **ἡμεῖς**[7] *αὐτοὶ ἐν*
ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμε-
νοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.
24 *τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπο-*
μένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις,
25 **τί καὶ**[8] **ἐλπίζει**[9]; *εἰ δὲ ὃ οὐ βλέπομεν ἐλπί-*
ζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.
26 *Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμ-*
βάνεται **ταῖς ἀσθενείαις**[10] *ἡμῶν· τὸ γὰρ τί*
προσευξώμεθα καθὸ δεῖ, οὐκ οἴδαμεν, ἀλλ'
αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει **ὑπὲρ ἡμῶν**[11]
27 *στεναγμοῖς ἀλαλήτοις· ὁ δὲ ἐρευνῶν τὰς*
καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος,
28 *ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. οἴ-*
δαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα
συνεργεῖ[12] *εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν*
29 *κλητοῖς οὖσιν. ὅτι οὓς προέγνω, καὶ προ-*
ώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ
αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν
30 *πολλοῖς ἀδελφοῖς· οὓς δὲ προώρισε, τούτους*
καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ
ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ
ἐδόξασε.
31 *Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς*
32 *ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ὅς γε τοῦ ἰδίου*
υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάν-
των παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν
33 *αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; τίς ἐγκαλέ-*
σει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαιῶν·[13]
34 *τίς ὁ* **κατακρίνων**[14]; *Χριστὸς*[15] *ὁ ἀποθανών,*
μᾶλλον δὲ **καὶ**[16] *ἐγερθείς*[17], *ὃς* **καὶ**[18] *ἔστιν*
ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει
35 *ὑπὲρ ἡμῶν*[19]. *τίς ἡμᾶς χωρίσει ἀπὸ τῆς*
ἀγάπης τοῦ **Χριστοῦ**[20]; *θλίψις, ἢ στενο-*
χωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ
36 *κίνδυνος, ἢ μάχαιρα; καθὼς γέγραπται ὅτι*
Ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν·

6 *add* ἡμεῖς
7 *om.* ἡμεῖς
8 *om.* τί καὶ (βλέπει, τίς ἐλπίζει;) *text, not marg.*
9 *Marg.* ὑπομένει
10 τῇ ἀσθενείᾳ
11 *om.* ὑπὲρ ἡμῶν
12 *Marg. adds* ὁ Θεὸς
13 (*Marg.* ; *for* ·)
14 κατακρινῶν
15 *add* Ἰησοῦς
16 *om.* καὶ
17 *add* ἐκ νεκρῶν
18 *om.* καὶ
19 (*Marg.* ; *for* .)
20 *Marg.* Θεοῦ

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we are accounted as sheep for the slaughter.)

37 Nay in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience also bearing me witness in the holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were ‖accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites: to whom pertaineth the adoption, and the glory, and the ‖covenants, and the giving of the law, and the service *of God*, and the promises:

5 Whose are the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel:

7 Neither because they are the seed of Abraham are *they* all children: but *in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, *At this time will I come, and Sarah shall have a son.

10 And not only *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, *The ‖elder shall serve the ‖younger.

13 As it is written, *Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is

‖ *Or, separated.*
‖ *Or, testaments.*
* Gen. 21. 12.
* Gen. 18. 10.
* Gen. 25. 23.
‖ *Or, greater.*
‖ *Or, lesser.*
* Mal. 1. 2, 3.

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We were accounted as sheep for
the slaughter.
37 Nay, in all these things we are
more than conquerors through
38 him that loved us. For I am
persuaded, that neither death,
nor life, nor angels, nor principalities,
nor things present,
nor things to come, nor powers,
39 nor height, nor depth, nor any
other [1]creature, shall be able to
separate us from the love of God,
which is in Christ Jesus our Lord.
9 I say the truth in Christ,
I lie not, my conscience bearing
witness with me in the
2 Holy Ghost, that I have great
sorrow and unceasing pain in
3 my heart. For I could [2]wish
that I myself were anathema
from Christ for my brethren's
sake, my kinsmen according
4 to the flesh: who are Israelites;
whose is the adoption,
and the glory, and the covenants,
and the giving of the
law, and the service *of God*,
5 and the promises; whose are
the fathers, and of whom is
Christ as concerning the flesh,
[3]who is over all, God blessed
6 [4]for ever. Amen. But *it is*
not as though the word of
God hath come to nought. For
they are not all Israel, which
7 are of Israel: neither, because
they are Abraham's seed, are
they all children: but, In Isaac
8 shall thy seed be called. That
is, it is not the children of the
flesh that are children of God;
but the children of the promise
9 are reckoned for a seed. For
this is a word of promise, According
to this season will I
come, and Sarah shall have a
10 son. And not only so; but Rebecca
also having conceived by
one, *even* by our father Isaac
11 —for *the children* being not
yet born, neither having done
anything good or bad, that
the purpose of God according
to election might stand, not of
works, but of him that calleth,
12 it was said unto her, The elder
13 shall serve the younger. Even
as it is written, Jacob I loved,
but Esau I hated.
14 What shall we say then? Is

[1] Or, *creation*
[2] Or, *pray*
[3] Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever*.
[4] Gr. *unto the ages*.

37 ἐλογίσθημεν ὡς πρόβατα σφαγῆς. ἀλλ᾽ ἐν
τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπή-
38 σαντος ἡμᾶς. πέπεισμαι γὰρ ὅτι οὔτε θάνα-
τος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ **οὔτε**
δυνάμεις[21] οὔτε ἐνεστῶτα οὔτε μέλλοντα[22]
39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις
ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγά-
πης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ
Κυρίῳ ἡμῶν.

[21] *om.* οὔτε δυνάμεις
[22] *add* οὔτε δυνάμεις

9 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,
συμμαρτυρούσης μοι τῆς συνειδήσεώς μου
2 ἐν Πνεύματι Ἁγίῳ, ὅτι λύπη μοι ἐστὶ με-
γάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.
3 ηὐχόμην γὰρ **αὐτὸς ἐγὼ ἀνάθεμα εἶναι**[1] ἀπὸ
τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν
4 συγγενῶν μου κατὰ σάρκα· οἵτινές εἰσιν
Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα καὶ αἱ
διαθῆκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ
5 αἱ ἐπαγγελίαι, ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ
Χριστὸς τὸ κατὰ σάρκα[2], ὁ ὢν ἐπὶ πάντων[3],
Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.
6 οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ
Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι
7 Ἰσραήλ· οὐδ᾽ ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάν-
τες τέκνα· ἀλλ᾽ Ἐν Ἰσαὰκ κληθήσεταί σοι
8 σπέρμα. τοῦτ᾽ ἔστιν, οὐ τὰ τέκνα τῆς σαρ-
κός, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα
τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.
9 ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν
καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ
10 υἱός. οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ
ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν
11 —μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων
τι ἀγαθὸν ἢ **κακόν**[4], ἵνα ἡ κατ᾽ ἐκλογὴν **τοῦ**
Θεοῦ πρόθεσις[5] μένῃ, οὐκ ἐξ ἔργων, ἀλλ᾽ ἐκ
12 τοῦ καλοῦντος, ἐρρήθη αὐτῇ ὅτι Ὁ μείζων
13 δουλεύσει τῷ ἐλάσσονι. καθὼς γέγραπται,
Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμί-
σησα.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία

[1] ἀνάθεμα εἶναι αὐτὸς ἐγὼ
[2] (*Marg.* σάρκα. *some modern interpreters*)
[3] (*Marg.* πάντων. *other moderns*)
[4] φαῦλον
[5] πρόθεσις τοῦ Θεοῦ

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there unrighteousness with God? God forbid.

* Ex. 33. 19.

15 For he saith to Moses, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

* Ex. 9. 16.

17 For the Scripture saith unto Pharaoh, *Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me; Why doth he yet find fault? For who hath resisted his will?

‖ Or, answerest again, or disputest with God?

* Is. 45. 9.

* Jer. 18. 6.

Wis. 15. 7.

20 Nay but, O man, who art thou that ‖ repliest against God? *Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the *potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

‖ Or, made up.

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath ‖ fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles?

* Hos. 2. 23. 1 Pet. 2. 10.

25 As he saith also in Osee, *I will call them my people, which were not my people: and her, beloved, which was not beloved.

* Hos. 1. 10.

26 *And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.

* Is. 10. 22, 23.

27 Esaias also crieth concerning Israel, *Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

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there unrighteousness with God?
15 God forbid. For he saith to
Moses, I will have mercy on
whom I have mercy, and I will
have compassion on whom I have
16 compassion. So then it is not of
him that willeth, nor of him that
runneth, but of God that hath
17 mercy. For the scripture saith
unto Pharaoh, For this very purpose did I raise thee up, that I
might shew in thee my power, and
that my name might be published
18 abroad in all the earth. So then
he hath mercy on whom he will,
and whom he will he hardeneth.
19 Thou wilt say then unto me,
Why doth he still find fault? For
20 who withstandeth his will? Nay
but, O man, who art thou that
repliest against God? Shall the
thing formed say to him that
formed it, Why didst thou make
21 me thus? Or hath not the potter
a right over the clay, from the
same lump to make one part a
vessel unto honour, and another
22 unto dishonour? What if God,
willing to shew his wrath, and to
make his power known, endured
with much longsuffering vessels
of wrath fitted unto destruction:
23 [1]and that he might make known
the riches of his glory upon vessels of mercy, which he afore
24 prepared unto glory, *even* us,
whom he also called, not from the
Jews only, but also from the Gen-
25 tiles? As he saith also in Hosea,

I will call that my people, which was not my people;
And her beloved, which was not beloved.

26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,
There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of
the children of Israel be as
the sand of the sea, it is the
remnant that shall be saved:

[1] Some ancient authorities omit *and*.

15 παρὰ τῷ Θεῷ; μὴ γένοιτο. τῷ γὰρ Μωσῇ
λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω
16 ὃν ἂν οἰκτείρω. ἄρα οὖν οὐ τοῦ θέλοντος,
οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος
17 Θεοῦ. λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ ὅτι
Εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδεί-
ξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως
διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.
18 ἄρα οὖν ὃν θέλει ἐλεεῖ· ὃν δὲ θέλει σκλη-
ρύνει.

19 Ἐρεῖς **οὖν μοι**[6], Τί ἔτι μέμφεται; τῷ γὰρ
20 βουλήματι αὐτοῦ τίς ἀνθέστηκε; **μενοῦνγε,
ὦ ἄνθρωπε**[7], σὺ τίς εἶ ὁ ἀνταποκρινόμενος
τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι,
21 Τί με ἐποίησας οὕτως; ἢ οὐκ ἔχει ἐξου-
σίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ
φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος,
22 ὃ δὲ εἰς ἀτιμίαν; εἰ δὲ θέλων ὁ Θεὸς ἐνδεί-
ξασθαι τὴν ὀργήν, καὶ γνωρίσαι τὸ δυνατὸν
αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη
23 ὀργῆς κατηρτισμένα εἰς ἀπώλειαν· **καὶ**[8] ἵνα
γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ
24 σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, οὓς
καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων,
25 ἀλλὰ καὶ ἐξ ἐθνῶν; ὡς καὶ ἐν τῷ Ὠσηὲ
λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου·
26 καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην. καὶ
ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς, Οὐ
λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ
27 ζῶντος. Ἠσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ,
Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος
τῆς θαλάσσης, τὸ **κατάλειμμα**[9] σωθήσεται·

6 μοι οὖν
7 ὦ ἄνθρωπε, μενοῦνγε
8 *Marg. om.* καὶ
9 ὑπόλειμμα

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‖ *Or, the account.*

28 For he will finish ‖the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

* Is. 1. 9.

29 And as Esaias said before, *Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31 But Israel which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumblingstone,

* Is. 8. 14. & 28. 16. 1 Pet. 2. 6.

‖ *Or, confounded.*

33 As it is written, *Behold, I lay in Sion a stumblingstone, and rock of offence: and whosoever believeth on him, shall not be ‖ashamed.

10 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

* Lev. 18. 5. Ezek. 20. 11. Gal. 3. 12.

5 For Moses describeth the righteousness which is of the law, that *the man which doeth those things shall live by them.

* Deut. 30. 12.

6 But the righteousness which is of faith, speaketh on this wise: *Say not in thine heart, Who shall ascend into heaven? That is to bring Christ down from above.

7 Or, Who shall descend into the deep? That is to bring up Christ again from the dead.

* Deut. 30. 14.

8 But what saith it? *The word is nigh thee, *even* in thy mouth, and in thy heart, that is the word of faith which we preach,

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

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28 for the Lord will execute *his*
word upon the earth, finishing
29 it and cutting it short. And,
as Isaiah hath said before,
Except the Lord of Sabaoth had
left us a seed,
We had become as Sodom, and
had been made like unto Gomorrah.
30 What shall we say then? That
the Gentiles, which followed not
after righteousness, attained to
righteousness, even the right-
31 eousness which is of faith: but
Israel, following after a law of
righteousness, did not arrive at
32 *that* law. Wherefore? [1]Because
they sought it not by faith,
but as it were by works. They
stumbled at the stone of
33 stumbling; even as it is written,
Behold, I lay in Zion a stone
of stumbling and a rock of
offence:
And he that believeth on [2]him
shall not be put to shame.
10 Brethren, my heart's [3]desire
and my supplication to God is
for them, that they may be saved.
2 For I bear them witness that
they have a zeal for God, but
3 not according to knowledge. For
being ignorant of God's right-
eousness, and seeking to esta-
blish their own, they did not
subject themselves to the right-
4 eousness of God. For Christ is
the end of the law unto right-
eousness to every one that be-
5 lieveth. For Moses writeth that
the man that doeth the right-
eousness which is of the law
6 shall live thereby. But the
righteousness which is of faith
saith thus, Say not in thy heart,
Who shall ascend into heaven?
(that is, to bring Christ down:)
7 or, Who shall descend into
the abyss? (that is, to bring
8 Christ up from the dead.) But
what saith it? The word is
nigh thee, in thy mouth, and
in thy heart: that is, the word
9 of faith, which we preach: [4]because if thou shalt [5]confess
with thy mouth Jesus *as* Lord,
and shalt believe in thy heart
that God raised him from the
dead, thou shalt be saved:

[1] Or, *Because, doing it not by faith, but as it were by works, they stumbled*

[2] Or, *it*

[3] Gr. *good pleasure.*

[4] Or, *that*

[5] Some ancient authorities read *confess the word with thy mouth, that Jesus is Lord.*

28 λόγον γὰρ συντελῶν καὶ συντέμνων **ἐν δικαι-**
οσύνῃ· ὅτι λόγον συντετμημένον[10] ποιήσει
29 Κύριος ἐπὶ τῆς γῆς. καὶ καθὼς προείρηκεν
Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν
ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ
ὡς Γόμορρα ἂν ὡμοιώθημεν.
30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη, τὰ μὴ διώκοντα
δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιο-
31 σύνην δὲ τὴν ἐκ πίστεως· Ἰσραὴλ δέ, διώκων
νόμον δικαιοσύνης, εἰς νόμον **δικαιοσύνης**[11]
32 οὐκ ἔφθασε. διατί; ὅτι οὐκ ἐκ πίστεως,
ἀλλ' ὡς ἐξ ἔργων **νόμου**[12, 13] προσέκοψαν
33 **γὰρ**[14] τῷ λίθῳ τοῦ προσκόμματος, καθὼς
γέγραπται, Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσ-
κόμματος καὶ πέτραν σκανδάλου· καὶ **πᾶς**[15] ὁ
πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας
καὶ ἡ δέησις **ἡ**[1] πρὸς τὸν Θεὸν ὑπὲρ **τοῦ**
2 **Ἰσραήλ ἐστιν**[2] εἰς σωτηρίαν. μαρτυρῶ γὰρ
αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'
3 ἐπίγνωσιν. ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ
δικαιοσύνην, καὶ τὴν ἰδίαν **δικαιοσύνην**[3] ζη-
τοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ
4 ὑπετάγησαν. τέλος γὰρ νόμου Χριστὸς εἰς
5 δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωσῆς
γὰρ γράφει[4] τὴν δικαιοσύνην τὴν ἐκ **τοῦ**[5]
νόμου, **ὅτι**[6] ὁ ποιήσας **αὐτὰ**[7] ἄνθρωπος ζή-
6 σεται ἐν **αὐτοῖς**[8]. ἡ δὲ ἐκ πίστεως δικαιο-
σύνη οὕτω λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ
σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; (τοῦτ'
7 ἔστι Χριστὸν καταγαγεῖν·) ἤ, Τίς καταβή-
σεται εἰς τὴν ἄβυσσον; (τοῦτ' ἔστι Χρι-
8 στὸν ἐκ νεκρῶν ἀναγαγεῖν.) ἀλλὰ τί λέγει;
Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί
σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστι τὸ
9 ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· ὅτι ἐὰν
ὁμολογήσῃς[9] ἐν τῷ στόματί σου **Κύριον**
Ἰησοῦν[10], καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου
ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

[10] *om.* ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον
[11] *om.* δικαιοσύνης
[12] *om.* νόμου
[13] (*Marg.* , *for* .)
[14] *om.* γὰρ
[15] *om.* πᾶς

[1] *om.* ἡ
[2] αὐτῶν
[3] *om.* δικαιοσύνην
[4] *add* ὅτι
[5] *om.* τοῦ
[6] *om.* , ὅτι
[7] *om.* αὐτὰ
[8] αὐτῇ
[9] *Marg. adds* τὸ ῥῆμα
[10] *Marg.* ὅτι Κύριος Ἰησοῦς

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10 For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

11 For the Scripture saith, *Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 *For whosoever shall call upon the Name of the Lord, shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher?

15 And how shall they preach, except they be sent? as it is written: *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Gospel. For Esaias saith, *Lord, who hath believed †our ‖report?

17 So then, faith *cometh* by hearing, and hearing by the word of God.

18 But I say, have they not heard? yes verily, *their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, *I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, *I was found of them that sought me not: I was made manifest unto them that asked not after me.

21 But to Israel he saith, *All day long I have stretched forth my hands unto a disobedient and gainsaying people.

11 I say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 *Lord, they have killed thy Pro-

* Is. 28. 16.
* Joel 2. 32. Acts 2. 21.
* Is. 52. 7. Nah. 1. 15.
* Is. 53. 1. John 12. 38.
† *Gr. the hearing of us.*
‖ *Or, preaching.*
* Ps. 19. 4.
* Deut. 32. 21.
* Is. 65. 1.
* Is. 65. 2.
* 1 Kin. 19. 10, 14.

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10 for with the heart man believeth
unto righteousness; and with the
mouth confession is made unto
11 salvation. For the scripture saith,
Whosoever believeth on him
12 shall not be put to shame. For
there is no distinction between
Jew and Greek: for the same
Lord is Lord of all, and is rich
13 unto all that call upon him: for,
Whosoever shall call upon the
name of the Lord shall be saved.
14 How then shall they call on him
in whom they have not believed?
and how shall they believe in
him whom they have not heard?
and how shall they hear without
15 a preacher? and how shall they
preach, except they be sent?
even as it is written, How beautiful are the feet of them that
bring [1]glad tidings of good
things!
16 But they did not all hearken
to the [2]glad tidings. For Isaiah
saith, Lord, who hath believed
17 our report? So belief *cometh* of
hearing, and hearing by the word
18 of Christ. But I say, Did they
not hear? Yea, verily,

Their sound went out into all
the earth,
And their words unto the ends
of [3]the world.

19 But I say, Did Israel not know?
First Moses saith,

I will provoke you to jealousy
with that which is no nation,
With a nation void of understanding will I anger you.

20 And Isaiah is very bold, and
saith,

I was found of them that
sought me not;
I became manifest unto them
that asked not of me.

21 But as to Israel he saith, All the
day long did I spread out my
hands unto a disobedient and
gainsaying people.

11 I say then, Did God cast
off his people? God forbid.
For I also am an Israelite, of
the seed of Abraham, of the tribe
2 of Benjamin. God did not cast
off his people which he foreknew.
Or wot ye not what the scripture saith [4]of Elijah? how he
pleadeth with God against Israel,
3 Lord, they have killed thy pro-

[1] Or, *a gospel*
[2] Or, *gospel*
[3] Gr. *the inhabited earth.*
[4] Or, *in*

10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στό-
11 ματι δὲ ὁμολογεῖται εἰς σωτηρίαν. λέγει
γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ᾽ αὐτῷ οὐ
12 καταισχυνθήσεται. οὐ γάρ ἐστι διαστολὴ
᾽Ιουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύ-
ριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπι-
13 καλουμένους αὐτόν. πᾶς γὰρ ὃς ἂν ἐπικα-
14 λέσηται τὸ ὄνομα Κυρίου σωθήσεται. πῶς
οὖν **ἐπικαλέσονται**[11] εἰς ὃν οὐκ ἐπίστευσαν;
πῶς δὲ **πιστεύσουσιν**[12] οὗ οὐκ ἤκουσαν;
πῶς δὲ **ἀκούσουσι**[13] χωρὶς κηρύσσοντος;
15 πῶς δὲ **κηρύξουσιν**[14] ἐὰν μὴ ἀποσταλῶσι;
καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες **τῶν**
εὐαγγελιζομένων εἰρήνην,[15] τῶν εὐαγγελιζο-
μένων **τὰ**[16] ἀγαθά.
16 Ἀλλ᾽ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.
᾽Ησαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ
17 ἀκοῇ ἡμῶν; ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ
18 ἀκοὴ διὰ ῥήματος **Θεοῦ**[17]. ἀλλὰ λέγω, Μὴ
οὐκ ἤκουσαν; μενοῦνγε· εἰς πᾶσαν τὴν γῆν
ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρα-
19 τα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. ἀλλὰ
λέγω, Μὴ **οὐκ ἔγνω ᾽Ισραήλ**[18]; πρῶτος
Μωσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ᾽
οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.
20 ᾽Ησαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὑρέθην
τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην
21 τοῖς ἐμὲ μὴ ἐπερωτῶσι. πρὸς δὲ τὸν ᾽Ισ-
ραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα
τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ
ἀντιλέγοντα.

11 Λέγω οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν
αὐτοῦ; μὴ γένοιτο. καὶ γὰρ ἐγὼ ᾽Ισραηλίτης
εἰμί, ἐκ σπέρματος ᾽Αβραάμ, φυλῆς Βενϊαμίν.
2 οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν
προέγνω. ἢ οὐκ οἴδατε ἐν ᾽Ηλίᾳ τί λέγει ἡ
γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ
3 ᾽Ισραήλ, **λέγων**,[1] Κύριε, τοὺς προφήτας σου

[11] ἐπικαλέσωνται
[12] πιστεύσωσιν
[13] ἀκούσωσι
[14] κηρύξωσιν
[15] om. τῶν εὐαγγελιζομένων εἰρήνην,
[16] om. τὰ
[17] Χριστοῦ
[18] ᾽Ισραὴλ οὐκ ἔγνω
[1] om. λέγων,

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phets, and digged down thine Altars, and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? *I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

* 1 Kin. 19. 18.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were ‖ blinded,

‖ *Or, hardened.*

8 According as it is written, *God hath given them the spirit of ‖ slumber: *eyes that they should not see, and ears that they should not hear, unto this day.

* Is. 29. 10.

‖ *Or, remorse.*

* Is. 6. 9.

9 And David saith, *Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them.

* Ps. 69. 22.

10 *Let their eyes be darkened, that they may not see, and bow down their back alway.

* Ps. 69. 23.

11 I say then; Have they stumbled that they should fall? God forbid. But *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the ‖ diminishing of them, the riches of the Gentiles: how much more their fulness?

‖ *Or, decay, or loss.*

13 For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world: what shall the receiving *of them* be, but life from the dead?

16 For if the firstfruit be holy, the lump is also *holy:* and if the root be holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in ‖ amongst them, and with them partakest of the root and fatness of the olive tree:

‖ *Or, for them.*

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phets, they have digged down
thine altars: and I am left alone,
4 and they seek my life. But
what saith the answer of God
unto him? I have left for myself
seven thousand men, who have
not bowed the knee to Baal.
5 Even so then at this present
time also there is a remnant according to the election of grace.
6 But if it is by grace, it is no
more of works: otherwise grace
7 is no more grace. What then?
That which Israel seeketh for,
that he obtained not; but the
election obtained it, and the rest
8 were hardened: according as
it is written, God gave them
a spirit of stupor, eyes that
they should not see, and ears
that they should not hear, unto
9 this very day. And David
saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
10 Let their eyes be darkened, that they may not see,
And bow thou down their back alway.

11 I say then, Did they stumble
that they might fall? God forbid: but by their [1] fall salvation
is come unto the Gentiles, for to
12 provoke them to jealousy. Now
if their fall is the riches of the
world, and their loss the riches
of the Gentiles; how much more
their fulness?
13 But I speak to you that are
Gentiles. Inasmuch then as I
am an apostle of Gentiles, I
14 glorify my ministry: if by any
means I may provoke to jealousy
them that are my flesh, and may
15 save some of them. For if the
casting away of them *is* the
reconciling of the world, what
shall the receiving *of them be*,
16 but life from the dead? And if
the firstfruit is holy, so is the
lump: and if the root is holy, so
17 are the branches. But if some
of the branches were broken
off, and thou, being a wild
olive, wast grafted in among
them, and didst become partaker with them [2] of the root
of the fatness of the olive tree;

[1] Or, *trespass*

[2] Many ancient authorities read *of the root and of the fatness.*

ἀπέκτειναν, καὶ[2] τὰ θυσιαστήριά σου κατέ-
σκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζη-
4 τοῦσι τὴν ψυχήν μου. ἀλλὰ τί λέγει αὐτῷ
ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισ-
χιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ
5 τῇ Βάαλ. οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ
6 λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν. εἰ
δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις
οὐκέτι γίνεται χάρις. **εἰ δὲ ἐξ ἔργων, οὐκέτι
ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν
7 ἔργον**[3]. τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, **τού-
του**[4] οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέ-
8 τυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν· καθὼς
γέγραπται, Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα
κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ
ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέ-
9 ρας. καὶ Δαβὶδ λέγει, Γενηθήτω ἡ τράπεζα
αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς
10 σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς· σκο-
τισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ
βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς
11 σύγκαμψον. λέγω οὖν, μὴ ἔπταισαν ἵνα
πέσωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν πα-
ραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ
12 παραζηλῶσαι αὐτούς. εἰ δὲ τὸ παράπτωμα
αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν
πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα
αὐτῶν;
13 Ὑμῖν **γὰρ**[5] λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον
μὲν[6] εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν δια-
14 κονίαν μου δοξάζω· εἴ πως παραζηλώσω
μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν.
15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου,
16 τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; εἰ
δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ
17 ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. εἰ δέ τινες τῶν
κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν
ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς
ῥίζης **καὶ**[7] τῆς πιότητος τῆς ἐλαίας ἐγένου,

[2] *om.* καὶ
[3] *om.* εἰ δὲ ἐξ ἔργων *to end of ver.* 6
[4] τοῦτο
[5] δὲ
[6] (μὲν) *add* οὖν
[7] *om.* καὶ *text, not marg.*

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18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well: because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they bide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that ‖blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

‖ *Or, hardness.*

26 And so all Israel shall be saved, as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

* Is. 59. 20.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' *sakes*.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not ‖believed God, yet have now obtained mercy through their unbelief:

‖ *Or, obeyed.*

31 Even so have these also now not ‖believed, that through your mercy they also may obtain mercy.

‖ *Or, obeyed.*

32 For God hath ‖concluded them all in unbelief, that he might have mercy upon all.

‖ *Or, shut them all up together.*

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18 glory not over the branches: but
if thou gloriest, it is not thou
that bearest the root, but the
19 root thee. Thou wilt say then,
Branches were broken off, that
20 I might be grafted in. Well;
by their unbelief they were broken off, and thou standest by
thy faith. Be not highminded,
21 but fear: for if God spared not
the natural branches, neither
22 will he spare thee. Behold then
the goodness and severity of
God: toward them that fell,
severity; but toward thee, God's
goodness, if thou continue in his
goodness: otherwise thou also
23 shalt be cut off. And they also,
if they continue not in their unbelief, shall be grafted in: for God
is able to graft them in again.
24 For if thou wast cut out of that
which is by nature a wild olive
tree, and wast grafted contrary to
nature into a good olive tree:
how much more shall these, which
are the natural *branches*, be
grafted into their own olive tree?
25 For I would not, brethren,
have you ignorant of this mystery, lest ye be wise in your
own conceits, that a hardening
in part hath befallen Israel, until the fulness of the Gentiles be
26 come in; and so all Israel shall
be saved: even as it is written,

There shall come out of Zion the Deliverer;
He shall turn away [1]ungodliness from Jacob:
27 And this is [2]my covenant unto them,
When I shall take away their sins.

28 As touching the gospel, they are
enemies for your sake: but as
touching the election, they are
beloved for the fathers' sake.
29 For the gifts and the calling
of God are [3]without repentance.
30 For as ye in time past were disobedient to God, but now have
obtained mercy by their dis-
31 obedience, even so have these
also now been disobedient, that
by the mercy shewn to you they
32 also may now obtain mercy. For
God hath shut up all unto disobedience, that he might have
mercy upon all.

[1] Gr. *ungodlinesses.*

[2] Gr. *the covenant from me.*

[3] Gr. *not repented of.*

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυ-
χᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ
19 ῥίζα σέ. ἐρεῖς οὖν, Ἐξεκλάσθησαν **οἱ**[8] κλά-
20 δοι, ἵνα ἐγὼ ἐγκεντρισθῶ. καλῶς· τῇ ἀπιστίᾳ
ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ
21 ὑψηλοφρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς
τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, **μή-**
22 **πως**[9] οὐδέ σου **φείσηται**[10]. ἴδε οὖν χρη-
στότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς
πεσόντας, **ἀποτομίαν**[11]· ἐπὶ δέ σε, **χρηστό-**
τητα[12], ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ
23 καὶ σὺ ἐκκοπήσῃ. καὶ ἐκεῖνοι δέ, ἐὰν μὴ
ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται·
δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι
24 αὐτούς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξε-
κόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεν-
τρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι,
οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ
ἐλαίᾳ;

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ
μυστήριον τοῦτο, ἵνα μὴ ἦτε παρ' ἑαυτοῖς
φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσ-
ραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν
26 ἐθνῶν εἰσέλθῃ· καὶ οὕτω πᾶς Ἰσραὴλ σω-
θήσεται· καθὼς γέγραπται, Ἥξει ἐκ Σιὼν
ὁ ῥυόμενος, **καὶ**[13] ἀποστρέψει ἀσεβείας ἀπὸ
27 Ἰακώβ· καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ δια-
θήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.
28 κατὰ μὲν* τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς·
κατὰ δὲ τὴν ἐκλογήν, ἀγαπητοὶ διὰ τοὺς
29 πατέρας. ἀμεταμέλητα γὰρ τὰ χαρίσματα
30 καὶ ἡ κλῆσις τοῦ Θεοῦ. ὥσπερ γὰρ **καὶ**[14]
ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεή-
31 θητε τῇ τούτων ἀπειθείᾳ· οὕτω καὶ οὗτοι
νῦν ἠπείθησαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ
32 αὐτοὶ[15] ἐλεηθῶσι. συνέκλεισε γὰρ ὁ Θεὸς
τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας
ἐλεήσῃ.

[8] *om.* οἱ
[9] *om.* μήπως
[10] φείσεται
[11] ἀποτομία
[12] χρηστότης Θεοῦ
[13] *om.* καὶ
[14] *om.* καὶ
[15] *add* νῦν

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33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 * For who hath known the mind of the Lord, or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

12 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think † soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we being many are one body in Christ, and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.

7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that ‖ giveth, *let him do it* ‖ with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation: abhor that which is evil, cleave to that which is good.

10 Be kindly affectioned one to another ‖ with brotherly love, in honour preferring one another.

11 Not slothful in business: fervent in spirit, serving the Lord.

* Is. 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

† Gr. *to sobriety.*

‖ Or, *imparteth.*

‖ Or, *liberally.*

‖ Or, *in the love of the brethren.*

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33 O the depth [1]of the riches
[2]both of the wisdom and the
knowledge of God! how unsearch-
able are his judgements, and his
34 ways past tracing out! For
who hath known the mind of
the Lord? or who hath been his
35 counsellor? or who hath first
given to him, and it shall be
recompensed unto him again?
36 For of him, and through him,
and unto him, are all things.
To him *be* the glory [3]for ever.
Amen.
12 I beseech you therefore, bre-
thren, by the mercies of God, to
present your bodies a living
sacrifice, holy, [4]acceptable to
God, *which is* your [5]reasonable
2 [6]service. And be not fashioned
according to this [7]world: but be
ye transformed by the renewing
of your mind, that ye may prove
what is [8]the good and [4]accepta-
ble and perfect will of God.
3 For I say, through the grace
that was given me, to every man
that is among you, not to think
of himself more highly than he
ought to think; but so to think
as to think soberly, according
as God hath dealt to each
4 man a measure of faith. For
even as we have many members
in one body, and all the members
5 have not the same office: so we,
who are many, are one body
in Christ, and severally members
6 one of another. And having
gifts differing according to the
grace that was given to us,
whether prophecy, *let us pro-
phesy* according to the propor-
7 tion of [9]our faith; or ministry,
let us give ourselves to our
ministry; or he that teacheth,
8 to his teaching; or he that ex-
horteth, to his exhorting: he
that giveth, *let him do it* with
[10]liberality; he that ruleth, with
diligence; he that sheweth mer-
9 cy, with cheerfulness. Let love
be without hypocrisy. Abhor
that which is evil; cleave to
10 that which is good. In love
of the brethren be tenderly
affectioned one to another; in
honour preferring one another;
11 in diligence not slothful; fervent
in spirit; serving [11]the Lord;

[1] Or, *of the riches and the wisdom &c.*

[2] Or, *both of wisdom &c.*

[3] Gr. *unto the ages.*

[4] Gr. *well-pleasing.*

[5] Or, *spiritual*

[6] Or, *worship*

[7] Or, *age*

[8] Or, *the will of God, even the thing which is good and acceptable and perfect*

[9] Or, *the faith*

[10] Gr. *singleness.*

[11] Some ancient authorities read *the opportunity.*

33 Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώ-
σεως Θεοῦ. ὡς ἀνεξερεύνητα τὰ κρίματα
αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.
34 τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβου-
35 λος αὐτοῦ ἐγένετο; ἢ τίς προέδωκεν αὐτῷ,
36 καὶ ἀνταποδοθήσεται αὐτῷ; ὅτι ἐξ αὐτοῦ
καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ
ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν
οἰκτιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώ-
ματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον
2 τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. καὶ
μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ
μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς
ὑμῶν[1], εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλη- [1] (νοός) *om.* ὑμῶν
μα τοῦ Θεοῦ[2] τὸ ἀγαθὸν καὶ εὐάρεστον καὶ [2] (*Marg.* Θεοῦ,)
τέλειον.

3 Λέγω γάρ, διὰ τῆς χάριτος τῆς δοθείσης
μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν
παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ
σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέ-
4 τρον πίστεως. καθάπερ γὰρ ἐν ἑνὶ σώματι
μέλη πολλὰ[3] ἔχομεν, τὰ δὲ μέλη πάντα οὐ [3] πολλὰ μέλη
5 τὴν αὐτὴν ἔχει πρᾶξιν· οὕτως οἱ πολλοὶ ἓν
σῶμά ἐσμεν ἐν Χριστῷ, ὁ[4] δὲ καθ' εἷς [4] τὸ
6 ἀλλήλων μέλη. ἔχοντες δὲ χαρίσματα κα-
τὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα,
εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς
7 πίστεως· εἴτε διακονίαν, ἐν τῇ διακονίᾳ·
8 εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· εἴτε
ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μετα-
διδούς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν
9 σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι. ἡ ἀγάπη
ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν,
10 κολλώμενοι τῷ ἀγαθῷ. τῇ φιλαδελφίᾳ εἰς
ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους
11 προηγούμενοι· τῇ σπουδῇ μὴ ὀκνηροί· τῷ
πνεύματι ζέοντες· τῷ **Κυρίῳ**[5] δουλεύοντες· [5] *Marg.* καιρῷ

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12 Rejoicing in hope, patient in tribulation, continuing instant in prayer.

13 Distributing to the necessity of Saints; given to hospitality.

14 Blesse them which persecute you, blesse, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one towards another. Mind not high things, but ‖ condescend to men of low estate. Be not wise in your own conceits.

‖ Or, be contented with mean things.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, * Vengeance is mine, I will repay, saith the Lord.

* Deut. 32. 35.

20 * Therefore if thine enemy hunger, feed him: if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head.

* Prov. 25. 21.

21 Be not overcome of evil, but overcome evil with good.

13 Let every soul be subject unto the higher powers: For there is no power but of God. The powers that be, are ‖ ordained of God.

‖ Or, ordered.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

4 For he is the minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger *to execute* wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues,

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12 rejoicing in hope; patient in tribulation; continuing stedfastly in
13 prayer; communicating to the necessities of the saints; [1] given
14 to hospitality. Bless them that persecute you; bless, and curse
15 not. Rejoice with them that rejoice; weep with them that
16 weep. Be of the same mind one toward another. Set not your mind on high things, but [2] condescend to [3] things that are lowly. Be not wise in your own
17 conceits. Render to no man evil for evil. Take thought for things honourable in the sight of all
18 men. If it be possible, as much as in you lieth, be at peace with
19 all men. Avenge not yourselves, beloved, but give place unto [4] wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.
20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire
21 upon his head. Be not overcome of evil, but overcome evil with good.
13 Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are
2 ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judge-
3 ment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the
4 same: for [5] he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for [5] he beareth not the sword in vain: for [5] he is a minister of God, an avenger for wrath to him that doeth evil.
5 Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience
6 sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very
7 thing. Render to all their dues:

[1] Gr. *pursuing.*
[2] Gr. *be carried away with.*
[3] Or, *them*
[4] Or, *the wrath* of God
[5] Or, *it*

12 τῇ ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένον-
13 τες· τῇ προσευχῇ προσκαρτεροῦντες· ταῖς
χρείαις τῶν ἁγίων κοινωνοῦντες· τὴν φιλο-
14 ξενίαν διώκοντες. εὐλογεῖτε τοὺς διώκοντας
15 ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. χαίρειν
μετὰ χαιρόντων, **καὶ**[6] κλαίειν μετὰ κλαιόν- [6] *om.* καὶ
16 των. τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες.
μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπει-
νοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι
17 παρ' ἑαυτοῖς. μηδενὶ κακὸν ἀντὶ κακοῦ ἀπο-
διδόντες. προνοούμενοι καλὰ ἐνώπιον πάν-
18 των ἀνθρώπων. εἰ δυνατόν, τὸ ἐξ ὑμῶν,
19 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. μὴ
ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε
τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδί-
20 κησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. **ἐὰν**
οὖν[7] πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν [7] ἀλλὰ ἐὰν
διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄν-
θρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν
21 αὐτοῦ. μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα
ἐν τῷ ἀγαθῷ τὸ κακόν.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑπο-
τασσέσθω· οὐ γάρ ἐστιν ἐξουσία εἰ μὴ **ἀπὸ**[1] [1] ὑπὸ
Θεοῦ, αἱ δὲ οὖσαι **ἐξουσίαι**[2] ὑπὸ **τοῦ**[3] Θεοῦ [2] *om.* ἐξουσίαι
2 τεταγμέναι εἰσίν. ὥστε ὁ ἀντιτασσόμενος [3] *om.* τοῦ
τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστη-
κεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λή-
3 ψονται. οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος
τῶν ἀγαθῶν ἔργων[4], ἀλλὰ **τῶν κακῶν**[5]. θέ- [4] τῷ ἀγαθῷ ἔργῳ
λεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγα- [5] τῷ κακῷ
4 θὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ
γὰρ διάκονός ἐστί σοι εἰς τὸ ἀγαθόν. ἐὰν
δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν
μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν,
ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.
5 διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
6 ὀργήν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. διὰ
τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ
γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτε-
7 ροῦντες. ἀπόδοτε **οὖν**[6] πᾶσι τὰς ὀφειλάς· [6] *om.* οὖν

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tribute to whom tribute *is due*, custom to whom custom, fear to whom fear, honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk ‖honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

‖ Or, *decently.*

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

14 Him that is weak in the faith receive you, but ‖not to doubtful disputations.

‖ Or, *not to judge* his *doubtful thoughts.*

2 For one believeth that he may eat all things: another who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth. For God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth; Yea he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be ‖fully persuaded in his own mind.

‖ Or, *fully assured.*

6 He that ‖regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord

‖ Or, *observeth.*

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tribute to whom tribute *is due*;
custom to whom custom; fear
to whom fear; honour to whom
honour.
8 Owe no man anything, save to
love one another: for he that lov-
eth [1]his neighbour hath fulfilled
9 [2]the law. For this, Thou shalt
not commit adultery, Thou shalt
not kill, Thou shalt not steal,
Thou shalt not covet, and if there
be any other commandment, it is
summed up in this word, namely,
Thou shalt love thy neighbour as
10 thyself. Love worketh no ill to
his neighbour: love therefore is
the fulfilment of [2]the law.
11 And this, knowing the season,
that now it is high time for you
to awake out of sleep: for now
is [3]salvation nearer to us than
12 when we *first* believed. The
night is far spent, and the day
is at hand: let us therefore cast
off the works of darkness, and
let us put on the armour of
13 light. Let us walk honestly,
as in the day; not in revelling
and drunkenness, not in cham-
bering and wantonness, not in
14 strife and jealousy. But put ye
on the Lord Jesus Christ, and
make not provision for the flesh,
to *fulfil* the lusts *thereof*.
14 But him that is weak in
faith receive ye, *yet* not [4]to
2 doubtful disputations. One man
hath faith to eat all things:
but he that is weak eateth
3 herbs. Let not him that eat-
eth set at nought him that
eateth not; and let not him
that eateth not judge him that
eateth: for God hath received
4 him. Who art thou that judg-
est the [5]servant of another? to
his own lord he standeth or
falleth. Yea, he shall be made
to stand; for the Lord hath
power to make him stand.
5 One man esteemeth one day
above another: another esteem-
eth every day *alike*. Let each
man be fully assured in his
6 own mind. He that regardeth
the day, regardeth it unto
the Lord: and he that eateth,
eateth unto the Lord, for he
giveth God thanks; and he
that eateth not, unto the Lord

[1] Gr. *the other.*
[2] Or, *law*
[3] Or, *our salvation nearer than when &c.*
[4] Or, *for decisions of doubts*
[5] Gr. *household-servant.*

τῷ τὸν φόρον τὸν φόρον· τῷ τὸ τέλος τὸ
τέλος· τῷ τὸν φόβον τὸν φόβον· τῷ τὴν
τιμὴν τὴν τιμήν.
8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾷν
ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον
9 πεπλήρωκε. τὸ γάρ, Οὐ μοιχεύσεις, οὐ
φονεύσεις, οὐ κλέψεις, **οὐ ψευδομαρτυρή-
σεις,**[7] οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα
ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται,
ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυ-
10 τόν. ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργά-
ζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
11 Καὶ τοῦτο, εἰδότες τὸν καιρόν, ὅτι ὥρα
ἡμᾶς ἤδη[8] ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ
ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσα-
12 μεν. ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν·
ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, **καὶ**
13 **ἐνδυσώμεθα**[9] τὰ ὅπλα τοῦ φωτός. ὡς ἐν
ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώ-
μοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις,
14 μὴ ἔριδι καὶ ζήλῳ. ἀλλ' ἐνδύσασθε τὸν
Κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς
πρόνοιαν μὴ ποιεῖσθε, εἰς ἐπιθυμίας.
14 Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμ-
βάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.
2 ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθε-
3 νῶν λάχανα ἐσθίει. ὁ ἐσθίων τὸν μὴ
ἐσθίοντα μὴ ἐξουθενείτω, **καὶ ὁ**[1] μὴ ἐσθίων
τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν
4 προσελάβετο. σὺ τίς εἶ ὁ κρίνων ἀλλό-
τριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ
πίπτει. σταθήσεται δέ· **δυνατὸς γάρ ἐστιν**
5 **ὁ Θεὸς**[2] στῆσαι αὐτόν. ὃς μὲν κρίνει ἡμέ-
ραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέ-
ραν. ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορεί-
6 σθω. ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ·
**καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ
φρονεῖ.**[3] [4]ὁ ἐσθίων Κυρίῳ ἐσθίει, εὐχαρι-
στεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων Κυρίῳ

7 *om.* οὐ ψευδομαρτυρήσεις,

8 ἤδη ὑμᾶς

9 ἐνδυσώμεθα δὲ

1 ὁ δὲ

2 δυνατεῖ γὰρ ὁ Κύριος

3 *om.* καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ.

4 *add* καὶ

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he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? *we shall all stand before the Judgment seat of Christ.

* 2 Cor. 5. 10.

11 For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

* Is. 45. 23.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing †unclean of itself: but to him that esteemeth any thing to be †unclean, to him it is unclean.

† Gr. *common.*

† Gr. *common.*

15 But if thy brother be grieved with *thy* meat: now walkest thou not †charitably. *Destroy not him with thy meat for whom Christ died.

† Gr. *according to charity.*

* 1 Cor. 8. 11.

16 Let not then your good be evil spoken of.

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the holy Ghost.

18 For he that in these things serveth Christ, is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God: *all things indeed are pure; but it is evil for that man who eateth with offence.

* Tit. 1. 15.

21 It is good neither to eat *flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

* 1 Cor. 8. 13

22 Hast thou faith? have it to thyself before God. Happy is he that

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he eateth not, and giveth God
7 thanks. For none of us liveth
to himself, and none dieth to
8 himself. For whether we live,
we live unto the Lord; or whether we die, we die unto the
Lord: whether we live therefore,
9 or die, we are the Lord's. For
to this end Christ died, and
lived *again*, that he might be
Lord of both the dead and
10 the living. But thou, why dost
thou judge thy brother? or
thou again, why dost thou set
at nought thy brother? for we
shall all stand before the judge-
11 ment-seat of God. For it is
written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall [1]confess to God.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.

14 I know, and am persuaded in the
Lord Jesus, that nothing is un-
clean of itself: save that to him
who accounteth anything to be
unclean, to him it is unclean.
15 For if because of meat thy bro-
ther is grieved, thou walkest no
longer in love. Destroy not with
thy meat him for whom Christ
16 died. Let not then your good be
17 evil spoken of: for the kingdom
of God is not eating and drinking,
but righteousness and peace and
18 joy in the Holy Ghost. For he
that herein serveth Christ is well-
pleasing to God, and approved
19 of men. So then [2]let us fol-
low after things which make for
peace, and things whereby we
20 may edify one another. Over-
throw not for meat's sake the
work of God. All things indeed
are clean; howbeit it is evil for
that man who eateth with of-
21 fence. It is good not to eat
flesh, nor to drink wine, nor *to
do anything* whereby thy brother
22 stumbleth[3]. The faith which
thou hast, have thou to thyself
before God. Happy is he that

[1] Or, *give praise*

[2] Many ancient authorities read *we follow.*

[3] Many ancient authorities add *or is offended, or is weak.*

7 οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. οὐδεὶς
γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀπο-
8 θνήσκει. ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ
ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ
ἀποθνήσκομεν· ἐάν τε οὖν ζῶμεν, ἐάν τε
9 ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. εἰς τοῦ-
το γὰρ Χριστὸς **καὶ**[5] ἀπέθανε καὶ **ἀνέστη**
καὶ ἀνέζησεν[6], ἵνα καὶ νεκρῶν καὶ ζώντων
10 κυριεύσῃ. σὺ δὲ τί κρίνεις τὸν ἀδελφόν
σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν
σου; πάντες γὰρ παραστησόμεθα τῷ βήματι
11 τοῦ **Χριστοῦ**[7]. γέγραπται γάρ, Ζῶ ἐγώ,
λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ,
καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.
12 ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον
δώσει τῷ Θεῷ.
13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ
τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσ-
14 κομμα τῷ ἀδελφῷ ἢ σκάνδαλον. οἶδα
καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐ-
δὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζο-
15 μένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. εἰ **δὲ**[8]
διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι
κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί
σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέ-
16 θανε. μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγα-
17 θόν· οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ
βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ
18 εἰρήνη καὶ χαρὰ ἐν Πνεύματι Ἁγίῳ. ὁ γὰρ
ἐν **τούτοις**[9] δουλεύων τῷ Χριστῷ εὐάρεστος
19 τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις. ἄρα
οὖν τὰ τῆς εἰρήνης **διώκωμεν**[10], καὶ τὰ τῆς
20 οἰκοδομῆς τῆς εἰς ἀλλήλους. μὴ ἕνεκεν
βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ.
πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώ-
21 πῳ τῷ διὰ προσκόμματος ἐσθίοντι. καλὸν
τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν
ᾧ ὁ ἀδελφός σου προσκόπτει **ἢ σκανδαλίζε-**
22 **ται ἢ ἀσθενεῖ**[11]. σὺ πίστιν[12] ἔχεις; κατὰ
σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ. μακάριος ὁ

[5] *om.* καὶ
[6] ἔζησεν
[7] Θεοῦ
[8] γὰρ
[9] τούτῳ
[10] *Marg.* διώκομεν
[11] *om.* ἢ σκανδαλίζεται ἢ ἀσθενεῖ *text, not marg.*
[12] *add* ἣν (ἔχεις,)

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condemneth not himself in that *thing which* he alloweth.

‖ *Or, discerneth, and putteth a difference between meats.*

23 And he that ‖doubteth, is damned if he eat, because *he eateth* not of faith: For whatsoever is not of faith, is sin.

15 We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for *his* good to edification.

* Ps. 69. 9.

3 For even Christ pleased not himself, but, as it is written, *The reproaches of them that reproached thee, fell on me.

4 For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

* 1 Cor. 1. 10.

‖ *Or, after the example of.*

5 *Now the God of patience and consolation grant you to be likeminded one towards another, ‖according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say, that Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

* Ps. 18. 49.

9 And that the Gentiles might glorify God for his mercy, as it is written, *For this cause I will confess to thee among the Gentiles, and sing unto thy Name.

* Deut. 32. 43.

10 And again he saith, *Rejoice, ye Gentiles, with his people.

* Ps. 117. 1.

11 And again, *Praise the Lord, all ye Gentiles, and laud him, all ye people.

* Is. 11. 10.

12 And again Esaias saith, *There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you,

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judgeth not himself in that which
23 he [1]approveth. But he that doubt-
eth is condemned if he eat, be-
cause *he eateth* not of faith; and
whatsoever is not of faith is sin.[2]
15 Now we that are strong ought
to bear the infirmities of the
weak, and not to please our-
2 selves. Let each one of us please
his neighbour for that which is
3 good, unto edifying. For Christ
also pleased not himself; but,
as it is written, The reproaches
of them that reproached thee
4 fell upon me. For whatsoever
things were written aforetime
were written for our learning, that
through patience and through
comfort of the scriptures we
5 might have hope. Now the God
of patience and of comfort grant
you to be of the same mind one
with another according to Christ
6 Jesus: that with one accord ye
may with one mouth glorify the
God and Father of our Lord Je-
7 sus Christ. Wherefore receive ye
one another, even as Christ also
received [3]you, to the glory of
8 God. For I say that Christ hath
been made a minister of the cir-
cumcision for the truth of God,
that he might confirm the pro-
9 mises *given* unto the fathers, and
that the Gentiles might glorify
God for his mercy; as it is written,
Therefore will I [4]give praise unto
thee among the Gentiles,
And sing unto thy name.
10 And again he saith,
Rejoice, ye Gentiles, with his
people.
11 And again,
Praise the Lord, all ye Gentiles;
And let all the peoples praise him.
12 And again, Isaiah saith,
There shall be the root of Jesse,
And he that ariseth to rule
over the Gentiles;
On him shall the Gentiles hope.
13 Now the God of hope fill you with
all joy and peace in believing,
that ye may abound in hope, in
the power of the Holy Ghost.
14 And I myself also am persuaded
of you, my brethren, that ye your-
selves are full of goodness, filled
with all knowledge, able also to
15 admonish one another. But I
write the more boldly unto you

[1] Or, *putteth to the test*

[2] Many authorities, some ancient, insert here ch. xvi. 25—27.

[3] Some ancient authorities read *us.*

[4] Or, *confess*

23 μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. ὁ δὲ δια-
κρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ
ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρ-
τία ἐστίν.[13]
15 Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθε-
νήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυ-
2 τοῖς ἀρέσκειν. ἕκαστος **γὰρ**[1] ἡμῶν τῷ πλη-
σίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.
3 καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλά,
καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνει-
4 διζόντων σε ἐπέπεσον ἐπ' ἐμέ. ὅσα γὰρ
προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν
προεγράφη[2], ἵνα διὰ τῆς ὑπομονῆς καὶ[3] τῆς
παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχω-
5 μεν. ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρα-
κλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλή-
6 λοις κατὰ Χριστὸν Ἰησοῦν· ἵνα ὁμοθυμαδὸν
ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πα-
τέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
7 διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ
ὁ Χριστὸς προσελάβετο **ἡμᾶς**[4], εἰς δόξαν
8 Θεοῦ. λέγω **δέ**[5], **Ἰησοῦν**[6] Χριστὸν διάκο-
νον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας
Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν
9 πατέρων· τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι
τὸν Θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἐξο-
μολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί
10 σου ψαλῶ. καὶ πάλιν λέγει, Εὐφράνθητε,
11 ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. καὶ πάλιν,
Αἰνεῖτε **τὸν Κύριον πάντα τὰ ἔθνη**[7], καὶ
12 **ἐπαινέσατε**[8] αὐτὸν πάντες οἱ λαοί. καὶ πά-
λιν Ἠσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσ-
σαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ'
13 αὐτῷ ἔθνη ἐλπιοῦσιν. ὁ δὲ Θεὸς τῆς ἐλπί-
δος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης
ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν
τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος Ἁγίου.
14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς
ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί
ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης
γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.
15 τολμηρότερον δὲ ἔγραψα ὑμῖν, **ἀδελφοί**,[9]

[13] *Marg. here inserts ch.* xvi. 25—27

[1] *om.* γὰρ

[2] ἐγράφη [3] *add* διὰ

[4] ὑμᾶς *text, not marg.*

[5] γὰρ [6] *om.* Ἰησοῦν

[7] πάντα τὰ ἔθνη τὸν Κύριον

[8] ἐπαινεσάτωσαν

[9] *om.* , ἀδελφοί,

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in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the ‖offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

20 Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, *To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 For which cause also I have been ‖much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you:

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled †with your *company*.

25 But now I go unto Jerusalem, to minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor Saints which are at Jerusalem.

27 It hath pleased them *verily*, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

‖ Or, *sacrificing.*

* Is. 52. 15.

‖ Or, *many ways, or oftentimes.*

† Gr. *with you.* Ver. 32.

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in some measure, as putting you
again in remembrance, because
of the grace that was given me
16 of God, that I should be a mi-
nister of Christ Jesus unto the
Gentiles, [1] ministering the gospel
of God, that the offering up of
the Gentiles might be made ac-
ceptable, being sanctified by the
17 Holy Ghost. I have therefore
my glorying in Christ Jesus in
18 things pertaining to God. For
I will not dare to speak of any
[2] things save those which Christ
wrought through me, for the
obedience of the Gentiles, by
19 word and deed, in the power of
signs and wonders, in the power
of [3] the Holy Ghost; so that from
Jerusalem, and round about even
unto Illyricum, I have [4] fully
preached the gospel of Christ;
20 yea, [5] making it my aim so to
preach the gospel, not where
Christ was *already* named, that
I might not build upon another
21 man's foundation; but, as it is
written,

They shall see, to whom no
tidings of him came,
And they who have not heard
shall understand.

22 Wherefore also I was hindered
these many times from coming
23 to you: but now, having no more
any place in these regions, and
having these many years a long-
24 ing to come unto you, whenso-
ever I go unto Spain (for I hope
to see you in my journey, and
to be brought on my way thither-
ward by you, if first in some
measure I shall have been satis-
25 fied with your company)—but
now, *I say*, I go unto Jerusalem,
26 ministering unto the saints. For
it hath been the good pleasure of
Macedonia and Achaia to make a
certain contribution for the poor
among the saints that are at Jeru-
27 salem. Yea, it hath been their
good pleasure; and their debtors
they are. For if the Gentiles
have been made partakers of
their spiritual things, they owe it
to them also to minister unto them
28 in carnal things. When therefore
I have accomplished this, and
have sealed to them this fruit,
I will go on by you unto Spain.

[1] Gr. *ministering in sacrifice.*

[2] Gr. *of those things which Christ wrought not through me.*

[3] Many ancient authorities read *the Spirit of God.* One reads *the Spirit.*

[4] Gr. *fulfilled.*

[5] Gr. *being ambitious.*

ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς, διὰ
τὴν χάριν τὴν δοθεῖσάν μοι **ὑπὸ**[10] τοῦ Θεοῦ,
16 εἰς τὸ εἶναί με λειτουργὸν **Ἰησοῦ Χριστοῦ**[11]
εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ
Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν
εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι Ἁγίῳ.
17 ἔχω οὖν[12] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ
18 πρὸς[13] Θεόν. οὐ γὰρ τολμήσω **λαλεῖν τι**[14]
ὧν οὐ κατειργάσατο Χριστὸς δι᾽ ἐμοῦ, εἰς
19 ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει
σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος
Θεοῦ[15]· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ
μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγ-
20 γέλιον τοῦ Χριστοῦ· οὕτω δὲ φιλοτιμούμε-
νον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη
Χριστός, ἵνα μὴ ἐπ᾽ ἀλλότριον θεμέλιον οἰ-
21 κοδομῶ· ἀλλά, καθὼς γέγραπται, **Οἷς οὐκ
ἀνηγγέλη περὶ αὐτοῦ, ὄψονται**[16]· καὶ οἳ οὐκ
ἀκηκόασι, συνήσουσι.
22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν
23 πρὸς ὑμᾶς· νυνὶ δὲ μηκέτι τόπον ἔχων ἐν
τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων
τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν,
24 ὡς **ἐὰν**[17] πορεύωμαι εἰς τὴν Σπανίαν, **ἐλεύ-
σομαι πρὸς ὑμᾶς**[18]· ἐλπίζω γὰρ διαπορευό-
μενος θεάσασθαι ὑμᾶς, καὶ ὑφ᾽ ὑμῶν προ-
πεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέ-
25 ρους ἐμπλησθῶ.[19] νυνὶ δὲ πορεύομαι εἰς
26 Ἱερουσαλήμ, διακονῶν τοῖς ἁγίοις. εὐδό-
κησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινω-
νίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς
27 τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ. εὐδόκησαν
γάρ, καὶ ὀφειλέται **αὐτῶν εἰσιν**[20]. εἰ γὰρ
τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ
ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λει-
28 τουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας,
καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦ-
τον, ἀπελεύσομαι δι᾽ ὑμῶν εἰς τὴν Σπανίαν.

[10] ἀπὸ
[11] Χριστοῦ Ἰησοῦ
[12] *add* τὴν
[13] *add* τὸν
[14] τι λαλεῖν
[15] Ἁγίου *text*, *Marg.* Θεοῦ (*or om. both words*)
[16] Ὄψονται οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ
[17] ἂν
[18] *om.*, ἐλεύσομαι πρὸς ὑμᾶς·
[19] (ἐλπίζω γὰρ...ἐμπλησθῶ)—
[20] εἰσὶν αὐτῶν

1611

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me,

31 That I may be delivered from them that ‖do not believe in Judæa, and that my service which I have for Jerusalem may be accepted of the Saints:

‖ *Or, are disobedient.*

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

16 I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchrea:

2 That ye receive her in the Lord as becometh Saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles.)

5 Likewise *greet* the Church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen, and my fellowprisoners, who are of note among the Apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' ‖household.

‖ *Or, friends.*

11 Salute Herodion my kinsman. Greet them that be of the ‖household of Narcissus, which are in the Lord.

‖ *Or, friends.*

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

1881

29 And I know that, when I come
unto you, I shall come in the
fulness of the blessing of
Christ.
30 Now I beseech you, brethren,
by our Lord Jesus Christ, and
by the love of the Spirit, that
ye strive together with me
in your prayers to God for
31 me; that I may be delivered
from them that are disobedient
in Judæa, and *that* my
ministration which *I have* for
Jerusalem may be acceptable
32 to the saints; that I may come
unto you in joy through the
will of God, and together with
33 you find rest. Now the God
of peace be with you all.
Amen.
16 I commend unto you Phœbe
our sister, who is a [1] servant of the
2 church that is at Cenchreæ: that
ye receive her in the Lord, worthily
of the saints, and that ye
assist her in whatsoever matter
she may have need of you: for
she herself also hath been a
succourer of many, and of mine
own self.
3 Salute Prisca and Aquila my
fellow-workers in Christ Jesus,
4 who for my life laid down their
own necks; unto whom not only
I give thanks, but also all the
5 churches of the Gentiles: and
salute the church that is in their
house. Salute Epænetus my
beloved, who is the firstfruits of
6 Asia unto Christ. Salute Mary,
who bestowed much labour on
7 you. Salute Andronicus and
[2] Junias, my kinsmen, and my
fellow-prisoners, who are of note
among the apostles, who also
have been in Christ before me.
8 Salute Ampliatus my beloved in
9 the Lord. Salute Urbanus our
fellow-worker in Christ, and
10 Stachys my beloved. Salute
Apelles the approved in Christ.
Salute them which are of the
11 *household* of Aristobulus. Salute
Herodion my kinsman. Salute
them of the *household* of Narcissus,
which are in the Lord.
12 Salute Tryphæna and Tryphosa,
who labour in the Lord. Salute
Persis the beloved, which
laboured much in the Lord.

[1] Or, *deaconess*

[2] Or, *Junia*

29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώ-
ματι εὐλογίας **τοῦ εὐαγγελίου τοῦ**[21] Χριστοῦ
ἐλεύσομαι.
30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγά-
πης τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν
ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν·
31 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰου-
δαίᾳ, καὶ **ἵνα**[22] ἡ διακονία μου ἡ εἰς Ἱερου-
σαλὴμ εὐπρόσδεκτος **γένηται τοῖς ἁγίοις**[23]·
32 ἵνα ἐν χαρᾷ **ἔλθω**[24] πρὸς ὑμᾶς διὰ θελή-
ματος Θεοῦ, **καὶ**[25] συναναπαύσωμαι ὑμῖν.
33 ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν.
ἀμήν.

21 om. τοῦ εὐαγγελίου τοῦ
22 om. ἵνα
23 τοῖς ἁγίοις γένηται
24 ἐλθὼν
25 om. , καὶ

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν
ἡμῶν, οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν
2 Κεγχρεαῖς· ἵνα αὐτὴν προσδέξησθε ἐν Κυ-
ρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ
ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ
αὕτη[1] προστάτις πολλῶν ἐγενήθη, καὶ **αὐ-
τοῦ ἐμοῦ**[2].
3 Ἀσπάσασθε **Πρίσκιλλαν**[3] καὶ Ἀκύλαν
4 τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ, οἵ-
τινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τρά-
χηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχα-
ριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν
5 ἐθνῶν· καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.
ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου,
ὅς ἐστιν ἀπαρχὴ τῆς **Ἀχαΐας**[4] εἰς Χριστόν.
6 ἀσπάσασθε **Μαριάμ**[5], ἥτις πολλὰ ἐκοπίασεν
7 εἰς **ἡμᾶς**[6]. ἀσπάσασθε Ἀνδρόνικον καὶ Ἰου-
νίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώ-
τους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς
ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν
8 Χριστῷ. ἀσπάσασθε **Ἀμπλίαν**[7] τὸν ἀγαπη-
9 τόν μου ἐν Κυρίῳ. ἀσπάσασθε Οὐρβανὸν
τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στά-
10 χυν τὸν ἀγαπητόν μου. ἀσπάσασθε Ἀπελ-
λῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε
11 τοὺς ἐκ τῶν Ἀριστοβούλου. ἀσπάσασθε
Ἡροδίωνα τὸν συγγενῆ μου. ἀσπάσασθε
τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ.
12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κο-
πιώσας ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν
ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ.

1 αὐτὴ
2 ἐμοῦ αὐτοῦ
3 Πρίσκαν
4 Ἀσίας
5 Μαρίαν
6 ὑμᾶς
7 Ἀμπλιᾶτον

1611

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an holy kiss. The Churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and ‖ simple concerning evil.

20 And the God of peace shall ‖ bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius who wrote this Epistle, salute you in the Lord.

23 Gaius mine host, and of the whole Church, saluteth you. Erastus the Chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,

27 To God, only wise, be glory through Jesus Christ, for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the Church at Cenchrea.

‖ Or, *harmless.*

‖ Or, *tread.*

1881

13 Salute Rufus the chosen in
the Lord, and his mother and
14 mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas,
and the brethren that are with
15 them. Salute Philologus and
Julia, Nereus and his sister,
and Olympas, and all the saints
16 that are with them. Salute
one another with a holy kiss.
All the churches of Christ salute
you.
17 Now I beseech you, brethren,
mark them which are causing
the divisions and occasions of
stumbling, contrary to the [1]doctrine which ye learned: and turn
18 away from them. For they that
are such serve not our Lord
Christ, but their own belly; and
by their smooth and fair speech
they beguile the hearts of the
19 innocent. For your obedience
is come abroad unto all men.
I rejoice therefore over you:
but I would have you wise
unto that which is good, and
simple unto that which is evil.
20 And the God of peace shall
bruise Satan under your feet
shortly.
The grace of our Lord Jesus
Christ be with you.
21 Timothy my fellow-worker
saluteth you; and Lucius and
Jason and Sosipater, my kins-
22 men. I Tertius, [2]who write
the epistle, salute you in the
23 Lord. Gaius my host, and of
the whole church, saluteth you.
Erastus the treasurer of the
city saluteth you, and Quartus
the brother.[3]
25 [4]Now to him that is able
to stablish you according to
my gospel and the preaching
of Jesus Christ, according to
the revelation of the mystery
which hath been kept in silence through times eternal,
26 but now is manifested, and
[5]by the scriptures of the prophets, according to the commandment of the eternal God,
is made known unto all the
nations unto obedience [6]of
27 faith; to the only wise God,
through Jesus Christ, [7]to whom
be the glory [8]for ever. Amen.

[1] Or, *teaching*

[2] Or, *who write the epistle in the Lord, salute you*

[3] Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ* be *with you all. Amen,* and omit the like words in ver. 20.

[4] Some ancient authorities omit ver. 25—27. Compare the end of ch. xiv.

[5] Gr. *through.*

[6] Or, *to the faith*

[7] Some ancient authorities omit *to whom.*

[8] Gr. *unto the ages.*

13 ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ,
14 καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε
Ἀσύγκριτον, Φλέγοντα, **Ἑρμᾶν**[8], Πατρό-
βαν, **Ἑρμῆν**[9], καὶ τοὺς σὺν αὐτοῖς ἀδελ-
15 φούς. ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν,
Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμ-
πᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.
16 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι[10] τοῦ Χρι-
στοῦ.
17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς
τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν
διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκ-
18 κλίνατε ἀπ' αὐτῶν. οἱ γὰρ τοιοῦτοι τῷ Κυ-
ρίῳ ἡμῶν **Ἰησοῦ**[11] Χριστῷ οὐ δουλεύουσιν,
ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστο-
λογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας
19 τῶν ἀκάκων. ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας
ἀφίκετο. **χαίρω οὖν τὸ ἐφ' ὑμῖν**[12]· θέλω
δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν,
20 ἀκεραίους δὲ εἰς τὸ κακόν. ὁ δὲ Θεὸς τῆς
εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς
πόδας ὑμῶν ἐν τάχει.
Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
μεθ' ὑμῶν.[17] **ἀμήν**[13].
21 **Ἀσπάζονται**[14] ὑμᾶς Τιμόθεος ὁ συνεργός
μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ
22 συγγενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος,
23 ὁ γράψας τὴν ἐπιστολήν,[15] ἐν Κυρίῳ. ἀσπά-
ζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ **τῆς ἐκκλη-
σίας ὅλης**[16]. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκο-
νόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.
24 [17]**Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ μετὰ πάντων ὑμῶν. ἀμήν.**
25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐ-
αγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις
26 σεσιγημένου, φανερωθέντος δὲ νῦν, διά τε γρα-
φῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου
Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη
27 γνωρισθέντος, μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ
Χριστοῦ,[18] ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.[19]

[**Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.**][20]

[8] Ἑρμῆν
[9] Ἑρμᾶν
[10] *add* πᾶσαι
[11] *om.* Ἰησοῦ
[12] ἐφ' ὑμῖν οὖν χαίρω
[13] *om.* ἀμήν.
[14] Ἀσπάζεται
[15] (*Marg.* τὴν ἐπιστολὴν ἐν Κυρίῳ)
[16] ὅλης τῆς ἐκκλησίας
[17] *om. ver.* 24 *text, not marg., which omits the like words in ver.* 20
[18] *add* ᾧ *text, not marg.*
[19] *Marg. om. ver.* 25—27, *and refers to note at end of ch.* xiv.
[20] *om. subscription*

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

1611

1 PAUL called *to be* an Apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the Church of God which is at Corinth, to them that *are sanctified in Christ Jesus, *called *to be* Saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours.

*Acts 15. 9.
*Rom. 1. 7.

3 Grace be unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ,

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge:

6 Even as the Testimony of Christ was confirmed in you.

7 So that ye come behind in no gift; waiting for the †coming of our Lord Jesus Christ,

† *Gr. Revelation.*

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 *God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

*1 Thess. 5. 24.

10 Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no †divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment.

† *Gr. schisms.*

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul, and I of *Apollos, and I of Cephas, and I of Christ.

*Acts 18. 24.

1881

1 PAUL, called *to be* an apostle
of Jesus Christ through the will
of God, and Sosthenes [1] our bro-
2 ther, unto the church of God
which is at Corinth, *even* them
that are sanctified in Christ
Jesus, called *to be* saints, with
all that call upon the name of
our Lord Jesus Christ in every
place, their *Lord* and ours:
3 Grace to you and peace from
God our Father and the Lord
Jesus Christ.
4 I thank [2] my God always con-
cerning you, for the grace of
God which was given you in
5 Christ Jesus; that in every-
thing ye were enriched in him,
in all [3] utterance and all know-
6 ledge; even as the testimony
of Christ was confirmed in you:
7 so that ye come behind in no
gift; waiting for the revelation
8 of our Lord Jesus Christ; who
shall also confirm you unto the
end, *that ye be* unreproveable in
the day of our Lord Jesus Christ.
9 God is faithful, through whom
ye were called into the fellowship
of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren,
through the name of our Lord
Jesus Christ, that ye all speak
the same thing, and *that* there
be no divisions among you; but
that ye be perfected together in
the same mind and in the same
11 judgement. For it hath been
signified unto me concerning
you, my brethren, by them *which
are of the household* of Chloe,
that there are contentions among
12 you. Now this I mean, that
each one of you saith, I am of
Paul; and I of Apollos; and
I of Cephas; and I of Christ.

[1] Gr. *the brother.*
[2] Some ancient authorities omit *my.*
[3] Gr. *word.*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1 Παῦλος κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ
διὰ θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελ-
2 φός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κο-
ρίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλη-
τοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ
ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν
3 παντὶ τόπῳ, αὐτῶν **τε**[1] καὶ ἡμῶν· χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου
Ἰησοῦ Χριστοῦ.
4 Εὐχαριστῶ τῷ Θεῷ **μου**[2] πάντοτε περὶ
ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ
5 ὑμῖν ἐν Χριστῷ Ἰησοῦ· ὅτι ἐν παντὶ ἐπλου-
τίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ
6 γνώσει, καθὼς τὸ μαρτύριον τοῦ Χριστοῦ
7 ἐβεβαιώθη ἐν ὑμῖν· ὥστε ὑμᾶς μὴ ὑστε-
ρεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομέ-
νους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν
8 Ἰησοῦ Χριστοῦ, ὃς καὶ βεβαιώσει ὑμᾶς ἕως
τέλους, ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου
9 ἡμῶν Ἰησοῦ Χριστοῦ. πιστὸς ὁ Θεός, δι' οὗ
ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ
Χριστοῦ τοῦ Κυρίου ἡμῶν.
10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ
ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ
ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμέ-
νοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώ-
11 μῃ. ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί
μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν
12 εἰσι. λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν
λέγει, Ἐγὼ μέν εἰμι Παύλου, Ἐγὼ δὲ
Ἀπολλώ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ.

[1] *om.* τε

[2] *Marg. om.* μου

1611

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but *Crispus and Gaius:

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: *not with wisdom of ‖words, lest the Cross of Christ should be made of none effect.

18 For the preaching of the Cross is to them that perish foolishness: but unto us which are saved it is the *power of God.

19 For it is written, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 *Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?

21 *For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the *Jews require a sign, and the Greeks seek after wisdom.

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness:

24 But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men: and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called.*

27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty:

28 And base things of the world, and things which are despised, hath God chosen, *yea* and things which are not, to bring to nought things that are,

*Acts 18. 8.
*2 Pet. 1. 16.
‖ Or, *speech.*
*Rom. 1. 16.
*Is. 29. 14.
*Is. 33. 18.
*Rom. 1. 20.
*Matt. 12. 38.

1881

13 [1]Is Christ divided? was Paul
crucified for you? or were ye bap-
14 tized into the name of Paul? [2]I
thank God that I baptized none of
15 you, save Crispus and Gaius; lest
any man should say that ye were
16 baptized into my name. And I
baptized also the household of
Stephanas: besides, I know not
whether I baptized any other.
17 For Christ sent me not to baptize,
but to preach the gospel: not in
wisdom of words, lest the cross
of Christ should be made void.
18 For the word of the cross is to
them that are perishing foolish-
ness; but unto us which are
being saved it is the power of
19 God. For it is written,
I will destroy the wisdom of the
wise,
And the prudence of the pru-
dent will I reject.
20 Where is the wise? where is the
scribe? where is the disputer of
this [3]world? hath not God made
foolish the wisdom of the world?
21 For seeing that in the wisdom of
God the world through its wisdom
knew not God, it was God's good
pleasure through the foolishness
of the [4]preaching to save them
22 that believe. Seeing that Jews
ask for signs, and Greeks seek
23 after wisdom: but we preach
[5]Christ crucified, unto Jews a
stumblingblock, and unto Gen-
24 tiles foolishness; but unto [6]them
that are called, both Jews and
Greeks, Christ the power of God,
25 and the wisdom of God. Because
the foolishness of God is wiser
than men; and the weakness of
God is stronger than men.
26 For [7]behold your calling, bre-
thren, how that not many wise
after the flesh, not many mighty,
27 not many noble, [8]*are called*: but
God chose the foolish things of
the world, that he might put
to shame them that are wise;
and God chose the weak things
of the world, that he might put
to shame the things that are
28 strong; and the base things of
the world, and the things that
are despised, did God choose,
yea [9]and the things that are
not, that he might bring to
nought the things that are:

[1] Or, *Christ is divided. Was Paul crucified for you?*
[2] Some ancient authorities read *I give thanks that.*
[3] Or, *age*
[4] Gr. *thing preached.*
[5] Or, *a Messiah*
[6] Gr. *the called themselves.*
[7] Or, *ye behold*
[8] Or, have part therein
[9] Many ancient authorities omit *and.*

13 μεμέρισται ὁ Χριστός[3]; μὴ Παῦλος ἐσταυ-
ρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου
14 ἐβαπτίσθητε; εὐχαριστῶ **τῷ Θεῷ**[4] ὅτι οὐ-
δένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ
15 Γάϊον· ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν
16 ὄνομα **ἐβάπτισα**[5]. ἐβάπτισα δὲ καὶ τὸν
Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλ-
17 λον ἐβάπτισα. οὐ γάρ ἀπέστειλέ με Χρι-
στὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν
σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ
Χριστοῦ.
18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν
ἀπολλυμένοις μωρία ἐστί, τοῖς δὲ σωζομέ-
19 νοις ἡμῖν δύναμις Θεοῦ ἐστί. γέγραπται
γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ
20 τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. ποῦ
σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς
τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς
21 τὴν σοφίαν τοῦ κόσμου **τούτου**[6]; ἐπειδὴ
γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ
κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκη-
σεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος
22 σῶσαι τοὺς πιστεύοντας. ἐπειδὴ καὶ Ἰου-
δαῖοι **σημεῖον**[7] αἰτοῦσι, καὶ Ἕλληνες σο-
23 φίαν ζητοῦσιν· ἡμεῖς δὲ κηρύσσομεν Χρι-
στὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον,
24 **Ἕλλησι**[8] δὲ μωρίαν· αὐτοῖς δὲ τοῖς κλητοῖς,
Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύ-
25 ναμιν καὶ Θεοῦ σοφίαν. ὅτι τὸ μωρὸν τοῦ
Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί, καὶ τὸ
ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώ-
πων ἐστί.
26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί,
ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολ-
27 λοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ
μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα
τοὺς σοφοὺς καταισχύνῃ[9]· καὶ τὰ ἀσθενῆ
τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα καταισ-
28 χύνῃ τὰ ἰσχυρά· καὶ τὰ ἀγενῆ τοῦ κόσμου
καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός,
καὶ[10] τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ·

[3] (*Marg.* . *for* ;)
[4] *Marg. om.* τῷ Θεῷ
[5] ἐβαπτίσθητε
[6] *om.* τούτου
[7] σημεῖα
[8] ἔθνεσι
[9] καταισχύνῃ τοὺς σοφούς
[10] *Marg. om.* καὶ

1611

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That according as it is written, *He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came to you, *came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was not with ‖enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not †stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the Princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordained before the world unto our glory.

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

* Jer. 9. 23.
* ch. 1. 17.
* 2 Pet. 1. 16.
‖ Or, *persuasible.*
† *Gr. be.*
* Is. 64. 4.

1881

29 that no flesh should glory be-
30 fore God. But of him are ye
in Christ Jesus, who was made
unto us wisdom from God, [1] and
righteousness and sanctification,
31 and redemption: that, according
as it is written, He that
glorieth, let him glory in the
Lord.

2 And I, brethren, when I came
unto you, came not with excellency
of [2] speech or of wisdom,
proclaiming to you the
2 [3] mystery of God. For I determined
not to know anything
among you, save Jesus Christ,
3 and him crucified. And I was
with you in weakness, and in
fear, and in much trembling.
4 And my [2] speech and my [4] preaching
were not in persuasive words
of wisdom, but in demonstration
5 of the Spirit and of power: that
your faith should not [5] stand in
the wisdom of men, but in the
power of God.
6 Howbeit we speak wisdom among
the [6] perfect: yet a wisdom
not of this [7] world, nor of
the rulers of this [7] world, which
7 are coming to nought: but we
speak God's wisdom in a mystery,
even the *wisdom* that hath
been hidden, which God foreordained
before the worlds unto
8 our glory: which none of the
rulers of this world knoweth: for
had they known it, they would
not have crucified the Lord of
9 glory: but as it is written,
Things which eye saw not, and
ear heard not,
And *which* entered not into the
heart of man,
Whatsoever things God prepared
for them that love him.
10 [8] But unto us God revealed
[9] *them* through the Spirit: for
the Spirit searcheth all things,
yea, the deep things of God.
11 For who among men knoweth
the things of a man, save the
spirit of the man, which is in
him? even so the things of God
none knoweth, save the Spirit
12 of God. But we received, not
the spirit of the world, but the
spirit which is of God; that
we might know the things that
are freely given to us by God.

[1] Or, *both righteousness and sanctification and redemption*
[2] Or, *word*
[3] Many ancient authorities read *testimony.*
[4] Gr. *thing preached.*
[5] Gr. *be.*
[6] Or, *full-grown*
[7] Or, *age*: and so in ver. 7, 8; but not in ver. 12.
[8] Some ancient authorities read *For.*
[9] Or, it

29 ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον
30 **αὐτοῦ**[11]. ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ
Ἰησοῦ, ὃς ἐγενήθη ἡμῖν **σοφία**[12] ἀπὸ Θεοῦ,
δικαιοσύνη τε καὶ ἁγιασμός,[13] καὶ ἀπολύ-
31 τρωσις· ἵνα, καθὼς γέγραπται, Ὁ καυχώ-
μενος, ἐν Κυρίῳ καυχάσθω.

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον
οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγ-
2 γέλλων ὑμῖν τὸ **μαρτύριον**[1] τοῦ Θεοῦ. οὐ
γὰρ ἔκρινα **τοῦ**[2] εἰδέναι τι ἐν ὑμῖν, εἰ μὴ
Ἰησοῦν Χριστόν, καὶ τοῦτον ἐσταυρωμένον.
3 καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν
4 τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς. καὶ ὁ
λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πει-
θοῖς **ἀνθρωπίνης**[3] σοφίας λόγοις, ἀλλ' ἐν
5 ἀποδείξει πνεύματος καὶ δυνάμεως· ἵνα ἡ
πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ'
ἐν δυνάμει Θεοῦ.
6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σο-
φίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν
ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταρ-
7 γουμένων· ἀλλὰ λαλοῦμεν **σοφίαν Θεοῦ**[4] ἐν
μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώ-
ρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν
8 ἡμῶν· ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος
τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν
9 τὸν Κύριον τῆς δόξης ἐσταύρωσαν· ἀλλὰ
καθὼς γέγραπται, Ἃ ὀφθαλμὸς οὐκ εἶδε,
καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώ-
που οὐκ ἀνέβη, **ἃ**[5] ἡτοίμασεν ὁ Θεὸς τοῖς
10 ἀγαπῶσιν αὐτόν. ἡμῖν **δὲ**[6] ὁ Θεὸς **ἀπεκά-
λυψε**[7] διὰ τοῦ πνεύματος **αὐτοῦ**[8]· τὸ γὰρ
πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ
11 Θεοῦ. τίς γὰρ οἶδεν* ἀνθρώπων τὰ τοῦ
ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου
τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐ-
δεὶς **οἶδεν***[9], εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.
12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβο-
μεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα
εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.

[11] τοῦ Θεοῦ
[12] σοφία ἡμῖν
[13] (*Marg. om.* ,)
[1] μυστήριον *text, not marg.*
[2] *om.* τοῦ
[3] *om.* ἀνθρωπίνης
[4] Θεοῦ σοφίαν
[5] ὅσα
[6] *Marg.* γὰρ
[7] ἀπεκάλυψεν ὁ Θεὸς
[8] *om.* αὐτοῦ
[9] ἔγνωκεν

1611

13 *Which things also we speak, not in the words which man's wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 *But he that is spiritual ‖judgeth all things, yet he himself is ‖judged of no man.

16 *For who hath known the mind of the Lord that he †may instruct him? But we have the mind of Christ.

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and ‖divisions, are ye not carnal, and walk †as men?

4 For while one saith, I am of Paul, and another, *I am* of Apollos, are ye not carnal?

5 Who then is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man.

6 I have planted, Apollos watered: but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

8 Now he that planteth and he that watereth are one: *and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God, ye are God's ‖husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay, than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

*2 Pet. 1. 16.
* Prov. 28. 5.
‖ *Or, discerneth.*
‖ *Or, discerned.*
* Is. 40. 13. Rom. 11. 34.
† *Gr. shall.*
‖ *Or, factions.*
† *Gr. according to man.*
* Ps. 62. 12. Gal. 6. 4, 5.
‖ *Or, tillage.*

1881

13 Which things also we speak,
not in words which man's
wisdom teacheth, but which
the Spirit teacheth; [1][2]com-
paring spiritual things with
14 spiritual. Now the natural man
receiveth not the things of
the Spirit of God: for they are
foolishness unto him; and he
cannot know them, because
they are spiritually [3]judged.
15 But he that is spiritual [4]judg-
eth all things, and he himself
16 is [3]judged of no man. For who
hath known the mind of the
Lord, that he should instruct
him? But we have the mind of
Christ.
3 And I, brethren, could not
speak unto you as unto spiritual,
but as unto carnal, as unto babes
2 in Christ. I fed you with milk,
not with meat; for ye were not
yet able *to bear it*: nay, not
3 even now are ye able; for ye are
yet carnal: for whereas there is
among you jealousy and strife,
are ye not carnal, and walk after
4 the manner of men? For when
one saith, I am of Paul; and
another, I am of Apollos; are
5 ye not men? What then is
Apollos? and what is Paul?
Ministers through whom ye be-
lieved; and each as the Lord
6 gave to him. I planted, Apollos
watered; but God gave the in-
7 crease. So then neither is he
that planteth anything, neither
he that watereth; but God that
8 giveth the increase. Now he
that planteth and he that water-
eth are one: but each shall re-
ceive his own reward according
9 to his own labour. For we are
God's fellow-workers: ye are
God's [5]husbandry, God's build-
ing.
10 According to the grace of God
which was given unto me, as
a wise masterbuilder I laid a
foundation; and another build-
eth thereon. But let each man
take heed how he buildeth there-
11 on. For other foundation can
no man lay than that which
is laid, which is Jesus Christ.
12 But if any man buildeth on
the foundation gold, silver, cost-
ly stones, wood, hay, stubble;

[1] Or, *combining*
[2] Or, *interpreting spiritual things to spiritual* men
[3] Or, *examined*
[4] Or, *examineth*
[5] Gr. *tilled land.*

13 ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης
σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος
Ἁγίου[10], πνευματικοῖς πνευματικὰ συγκρί-
14 νοντες. ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται
τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ
αὐτῷ ἐστι, καὶ οὐ δύναται γνῶναι, ὅτι πνευ-
15 ματικῶς ἀνακρίνεται. ὁ δὲ πνευματικὸς ἀνα-
κρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνα-
16 κρίνεται. τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς
συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ
ἔχομεν.

3 Καὶ ἐγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι
ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς **σαρκικοῖς**[1],
2 ὡς νηπίοις ἐν Χριστῷ. γάλα ὑμᾶς ἐπότισα,
καὶ[2] οὐ βρῶμα· οὔπω γὰρ ἠδύνασθε, ἀλλ'
3 **οὔτε**[3] ἔτι νῦν δύνασθε· ἔτι γὰρ σαρκικοί
ἐστε· ὅπου γὰρ ἐν ὑμῖν* ζῆλος καὶ ἔρις
καὶ διχοστασίαι[4], οὐχὶ σαρκικοί ἐστε, καὶ
4 κατὰ ἄνθρωπον περιπατεῖτε; ὅταν γὰρ λέγῃ
τις, Ἐγὼ μέν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ
5 Ἀπολλώ, **οὐχὶ σαρκικοί**[5] ἐστε; **τίς**[6] οὖν
ἐστι **Παῦλος,**[7] **τίς**[6] δὲ[8] **Ἀπολλώς,**[9] **ἀλλ' ἢ**[10]
διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς
6 ὁ Κύριος ἔδωκεν;[10] ἐγὼ ἐφύτευσα, Ἀπολ-
7 λὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν. ὥστε
οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων,
8 ἀλλ' ὁ αὐξάνων Θεός. ὁ φυτεύων δὲ καὶ
ὁ ποτίζων ἕν εἰσιν· ἕκαστος δὲ τὸν ἴδιον
9 μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. Θεοῦ
γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ
οἰκοδομή ἐστε.

10 Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι,
ὡς σοφὸς ἀρχιτέκτων θεμέλιον **τέθεικα**[11], ἄλ-
λος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω
11 πῶς ἐποικοδομεῖ. θεμέλιον γὰρ ἄλλον οὐ-
δεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς
12 ἐστιν Ἰησοῦς **ὁ**[12] Χριστός. εἰ δέ τις ἐποικοδο-
μεῖ ἐπὶ τὸν θεμέλιον **τοῦτον**[13] **χρυσόν, ἄργυ-
ρον**[14], λίθους τιμίους, ξύλα, χόρτον, καλάμην,

[10] *om.* Ἁγίου
[1] σαρκίνοις
[2] *om.* καὶ
[3] οὐδὲ
[4] *om.* καὶ διχοστασίαι
[5] οὐκ ἄνθρωποί
[6] τί
[7] Ἀπολλώς;
[8] (δέ) *add* ἐστι
[9] Παῦλος;
[10] *om.* ἀλλ' ἢ (...ἔδωκεν.)
[11] ἔθηκα
[12] *om.* ὁ
[13] *om.* τοῦτον
[14] χρυσίον, ἀργύριον

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13 Every man's work shall be made manifest. For the day shall declare it, because it †shall be revealed by fire, and the fire shall try every man's work of what sort it is.

† Gr. *is revealed.*

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved: yet so as by fire.

16 *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

* ch. 6. 19.

17 If any man ‖defile the Temple of God, him shall God destroy: for the Temple of God is holy, which *Temple* ye are.

‖ *Or, destroy.*

18 Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, *He taketh the wise in their own craftiness.

* Job 5. 13.

20 And again, *The Lord knoweth the thoughts of the wise, that they are vain.

* Ps. 94. 11.

21 Therefore let no man glory in men, for all things are yours.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.

23 And ye are Christ's, and Christ *is* God's.

4 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's †judgment: yea, I judge not mine own self.

† Gr. *day.*

4 For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord.

5 *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

* Matt. 7. 1. Rom. 2. 1.

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13 each man's work shall be made
manifest: for the day shall declare
it, because it is revealed in fire;
[1]and the fire itself shall prove
each man's work of what sort it
14 is. If any man's work shall abide
which he built thereon, he shall
15 receive a reward. If any man's
work shall be burned, he shall
suffer loss: but he himself shall
be saved; yet so as through
fire.
16 Know ye not that ye are a
[2]temple of God, and *that* the
Spirit of God dwelleth in you?
17 If any man destroyeth the
[2]temple of God, him shall
God destroy; for the [2]temple of
God is holy, [3]which *temple* ye
are.
18 Let no man deceive himself.
If any man thinketh that he is
wise among you in this [4]world,
let him become a fool, that he
19 may become wise. For the wisdom of this world is foolishness
with God. For it is written,
He that taketh the wise in their
20 craftiness: and again, The Lord
knoweth the reasonings of the
21 wise, that they are vain. Wherefore let no one glory in men.
22 For all things are yours; whether
Paul, or Apollos, or Cephas, or
the world, or life, or death, or
things present, or things to
23 come; all are yours; and ye
are Christ's; and Christ is
God's.

4 Let a man so account of us,
as of ministers of Christ, and
stewards of the mysteries of
2 God. Here, moreover, it is required in stewards, that a man
3 be found faithful. But with me
it is a very small thing that I
should be [5]judged of you, or of
man's [6]judgement: yea, I [7]judge
4 not mine own self. For I know
nothing against myself; yet am
I not hereby justified: but he
that [8]judgeth me is the Lord.
5 Wherefore judge nothing before
the time, until the Lord come,
who will both bring to light the
hidden things of darkness, and
make manifest the counsels
of the hearts; and then shall
each man have his praise from
God.

[1] Or, *and each man's work, of what sort it is, the fire shall prove it.*

[2] Or, *sanctuary*

[3] Or, *and such are ye*

[4] Or, *age*

[5] Or, *examined*

[6] Gr. *day.*

[7] Or, *examine*

[8] Or, *examineth*

13 ἑκάστου το ἔργον φανερὸν γενήσεται· ἡ γὰρ
ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται·
καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι[15] τὸ πῦρ[16]
14 δοκιμάσει. εἴ τινος τὸ ἔργον μένει[17] ὃ ἐπῳ-
15 κοδόμησε, μισθὸν λήψεται. εἴ τινος τὸ ἔργον
κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθή-
σεται, οὕτω δὲ ὡς διὰ πυρός.

[15] (*Marg.*, ὁποῖόν ἐστι,)
[16] *add* αὐτὸ
[17] μενεῖ

16 Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ
17 Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν
ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ
Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν,
οἵτινές ἐστε ὑμεῖς.

18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ
σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ,
19 μωρὸς γενέσθω, ἵνα γένηται σοφός. ἡ γὰρ
σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ
Θεῷ ἐστι. γέγραπται γάρ, Ὁ δρασσόμενος
20 τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. καὶ
πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς
21 τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. ὥστε μηδεὶς
καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν
22 ἐστιν, εἴτε Παῦλος, εἴτε Ἀπολλώς, εἴτε
Κηφᾶς, εἴτε κόσμος, εἴτε ζωή, εἴτε θάνα-
τος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα· πάντα
23 ὑμῶν ἐστιν[18], ὑμεῖς δὲ Χριστοῦ, Χριστὸς
δὲ Θεοῦ.

[18] *om.* ἐστιν

4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπη-
ρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων
2 Θεοῦ. ὃ δὲ[1] λοιπόν, ζητεῖται ἐν τοῖς οἰκο-
3 νόμοις, ἵνα πιστός τις εὑρεθῇ. ἐμοὶ δὲ εἰς
ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ
ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν
4 ἀνακρίνω. οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ'
οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με
5 Κύριός ἐστιν. ὥστε μὴ πρὸ καιροῦ τι κρί-
νετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει
τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς
βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος
γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

[1] ὧδε,

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6 And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes: that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

† *Gr. distinguisheth thee?*

7 For who †maketh thee to differ *from another?* And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.

† *Gr. theatre.*

9 For I think that God hath set forth us the Apostles last, as it were approved to death. For we are made a †spectacle unto the world, and to Angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ. We *are* weak, but ye *are* strong: ye are honourable, but we are despised.

11 Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwellingplace,

* Acts 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8.

12 * And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

* Matt. 5. 44.

13 * Being defamed, we intreat: we are made as the filth of the world, and *are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though you have ten thousand instructors in Christ, yet *have ye* not many fathers: For in Christ Jesus I have begotten you through the Gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every Church.

18 Now some are puffed up as though I would not come to you.

* Acts 19. 21.
* James 4. 15.

19 * But I will come to you shortly, * if the Lord will, and will know, not the speech of them which are puffed up, but the power.

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6 Now these things, brethren,
I have in a figure transferred to
myself and Apollos for your
sakes; that in us ye might learn
not *to go* beyond the things
which are written; that no one
of you be puffed up for the one
7 against the other. For who
maketh thee to differ? and what
hast thou that thou didst not
receive? but if thou didst receive it, why dost thou glory, as
if thou hadst not received it?
8 Already are ye filled, already ye
are become rich, ye have reigned
without us: yea and I would
that ye did reign, that we also
9 might reign with you. For, I
think, God hath set forth us the
apostles last of all, as men doomed to death: for we are made a
spectacle unto the world, [1]and [1] Or, *both to angels and men*
10 to angels, and to men. We are
fools for Christ's sake, but ye
are wise in Christ; we are weak,
but ye are strong; ye have glory,
11 but we have dishonour. Even
unto this present hour we both
hunger, and thirst, and are
naked, and are buffeted, and
have no certain dwellingplace;
12 and we toil, working with our
own hands: being reviled, we
bless; being persecuted, we en-
13 dure; being defamed, we intreat:
we are made as the [2]filth of the [2] Or, *refuse*
world, the offscouring of all
things, even until now.
14 I write not these things to
shame you, but to admonish you
15 as my beloved children. For
though ye should have ten
thousand tutors in Christ, yet
have ye not many fathers: for
in Christ Jesus I begat you
16 through the gospel. I beseech
you therefore, be ye imitators
17 of me. For this cause have I
sent unto you Timothy, who is
my beloved and faithful child in
the Lord, who shall put you in
remembrance of my ways which
be in Christ, even as I teach
everywhere in every church.
18 Now some are puffed up, as
though I were not coming to you.
19 But I will come to you shortly,
if the Lord will; and I will know,
not the word of them which
are puffed up, but the power.

6 Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς
ἐμαυτὸν καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν
μάθητε τὸ μὴ ὑπὲρ ὃ[2] γέγραπται **φρονεῖν**[3],
ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ
7 τοῦ ἑτέρου. τίς γάρ σε διακρίνει; τί δὲ
ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί
8 καυχᾶσαι ὡς μὴ λαβών; ἤδη κεκορεσμένοι
ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασι-
λεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα
9 καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. δοκῶ
γὰρ ὅτι[4] ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους
ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους· ὅτι
θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέ-
10 λοις,[5] καὶ ἀνθρώποις. ἡμεῖς μωροὶ διὰ Χρι-
στόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς
ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι,
11 ἡμεῖς δὲ ἄτιμοι. ἄχρι τῆς ἄρτι ὥρας καὶ
πεινῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν,
12 καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, καὶ κο-
πιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδο-
ρούμενοι εὐλογοῦμεν· διωκόμενοι ἀνεχόμεθα·
13 **βλασφημούμενοι**[6] παρακαλοῦμεν· ὡς περικα-
θάρματα τοῦ κόσμου ἐγενήθημεν, πάντων
περίψημα ἕως ἄρτι.
14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ'
15 ὡς τέκνα μου ἀγαπητὰ **νουθετῶ**[7]. ἐὰν γὰρ
μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ'
οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ
16 διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. πα-
17 ρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. διὰ
τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον
μου[8] ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς
ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ,
καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθη-
19 σάν τινες. ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς,
ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν
λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.

[2] ἃ [3] *om.* φρονεῖν

[4] (γάρ,) *om.* ὅτι

[5] *Marg. om.* ,

[6] δυσφημούμενοι

[7] νουθετῶν

[8] (ἐστί) μου τέκνον

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20 For the kingdom of God is not in word, but in power.

21 What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?

5 It is reported commonly, *that there is* fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 *For I verily as absent in body, but present in spirit, have ‖judged already, as though I were present, concerning him that hath so done this deed,

4 In the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 *To deliver such *a one* unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good: *know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For *even* Christ our Passover ‖is sacrificed for us.

8 Therefore let us keep ‖the Feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an Epistle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one, no, not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away

* Col. 2. 5.

‖ *Or, determined.*

* 1 Tim. 1. 20.

* Gal. 5. 9.

‖ *Or, is slain.*

‖ *Or, holyday.*

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20 For the kingdom of God is not
21 in word, but in power. What
will ye? shall I come unto you
with a rod, or in love and a spirit
of meekness?
5 It is actually reported that
there is fornication among you,
and such fornication as is not
even among the Gentiles, that
one *of you* hath his father's
2 wife. And [1]ye are puffed up,
and [2]did not rather mourn, that
he that had done this deed
might be taken away from a-
3 mong you. For I verily, being
absent in body but present in
spirit, have already, as though
I were present, judged him that
4 hath so wrought this thing, in
the name of our Lord Jesus,
ye being gathered together, and
my spirit, with the power of our
5 Lord Jesus, to deliver such a
one unto Satan for the de-
struction of the flesh, that the
spirit may be saved in the day
6 of the Lord [3]Jesus. Your glory-
ing is not good. Know ye not
that a little leaven leaveneth
7 the whole lump? Purge out
the old leaven, that ye may be
a new lump, even as ye are
unleavened. For our passover
also hath been sacrificed, *even*
8 Christ: wherefore let us [4]keep
the feast, not with old leaven,
neither with the leaven of ma-
lice and wickedness, but with
the unleavened bread of sin-
cerity and truth.
9 I wrote unto you in my
epistle to have no company
10 with fornicators; [5]not altoge-
ther with the fornicators of
this world, or with the cove-
tous and extortioners, or with
idolaters; for then must ye
needs go out of the world:
11 but [6]now I write unto you not
to keep company, if any man
that is named a brother be a
fornicator, or covetous, or an
idolater, or a reviler, or a drunk-
ard, or an extortioner; with
12 such a one no, not to eat. For
what have I to do with judging
them that are without? Do not
ye judge them that are within,
13 whereas them that are with-
out God judgeth? Put away

[1] Or, *are ye puffed up?*

[2] Or, *did ye not rather mourn, ... you?*

[3] Some ancient authorities omit *Jesus.*

[4] Gr. *keep festival.*

[5] Or, *not at all meaning the fornicators &c.*

[6] Or, *as it is, I wrote*

20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ'
21 ἐν δυνάμει. τί θέλετε; ἐν ῥάβδῳ ἔλθω
πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραό-
τητος;
5 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοι-
αύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν **ὀνομά-
ζεται**[1], ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.
2 καὶ ὑμεῖς πεφυσιωμένοι ἐστέ[2], καὶ οὐχὶ μᾶλ-
λον ἐπενθήσατε, ἵνα **ἐξαρθῇ**[3] ἐκ μέσου ὑμῶν
3 ὁ τὸ ἔργον τοῦτο ποιήσας[2]. ἐγὼ μὲν γὰρ
ὡς[4] ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύ-
ματι, ἤδη κέκρικα ὡς παρών, τὸν οὕτω τοῦτο
4 κατεργασάμενον, ἐν τῷ ὀνόματι τοῦ Κυρίου
ἡμῶν Ἰησοῦ **Χριστοῦ**[5], συναχθέντων ὑμῶν
καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ
5 Κυρίου ἡμῶν Ἰησοῦ **Χριστοῦ**[6], παραδοῦναι
τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς
σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ
6 τοῦ Κυρίου **Ἰησοῦ**[7]. οὐ καλὸν τὸ καύχημα
ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ
7 φύραμα ζυμοῖ; ἐκκαθάρατε **οὖν**[8] τὴν πα-
λαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς
ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν **ὑπὲρ
8 ἡμῶν**[9] **ἐθύθη**[10] Χριστός· ὥστε ἑορτάζωμεν,
μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας
καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας
καὶ ἀληθείας.
9 Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συν-
10 αναμίγνυσθαι πόρνοις· **καὶ**[11] οὐ πάντως τοῖς
πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεο-
νέκταις, **ἢ**[12] ἅρπαξιν, ἢ εἰδωλολάτραις·
ἐπεὶ **ὀφείλετε**[13] ἄρα ἐκ τοῦ κόσμου ἐξελ-
11 θεῖν. νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμί-
γνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ᾖ
πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ
λοίδορος, ἢ μέθυσος, ἢ ἅρπαξ· τῷ τοιούτῳ
12 μηδὲ συνεσθίειν. τί γάρ μοι **καὶ**[14] τοὺς
ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνε-
13 τε;[15] τοὺς δὲ ἔξω ὁ Θεὸς κρίνει.[15] **καὶ ἐξ-**

[1] om. ὀνομάζεται
[2] (Marg. ἐστέ;...ποιήσας;)
[3] ἀρθῇ
[4] om. ὡς
[5] om. Χριστοῦ
[6] om. Χριστοῦ
[7] Marg. om. Ἰησοῦ
[8] om. οὖν
[9] om. ὑπὲρ ἡμῶν
[10] ἐτύθη
[11] om. καὶ
[12] (om. ,) καὶ
[13] ὠφείλετε
[14] om. καὶ
[15] (κρίνετε,...κρίνει;)

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from among yourselves that wicked person.

6 Dare any of you, having a matter against another, go to law before the unjust, and not before the Saints?

2 Do ye not know that the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge Angels? How much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church.

5 I speak to your shame. Is it so, that there is not a wise man amongst you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers?

7 Now therefore, there is utterly a fault among you, because ye go to law one with another: Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not ‖expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord: and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

‖ *Or, profitable.*

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the wicked man from among
yourselves.
6 Dare any of you, having a
matter against [1]his neighbour,
go to law before the unrighteous,
2 and not before the saints? Or
know ye not that the saints
shall judge the world? and if
the world is judged by you, are
ye unworthy [2]to judge the small-
3 est matters? Know ye not that
we shall judge angels? how
much more, things that pertain
4 to this life? If then ye have
[3]to judge things pertaining to
this life, [4]do ye set them to
judge who are of no account
5 in the church? I say *this* to
move you to shame. Is it so,
that there cannot be *found* a-
mong you one wise man, who
shall be able to decide between
6 his brethren, but brother goeth
to law with brother, and that
7 before unbelievers? Nay, al-
ready it is altogether [5]a defect
in you, that ye have lawsuits
one with another. Why not
rather take wrong? why not
8 rather be defrauded? Nay, but
ye yourselves do wrong, and
defraud, and that *your* brethren.
9 Or know ye not that the un-
righteous shall not inherit the
kingdom of God? Be not de-
ceived: neither fornicators, nor
idolaters, nor adulterers, nor
effeminate, nor abusers of them-
10 selves with men, nor thieves,
nor covetous, nor drunkards,
nor revilers, nor extortioners,
shall inherit the kingdom of God.
11 And such were some of you: but
ye [6]were washed, but ye were
sanctified, but ye were justified
in the name of the Lord Jesus
Christ, and in the Spirit of our
God.
12 All things are lawful for me;
but not all things are expedient.
All things are lawful for me; but
I will not be brought under the
13 power of any. Meats for the belly,
and the belly for meats: but God
shall bring to nought both it and
them. But the body is not for for-
nication, but for the Lord; and
14 the Lord for the body: and God
both raised the Lord, and will
raise up us through his power.

[1] Gr. *the other.*

[2] Gr. *of the smallest tribunals.*

[3] Gr. *tribunals pertaining to.*

[4] Or, *set them . . . church.*

[5] Or, *a loss to you*

[6] Gr. *washed yourselves.*

αρεῖτε[16] τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.
6 Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν
ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ
2 ἐπὶ τῶν ἁγίων; [1]οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν
κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ
κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;
3 οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι
4 γε βιωτικά; βιωτικὰ μὲν οὖν κριτήρια ἐὰν
ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,
5 τούτους καθίζετε[2]. πρὸς ἐντροπὴν ὑμῖν λέγω.
οὕτως οὐκ ἔστιν[3] ἐν ὑμῖν **σοφὸς οὐδὲ εἷς**[4], ὃς
δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ
6 αὐτοῦ, ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνε-
7 ται, καὶ τοῦτο ἐπὶ ἀπίστων; ἤδη μὲν οὖν
ὅλως ἥττημα ἐν[5] ὑμῖν ἐστιν, ὅτι κρίματα
ἔχετε μεθ᾽ ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδι-
κεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε;
8 ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ
9 **ταῦτα**[6] ἀδελφούς. ἢ οὐκ οἴδατε ὅτι ἄδικοι
βασιλείαν Θεοῦ[7] οὐ κληρονομήσουσι; μὴ
πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι,
οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενοκοῖ-
10 ται, οὔτε κλέπται, οὔτε πλεονέκται, **οὔτε**[8]
μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες, βασι-
11 λείαν Θεοῦ **οὐ**[9] κληρονομήσουσι. καὶ ταῦτά
τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιά-
σθητε, ἀλλ᾽ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ
Κυρίου Ἰησοῦ[10], καὶ ἐν τῷ Πνεύματι τοῦ
Θεοῦ ἡμῶν.
12 Πάντα μοι ἔξεστιν, ἀλλ᾽ οὐ πάντα συμφέ-
ρει· πάντα μοι ἔξεστιν, ἀλλ᾽ οὐκ ἐγὼ ἐξουσια-
13 σθήσομαι ὑπό τινος. τὰ βρώματα τῇ κοιλίᾳ,
καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ
ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα
οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος
14 τῷ σώματι· ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε,
καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

[16] ἐξάρατε
[1] *add* ἢ
[2] (; *for* . *text, not marg.*)
[3] ἔνι [4] οὐδεὶς σοφός
[5] *om.* ἐν
[6] τοῦτο
[7] Θεοῦ βασιλείαν
[8] οὐ
[9] *om.* οὐ
[10] *add* Χριστοῦ

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15 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, know ye not that he which is joined to an harlot is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication: Every sin that a man doeth, is without the body: but he that committeth fornication, sinneth against his own body.

19 What, know ye not that your body is the Temple of the holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

7 Now concerning the things whereof ye wrote unto me, It is good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud you not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her

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15 Know ye not that your bodies
are members of Christ? shall I
then take away the members of
Christ, and make them members
16 of a harlot? God forbid. Or
know ye not that he that is
joined to a harlot is one body?
for, The twain, saith he, shall
17 become one flesh. But he that
is joined unto the Lord is one
18 spirit. Flee fornication. Every
sin that a man doeth is without
the body; but he that committeth fornication sinneth against
19 his own body. Or know ye not
that your body is a [1]temple of
the [2]Holy Ghost which is in
you, which ye have from God?
20 and ye are not your own; for
ye were bought with a price:
glorify God therefore in your
body.

7 Now concerning the things
whereof ye wrote: It is good for
a man not to touch a woman.
2 But, because of fornications, let
each man have his own wife, and
let each woman have her own
3 husband. Let the husband render unto the wife her due: and
likewise also the wife unto the
4 husband. The wife hath not
power over her own body, but
the husband: and likewise also
the husband hath not power
over his own body, but the wife.
5 Defraud ye not one the other,
except it be by consent for a
season, that ye may give yourselves unto prayer, and may be
together again, that Satan tempt
you not because of your incon-
6 tinency. But this I say by way
of permission, not of command-
7 ment. [3]Yet I would that all
men were even as I myself.
Howbeit each man hath his
own gift from God, one after
this manner, and another after
that.
8 But I say to the unmarried
and to widows, It is good for
them if they abide even as I.
9 But if they have not continency,
let them marry: for it is better
10 to marry than to burn. But
unto the married I give charge,
yea not I, but the Lord, That the
wife depart not from her husband
11 (but and if she depart, let her

[1] Or, *sanctuary*

[2] Or, *Holy Spirit*

[3] Many ancient authorities read *For.*

15 οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χρι-
στοῦ ἐστιν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ
16 ποιήσω πόρνης μέλη; μὴ γένοιτο. ἢ οὐκ
οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά
ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς
17 σάρκα μίαν. ὁ δὲ κολλώμενος τῷ Κυρίῳ
18 ἓν πνεῦμά ἐστι. φεύγετε τὴν πορνείαν.
πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκ-
τὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς
19 τὸ ἴδιον σῶμα ἁμαρτάνει. ἢ οὐκ οἴδατε
ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν Ἁγίου
Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ; καὶ
20 οὐκ ἐστὲ ἑαυτῶν, ἠγοράσθητε γὰρ τιμῆς·
δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν,
**καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ
Θεοῦ**[11].

7 Περὶ δὲ ὧν ἐγράψατέ **μοι**[1], καλὸν ἀνθρώ-
2 πῳ γυναικὸς μὴ ἅπτεσθαι. διὰ δὲ τὰς πορ-
νείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ
3 ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. τῇ γυναικὶ
ὁ ἀνὴρ τὴν **ὀφειλομένην** εὔνοιαν[2] ἀποδιδότω·
4 ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. ἡ γυνὴ τοῦ
ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ·
ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ
5 ἐξουσιάζει, ἀλλ' ἡ γυνή. μὴ ἀποστερεῖτε
ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς
καιρόν, ἵνα **σχολάζητε**[3] **τῇ νηστείᾳ καὶ**[4] τῇ
προσευχῇ,* καὶ πάλιν ἐπὶ τὸ αὐτὸ **συνέρ-
χησθε**[5], ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ
6 τὴν ἀκρασίαν ὑμῶν. τοῦτο δὲ λέγω κατὰ
7 συγγνώμην, οὐ κατ' ἐπιταγήν. θέλω **γὰρ**[6]
πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν·
ἀλλ' ἕκαστος ἴδιον **χάρισμα** ἔχει[7] ἐκ Θεοῦ,
ὃς[8] μὲν οὕτως, **ὃς**[8] δὲ οὕτως.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις,
καλὸν αὐτοῖς **ἐστιν**[9] ἐὰν μείνωσιν ὡς κά-
9 γώ. εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτω-
σαν· κρεῖσσον γάρ ἐστι γαμῆσαι ἢ πυροῦ-
10 σθαι. τοῖς δὲ γεγαμηκόσι παραγγέλλω,
οὐκ ἐγώ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ
11 ἀνδρὸς μὴ χωρισθῆναι (ἐὰν δὲ καὶ χωρισθῇ,

"I pass on the order"
Vulg. discedere

[11] om. , καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ
[1] (-ψατε) om. μοι
[2] ὀφειλὴν
[3] σχολάσητε
[4] om. τῇ νηστείᾳ καὶ
[5] ἦτε
[6] δὲ text, not marg.
[7] ἔχει χάρισμα
[8] ὁ
[9] om. ἐστιν

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remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us † to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk, and so ordain I in all Churches.

18 Is any man called being circumcised? let him not become uncircumcised: Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's † freeman: likewise also he that is called *being* free, is Christ's servant.

23 Ye are bought with a price, be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is

† Gr. *in peace.*

† Gr. *made free.*

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remain unmarried, or else be
reconciled to her husband); and
that the husband leave not his
12 wife. But to the rest say I,
not the Lord: If any brother
hath an unbelieving wife, and
she is content to dwell with him,
13 let him not leave her. And the
woman which hath an unbelieving husband, and he is content to dwell with her, let her
14 not leave her husband. For
the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in
the brother: else were your
children unclean; but now are
15 they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister
is not under bondage in such
cases: but God hath called [1] us
16 in peace. For how knowest
thou, O wife, whether thou
shalt save thy husband? or how
knowest thou, O husband, whether thou shalt save thy wife?
17 Only, as the Lord hath distributed to each man, as God
hath called each, so let him
walk. And so ordain I in all
18 the churches. Was any man
called being circumcised? let
him not become uncircumcised.
Hath any been called in uncircumcision? let him not be
19 circumcised. Circumcision is
nothing, and uncircumcision is
nothing; but the keeping of the
20 commandments of God. Let
each man abide in that calling
21 wherein he was called. Wast
thou called being a bondservant?
care not for it: [2] but if thou
canst become free, use *it* rather.
22 For he that was called in the
Lord, being a bondservant, is
the Lord's freedman: likewise
he that was called, being free, is
23 Christ's bondservant. Ye were
bought with a price; become not
24 bondservants of men. Brethren,
let each man, wherein he was
called, therein abide with God.
25 Now concerning virgins I
have no commandment of the
Lord: but I give my judgement, as one that hath obtained
mercy of the Lord to be faithful.
26 I think therefore that this is

[1] Many ancient authorities read *you*.

[2] Or, *nay, even if*

μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω)·
12 καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. τοῖς δὲ
λοιποῖς **ἐγὼ λέγω**[10], οὐχ ὁ Κύριος· εἴ τις
ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ
συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω
13 αὐτήν. καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον,
καὶ **αὐτὸς**[11] συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ
14 ἀφιέτω **αὐτόν**[12]. ἡγίασται γὰρ ὁ ἀνὴρ ὁ
ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ
ἡ ἄπιστος ἐν τῷ **ἀνδρί**[13]· ἐπεὶ ἄρα τὰ τέκνα
15 ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστιν. εἰ
δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω. οὐ
δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς
τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν **ἡμᾶς**[14] ὁ
16 Θεός. τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα
σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα
17 σώσεις; εἰ μὴ ἑκάστῳ ὡς **ἐμέρισεν**[15] ὁ
Θεός[16], ἕκαστον ὡς κέκληκεν ὁ **Κύριος**[17],
οὕτω περιπατείτω. καὶ οὕτως ἐν ταῖς ἐκ-
18 κλησίαις πάσαις διατάσσομαι. περιτετμη-
μένος τις ἐκλήθη; μὴ ἐπισπάσθω. ἐν ἀκρο-
19 βυστίᾳ **τις ἐκλήθη**[18]; μὴ περιτεμνέσθω. ἡ
περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐ-
δέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ.
20 ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ
21 μενέτω. δοῦλος ἐκλήθης; μή σοι μελέτω·
ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι,
22 μᾶλλον χρῆσαι. ὁ γὰρ ἐν Κυρίῳ κληθεὶς
δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως
καὶ[19] ὁ ἐλεύθερος κληθείς, δοῦλός ἐστι Χρι-
23 στοῦ. τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦ-
24 λοι ἀνθρώπων. ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελ-
φοί, ἐν τούτῳ μενέτω παρὰ **τῷ**[20] Θεῷ.
25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου
οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἠλεημένος
26 ὑπὸ Κυρίου πιστὸς εἶναι. νομίζω οὖν τοῦτο

[10] λέγω ἐγώ
[11] οὗτος
[12] τὸν ἄνδρα
[13] ἀδελφῷ
[14] *Marg.* ὑμᾶς
[15] μεμέρικεν
[16] Κύριος
[17] Θεός
[18] κέκληταί τις
[19] *om.* καὶ
[20] *om.* τῷ

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good for the present ‖ distress, *I say*, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none:

30 And they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not:

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried, careth for the things that belongeth to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth her in marriage, doeth well: but he that

‖ *Or, necessity.*

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good by reason of the present
distress, *namely*, that it is good
27 for a man [1] to be as he is. Art
thou bound unto a wife? seek
not to be loosed. Art thou loosed
from a wife? seek not a wife.
28 But and if thou marry, thou
hast not sinned; and if a virgin
marry, she hath not sinned.
Yet such shall have tribulation in the flesh: and I would
29 spare you. But this I say,
brethren, the time [2] is shortened, that henceforth both those
that have wives may be as
30 though they had none; and those
that weep, as though they wept
not; and those that rejoice, as
though they rejoiced not; and
those that buy, as though they
31 possessed not; and those that
use the world, as not [3] abusing
it: for the fashion of this world
32 passeth away. But I would have
you to be free from cares. He
that is unmarried is careful for
the things of the Lord, how he
33 may please the Lord: but he
that is married is careful for the
things of the world, how he may
34 please his [4] wife. And there is a
difference also between the wife
and the virgin. She that is unmarried is careful for the things
of the Lord, that she may be
holy both in body and in spirit:
but she that is married is careful for the things of the world,
how she may please her husband.
35 And this I say for your own
profit; not that I may cast a
[5] snare upon you, but for that
which is seemly, and that ye may
attend upon the Lord without
36 distraction. But if any man
thinketh that he behaveth himself unseemly toward his [6] virgin
daughter, if she be past the flower
of her age, and if need so requireth, let him do what he will;
he sinneth not; let them marry.
37 But he that standeth stedfast in
his heart, having no necessity,
but hath power as touching his
own will, and hath determined
this in his own heart, to keep
his own [6] virgin *daughter*, shall
38 do well. So then both he that
giveth his own [6] virgin *daughter* in
marriage doeth well; and he that

[1] Gr. *so to be.*

[2] Or, *is shortened henceforth, that both those &c.*

[3] Or, *using it to the full*

[4] Or, *wife, and is divided. So also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided. So also the woman that is unmarried and the virgin is careful &c.*

[5] Or, *constraint* Gr. *noose.*

[6] Or, *virgin* (omitting daughter)

καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
27 ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. δέδεσαι
γυναικί; μὴ ζήτει λύσιν. λέλυσαι ἀπὸ γυ-
28 ναικός; μὴ ζήτει γυναῖκα. ἐὰν δὲ καὶ γή-
μῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος,
οὐχ ἥμαρτε. θλίψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ
29 τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι. τοῦτο δέ
φημι, ἀδελφοί, ὅτι ὁ καιρὸς συνεσταλμένος·
τὸ λοιπόν ἐστιν *[21] ἵνα καὶ οἱ ἔχοντες γυναῖ-
30 κας ὡς μὴ ἔχοντες ὦσι· καὶ οἱ κλαίοντες, ὡς
μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαί-
ροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχον-
31 τες· καὶ οἱ χρώμενοι **τῷ κόσμῳ τούτῳ**[22], ὡς
μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα
32 τοῦ κόσμου τούτου. θέλω δὲ ὑμᾶς ἀμε-
ρίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ
33 Κυρίου, πῶς **ἀρέσει**[23] τῷ Κυρίῳ· ὁ δὲ γαμή-
σας μεριμνᾷ τὰ τοῦ κόσμου, πῶς **ἀρέσει**[23]
34 τῇ γυναικί. [24]μεμέρισται[25] ἡ γυνὴ[26] **καὶ ἡ**
παρθένος. **ἡ ἄγαμος**[27] μεριμνᾷ τὰ τοῦ Κυ-
ρίου, ἵνα ᾖ ἁγία καὶ[28] σώματι καὶ[28] πνεύματι·
ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου,
35 πῶς **ἀρέσει**[23] τῷ ἀνδρί. τοῦτο δὲ πρὸς
τὸ ὑμῶν αὐτῶν **συμφέρον**[29] λέγω· οὐχ ἵνα
βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχη-
μον καὶ **εὐπρόσεδρον**[30] τῷ Κυρίῳ ἀπερι-
36 σπάστως. εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν
παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος,
καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω·
37 οὐχ ἁμαρτάνει· γαμείτωσαν. ὃς δὲ ἕστηκεν
ἑδραῖος ἐν τῇ καρδίᾳ[31], μὴ ἔχων ἀνάγκην,
ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ
τοῦτο κέκρικεν ἐν τῇ[32] καρδίᾳ **αὐτοῦ**[33], **τοῦ**[34]
τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς **ποιεῖ**[35].
38 ὥστε καὶ ὁ **ἐκγαμίζων**[36] καλῶς ποιεῖ· ὁ **δὲ**[37]

[21] (συνεσταλμένος) ἐστί· τὸ λοιπὸν ἵνα *text*, (συνεσταλμένος) ἐστὶ τὸ λοιπόν, ἵνα *marg*.

[22] τὸν κόσμον

[23] ἀρέσῃ

[24] *add* καὶ [25] *add* καὶ

[26] (*Marg*. τῇ γυναικί, καὶ μεμέρισται. καὶ ἡ γυνὴ)

[27] *Marg*. (καὶ ἡ παρθένος· ἡ ἄγαμος) *or* ἡ ἄγαμος καὶ ἡ παρθένος

[28] *add* τῷ

[29] σύμφορον

[30] εὐπάρεδρον

[31] ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος

[32] *add* ἰδίᾳ

[33] *om*. αὐτοῦ

[34] *om*. τοῦ

[35] ποιήσει

[36] γαμίζων τὴν παρθένον ἑαυτοῦ

[37] καὶ ὁ

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giveth her not in marriage, doeth better.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

8 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up: but Charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many:)

6 But to us there is but one God, the Father, of whom are all things, and we ‖ in him, and one Lord Jesus Christ, by whom are all things, and we by him.

‖ *Or, for him,* Rom. 11. 36.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol, and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither if we eat, ‖ are we the better: neither if we eat not, ‖ are we the worse.

‖ *Or, have we the more.*

‖ *Or, have we the less.*

9 But take heed lest by any means this ‖ liberty of yours become a stumblingblock to them that are weak.

‖ *Or, power.*

10 For if any man see thee which hast knowledge sit at meat in the idol's temple: shall not the conscience of him which is weak, be † emboldened to eat those things which are offered to idols?

† *Gr. edified.*

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against

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giveth her not in marriage shall
39 do better. A wife is bound for
so long time as her husband
liveth; but if the husband be
[1]dead, she is free to be married [1] Gr. *fallen asleep.*
to whom she will; only in the
40 Lord. But she is happier if she
abide as she is, after my judge-
ment: and I think that I also
have the Spirit of God.
8 Now concerning things sacri-
ficed to idols: We know that we
all have knowledge. Knowledge
puffeth up, but love [2]edifieth. [2] Gr. *buildeth up.*
2 If any man thinketh that he
knoweth anything, he knoweth
not yet as he ought to know;
3 but if any man loveth God, the
4 same is known of him. Con-
cerning therefore the eating of
things sacrificed to idols, we
know that no idol is *anything* in
the world, and that there is no
5 God but one. For though there
be that are called gods, whether
in heaven or on earth; as there
are gods many, and lords many;
6 yet to us there is one God, the
Father, of whom are all things,
and we unto him; and one Lord,
Jesus Christ, through whom are
all things, and we through him.
7 Howbeit in all men there is not
that knowledge: but some, being
used until now to the idol, eat
as *of* a thing sacrificed to an
idol; and their conscience being
8 weak is defiled. But meat will
not commend us to God: neither,
if we eat not, [3]are we the worse; [3] Gr. *do we lack.*
nor, if we eat, [4]are we the better. [4] Gr. *do we abound.*
9 But take heed lest by any means
this [5]liberty of yours become a [5] Or, *power*
10 stumblingblock to the weak. For
if a man see thee which hast
knowledge sitting at meat in an
idol's temple, will not his con-
science, if he is weak, [6]be em- [6] Gr. *be builded up.*
boldened to eat things sacrificed
11 to idols? For [7]through thy know- [7] Gr. *in.*
ledge he that is weak perisheth,
the brother for whose sake Christ
12 died. And thus, sinning against

39 *μὴ* **ἐκγαμίζων**[38] *κρεῖσσον* **ποιεῖ**[39]. *γυνὴ δέ-*
δεται **νόμῳ**[40] *ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ*
αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ **αὐτῆς**[41], *ἐλευ-*
θέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν
40 Κυρίῳ. *μακαριωτέρα δέ ἐστιν ἐὰν οὕτω*
μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ
Πνεῦμα Θεοῦ ἔχειν.

8 *Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι*
πάντες γνῶσιν ἔχομεν. ἡ γνῶσις φυσιοῖ,
2 *ἡ δὲ ἀγάπη οἰκοδομεῖ. εἰ* **δέ**[1] *τις δοκεῖ*
εἰδέναι[2] *τι,* **οὐδέπω οὐδὲν ἔγνωκε**[3] *καθὼς δεῖ*
3 *γνῶναι· εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος*
4 *ἔγνωσται ὑπ' αὐτοῦ. περὶ τῆς βρώσεως*
οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν
εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς
5 **ἕτερος**[4] *εἰ μὴ εἷς. καὶ γὰρ εἴπερ εἰσὶ λεγό-*
μενοι θεοί, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ **τῆς**[5]
γῆς· ὥσπερ εἰσὶ θεοὶ πολλοί, καὶ κύριοι
6 *πολλοί· ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ*
οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς
Κύριος Ἰησοῦς Χριστός, *δι' οὗ τὰ πάντα,*
7 *καὶ ἡμεῖς δι' αὐτοῦ. ἀλλ' οὐκ ἐν πᾶσιν*
ἡ γνῶσις· τινὲς δὲ τῇ **συνειδήσει**[6] **τοῦ εἰ-**
δώλου ἕως ἄρτι[7] *ὡς εἰδωλόθυτον ἐσθίουσι,*
καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μο-
8 *λύνεται. βρῶμα δὲ ἡμᾶς οὐ* **παρίστησι**[8]
τῷ Θεῷ· οὔτε **γὰρ**[9] *ἐὰν* **φάγωμεν περισσεύο-**
μεν, οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα[10].
9 *βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη*
10 *πρόσκομμα γένηται τοῖς* **ἀσθενοῦσιν**[11]. *ἐὰν*
γάρ τις ἴδῃ σε τὸν ἔχοντα γνῶσιν ἐν εἰδω-
λείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ
ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ
11 *εἰδωλόθυτα ἐσθίειν;* **καὶ ἀπολεῖται**[12] *ὁ ἀσθε-*
νῶν **ἀδελφὸς ἐπὶ τῇ σῇ γνώσει,**[13] *δι' ὃν Χρι-*
12 *στὸς ἀπέθανεν;*[14] *οὕτω δὲ ἁμαρτάνοντες εἰς*

38 *γαμίζων*
39 *ποιήσει*
40 *om. νόμῳ*
41 *om. αὐτῆς*

1 *(εἰ) om. δέ*
2 *ἐγνωκέναι*
3 *οὔπω ἔγνω*
4 *om. ἕτερος*
5 *om. τῆς*
6 *συνηθείᾳ*
7 *ἕως ἄρτι τοῦ εἰδώλου*
8 *παραστήσει*
9 *om. γὰρ*
10 *μὴ φάγωμεν ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσευόμεθα*
11 *ἀσθενέσιν*
12 *ἀπόλλυται γὰρ*
13 *ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς*
14 (. *for* ;)

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the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9 Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? Are not you my work in the Lord?

2 If I be not an Apostle unto others, yet doubtless I am to you: for the seal of mine Apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister a ‖wife as well as other Apostles, and as the brethren of the Lord, and Cephas?

‖ Or, *woman.*

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for oxen?

* Deut. 25. 4.

10 Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth, should plow in hope: and that he that thresheth in hope, should be partaker of his hope.

11 *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

* Rom. 15. 27.

12 If others be partakers of this power over you, *are* not we rather? Nevertheless, we have not used this power: but suffer all things, lest we should hinder the Gospel of Christ.

13 *Do ye not know that they which minister about holy things ‖live of the things of the Temple? and they which wait at the altar are partakers with the altar?

* Deut. 18. 1.

‖ Or, *feed.*

14 Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.

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the brethren, and wounding
their conscience when it is weak,
13 ye sin against Christ. Where-
fore, if meat maketh my bro-
ther to stumble, I will eat no
flesh for evermore, that I make
not my brother to stumble.
9 Am I not free? am I not an
apostle? have I not seen Jesus
our Lord? are not ye my work
2 in the Lord? If to others I
am not an apostle, yet at least
I am to you: for the seal of
mine apostleship are ye in the
3 Lord. My defence to them that
4 examine me is this. Have we
no right to eat and to drink?
5 Have we no right to lead
about a wife that is a [1]be-
liever, even as the rest of the
apostles, and the brethren of
6 the Lord, and Cephas? Or
I only and Barnabas, have we
not a right to forbear work-
7 ing? What soldier ever serv-
eth at his own charges? who
planteth a vineyard, and eateth
not the fruit thereof? or who
feedeth a flock, and eateth not
8 of the milk of the flock? Do I
speak these things after the
manner of men? or saith not
9 the law also the same? For it
is written in the law of Moses,
Thou shalt not muzzle the ox
when he treadeth out the corn.
Is it for the oxen that God
10 careth, or [2]saith he it altogether
for our sake? Yea, for our sake
it was written: because he that
ploweth ought to plow in hope,
and he that thresheth, *to thresh*
11 in hope of partaking. If we
sowed unto you spiritual things,
is it a great matter if we shall
12 reap your carnal things? If
others partake of *this* right over
you, do not we yet more? Ne-
vertheless we did not use this
right; but we bear all things,
that we may cause no hindrance
13 to the gospel of Christ. Know
ye not that they which minister
about sacred things eat *of* the
things of the temple, *and* they
which wait upon the altar have
their portion with the altar?
14 Even so did the Lord ordain
that they which proclaim the
gospel should live of the gospel.

[1] Gr. *sister.*

[2] Or, *saith he it, as he doubtless doth, for our sake?*

τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν
συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρ-
13 τάνετε. διόπερ εἰ βρῶμα σκανδαλίζει τὸν
ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν
αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδα-
λίσω.

9 Οὐκ εἰμὶ **ἀπόστολος**[1]; οὐκ εἰμὶ **ἐλεύθε-
ρος**[2]; οὐχὶ Ἰησοῦν **Χριστὸν**[3] τὸν Κύριον
ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε
2 ἐν Κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος,
ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς **τῆς ἐμῆς**
3 **ἀποστολῆς**[4] ὑμεῖς ἐστε ἐν Κυρίῳ. ἡ ἐμὴ
ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν **αὕτη ἐστί**[5].
4 μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;
5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα
περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ
6 οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; ἢ μόνος
ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν **τοῦ**[6]
7 μὴ ἐργάζεσθαι; τίς στρατεύεται ἰδίοις ὀψω-
νίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ
τοῦ καρποῦ[7] αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποι-
μαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς
8 ποίμνης οὐκ ἐσθίει; μὴ κατὰ ἄνθρωπον ταῦ-
τα λαλῶ; ἢ **οὐχὶ καὶ ὁ νόμος ταῦτα**[8] λέγει;
9 ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, Οὐ
φιμώσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει
10 τῷ Θεῷ; ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς
γὰρ ἐγράφη, ὅτι **ἐπ' ἐλπίδι ὀφείλει**[9] ὁ ἀρο-
τριῶν ἀροτριᾷν, καὶ ὁ ἀλοῶν **τῆς ἐλπίδος**
11 **αὐτοῦ μετέχειν ἐπ' ἐλπίδι**[10]. εἰ ἡμεῖς ὑμῖν
τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς
12 ὑμῶν τὰ σαρκικὰ θερίσομεν; εἰ ἄλλοι τῆς
ἐξουσίας ὑμῶν[11] μετέχουσιν, οὐ μᾶλλον
ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύ-
τῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ **ἐγκοπήν τι-
13 να**[12] δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. οὐκ
οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι[13] ἐκ τοῦ
ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ **προσ-
εδρεύοντες**[14] τῷ θυσιαστηρίῳ συμμερίζονται;
14 οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέ-
λιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.

[1] ἐλεύθερος
[2] ἀπόστολος
[3] om. Χριστὸν
[4] (σφραγίς) μου τῆς ἀ-ποστολῆς
[5] ἐστιν αὕτη
[6] om. τοῦ
[7] τὸν καρπὸν
[8] καὶ ὁ νόμος ταῦτα οὐ
[9] ὀφείλει ἐπ' ἐλπίδι
[10] ἐπ' ἐλπίδι τοῦ μετέχειν
[11] ὑμῶν ἐξουσίας
[12] (μή) τινα ἐγκοπὴν
[13] add τὰ
[14] παρεδρεύοντες

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15 But I have used none of these things. Neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me.

18 What is my reward then? verily that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law:

21 To them that are without law, as without law (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the Gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery, is temperate in all things: Now they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.

10 Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea:

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15 But I have used none of these
things: and I write not these
things that it may be so done in
my case: for *it were* good for
me rather to die, than that any
man should make my glorying
16 void. For if I preach the gos-
pel, I have nothing to glory of;
for necessity is laid upon me;
for woe is unto me, if I preach
17 not the gospel. For if I do this
of mine own will, I have a re-
ward: but if not of mine own
will, I have a stewardship in-
18 trusted to me. What then is my
reward? That, when I preach
the gospel, I may make the gos-
pel without charge, so as not to
use to the full my right in the
19 gospel. For though I was free
from all *men*, I brought myself
under bondage to all, that I
20 might gain the more. And to
the Jews I became as a Jew,
that I might gain Jews; to them
that are under the law, as under
the law, not being myself under
the law, that I might gain them
21 that are under the law; to them
that are without law, as with-
out law, not being without law
to God, but under law to Christ,
that I might gain them that are
22 without law. To the weak I be-
came weak, that I might gain
the weak: I am become all things
to all men, that I may by all
23 means save some. And I do all
things for the gospel's sake, that
I may be a joint partaker there-
24 of. Know ye not that they which
run in a [1]race run all, but one
receiveth the prize? Even so
25 run, that ye may attain. And
every man that striveth in the
games is temperate in all things.
Now they *do it* to receive a cor-
ruptible crown; but we an in-
26 corruptible. I therefore so run,
as not uncertainly; so [2]fight I,
27 as not beating the air: but I
[3]buffet my body, and bring it
into bondage: lest by any means,
after that I have preached to
others, I myself should be re-
jected.

10 For I would not, brethren, have
you ignorant, how that our fa-
thers were all under the cloud,
and all passed through the sea;

[1] Gr. *race-course.*

[2] Gr. *box.*

[3] Gr. *bruise.*

15 ἐγὼ δὲ **οὐδενὶ ἐχρησάμην**[15] τούτων· οὐκ
ἔγραψα δὲ ταῦτα ἵνα οὕτω γένηται ἐν ἐμοί·
καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύ-
16 χημά μου **ἵνα τις κενώσῃ**[16]. ἐὰν γὰρ εὐαγ-
γελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη
γάρ μοι ἐπίκειται· οὐαὶ **δέ**[17] μοι ἐστίν, ἐὰν
17 μὴ εὐαγγελίζωμαι. εἰ γὰρ ἑκὼν τοῦτο
πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν
18 πεπίστευμαι. τίς οὖν μοί ἐστιν ὁ μισθός;
ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐ-
αγγέλιον **τοῦ Χριστοῦ**[18], εἰς τὸ μὴ καταχρή-
σασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.
19 ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν
20 ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. καὶ
ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα
Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ
21 νόμον,[19] ἵνα τοὺς ὑπὸ νόμον κερδήσω· τοῖς
ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος **Θεῷ**[20] ἀλλ'
ἔννομος **Χριστῷ**[21], ἵνα **κερδήσω**[22] ἀνόμους.
22 ἐγενόμην τοῖς ἀσθενέσιν **ὡς**[23] ἀσθενής, ἵνα
τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα
23 **τὰ**[24] πάντα, ἵνα πάντως τινὰς σώσω. **τοῦ-
το**[25] δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοι-
24 νωνὸς αὐτοῦ γένωμαι. οὐκ οἴδατε ὅτι οἱ ἐν
σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς
δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα
25 καταλάβητε. πᾶς δὲ ὁ ἀγωνιζόμενος πάντα
ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν
26 στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. ἐγὼ
τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω
27 πυκτεύω, ὡς οὐκ ἀέρα δέρων· ἀλλ' ὑπωπιάζω
μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως, ἄλλοις
κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

10 Οὐ θέλω **δὲ**[1] ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι
οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην
ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον,

[15] οὐ κέχρημαι οὐδενὶ
[16] οὐδεὶς κενώσει
[17] γάρ
[18] *om.* τοῦ Χριστοῦ
[19] *add* μὴ ὢν αὐτὸς ὑπὸ νόμον,
[20] Θεοῦ
[21] Χριστοῦ
[22] κερδάνω τοὺς
[23] *om.* ὡς
[24] *om.* τὰ
[25] πάντα
[1] γάρ

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2 And were all baptized unto Moses in the cloud, and in the sea:

3 And did all eat the same spiritual meat:

4 And did all drink the same spiritual drink: (for they drank of that spiritual Rock that ‖followed them: and that Rock was Christ)

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were †our examples, to the intent we should not lust after evil things, as *they also lusted.

7 Neither be ye idolaters, as *were* some of them, as it is written, *The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and *fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and *were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and *were destroyed of the destroyer.

11 Now all these things happened unto them for ‖ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but such as is ‖common to man: but God is faithful, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore my dearly beloved, flee from idolatry.

15 I speak as to wise men: judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the Altar?

‖ *Or, went with them.*

† *Gr. our figures.*

* Ps. 106. 14.

* Ex. 32. 6.

* Num. 25. 9.

* Num. 21. 6.

* Num. 14. 37.

‖ *Or, Types.*

‖ *Or, moderate.*

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2 and were all baptized [1]unto
Moses in the cloud and in the
3 sea; and did all eat the same
4 spiritual meat; and did all
drink the same spiritual drink:
for they drank of a spiritual
rock that followed them: and
5 the rock was Christ. Howbeit
with most of them God was
not well pleased: for they were
overthrown in the wilderness.
6 Now [2]these things were our
examples, to the intent we
should not lust after evil things,
7 as they also lusted. Neither
be ye idolaters, as were some
of them; as it is written,
The people sat down to eat
and drink, and rose up to
8 play. Neither let us commit
fornication, as some of them
committed, and fell in one day
three and twenty thousand.
9 Neither let us tempt the [3]Lord,
as some of them tempted, and
10 perished by the serpents. Neither murmur ye, as some of
them murmured, and perished
11 by the destroyer. Now these
things happened unto them [4]by
way of example; and they
were written for our admonition, upon whom the ends of
12 the ages are come. Wherefore let him that thinketh he
standeth take heed lest he
13 fall. There hath no temptation taken you but such as
man can bear: but God is
faithful, who will not suffer
you to be tempted above that
ye are able; but will with the
temptation make also the way
of escape, that ye may be able
to endure it.
14 Wherefore, my beloved, flee
15 from idolatry. I speak as to
wise men; judge ye what I say.
16 The cup of blessing which we
bless, is it not a [5]communion
of the blood of Christ? The
[6]bread which we break, is it
not a [5]communion of the body
17 of Christ? [7]seeing that we,
who are many, are one [6]bread,
one body: for we all partake
18 [8]of the one [6]bread. Behold
Israel after the flesh: have
not they which eat the sacrifices
communion with the altar?

[1] Gr. *into.*

[2] Or, *in these things they became figures of us*

[3] Some ancient authorities read *Christ.*

[4] Gr. *by way of figure.*

[5] Or, *participation in*

[6] Or, *loaf*

[7] Or, *seeing that there is one bread, we, who are many, are one body*

[8] Gr. *from.*

2 καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο ἐν
3 τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, καὶ πάντες τὸ
4 αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ πάντες
τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ
ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ
5 πέτρα ἦν ὁ Χριστός. ἀλλ' οὐκ ἐν τοῖς
πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατε-
6 στρώθησαν γὰρ ἐν τῇ ἐρήμῳ. ταῦτα δὲ
τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς
ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμη-
7 σαν. μηδὲ εἰδωλολάτραι γίνεσθε, καθώς
τινες αὐτῶν· **ὡς**[2] γέγραπται, Ἐκάθισεν ὁ
λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παί-
8 ζειν. μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν
ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκο-
9 σιτρεῖς χιλιάδες. μηδὲ ἐκπειράζωμεν τὸν
Χριστόν[3], καθὼς **καί**[4] τινες αὐτῶν ἐπείρα-
10 σαν, καὶ ὑπὸ τῶν ὄφεων **ἀπώλοντο**[5]. μηδὲ
γογγύζετε, **καθὼς**[6] **καί**[7] τινες αὐτῶν ἐγόγ-
γυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.
11 ταῦτα δὲ **πάντα**[8] **τύποι**[9] συνέβαινον ἐκείνοις·
ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ
12 τέλη τῶν αἰώνων **κατήντησεν**[10]. ὥστε ὁ
13 δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ. πειρα-
σμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος·
πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πει-
ρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν
τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι
ὑμᾶς[11] ὑπενεγκεῖν.

14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς
15 εἰδωλολατρείας. ὡς φρονίμοις λέγω, κρί-
16 νατε ὑμεῖς ὅ φημι. τὸ ποτήριον τῆς
εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ
αἵματος τοῦ Χριστοῦ ἐστί; τὸν ἄρτον ὃν
κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ
17 Χριστοῦ ἐστίν; ὅτι εἷς ἄρτος, ἓν σῶμα,[12]
οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ
18 ἑνὸς ἄρτου μετέχομεν. βλέπετε τὸν Ἰσ-
ραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς
θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσί;

[2] ὥσπερ
[3] Κύριον *text, not marg.*
[4] *om.* καί
[5] ἀπώλλυντο
[6] καθάπερ [7] *om.* καί
[8] *om.* πάντα
[9] τυπικῶς
[10] κατήντηκεν
[11] *om.* ὑμᾶς
[12] (*Marg. om.* ,)

1611

19 What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing?

20 But *I say* that the things which the Gentiles *sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

* Deut. 32. 17. Ps. 106. 37.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's Table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: All things are lawful for me, but all things edify not.

24 Let no man seek his own: but every man another's wealth.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.

26 For *the earth is the Lord's, and the fulness thereof.

* Deut. 10. 14. Ps. 24. 1.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake. *The earth is the Lord's, and the fulness thereof.

* Deut. 10. 14. Ps. 24. 1.

29 Conscience I say, not thine own, but of the other's: for why is my liberty judged of another man's conscience?

30 For, if I by ‖grace be a partaker, why am I evil spoken of for that for which I give thanks?

‖ *Or, thanksgiving.*

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the †Gentiles, nor to the Church of God:

† *Gr. Greeks.*

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

11 Be ye followers of me, even as I also am of Christ.

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19 What say I then? that a thing
sacrificed to idols is anything,
or that an idol is anything?
20 But *I say*, that the things which
the Gentiles sacrifice, they sacrifice to [1]devils, and not to God:
and I would not that ye should
have communion with [1]devils.
21 Ye cannot drink the cup of the
Lord, and the cup of [1]devils: ye
cannot partake of the table of
the Lord, and of the table of
22 [1]devils. Or do we provoke the
Lord to jealousy? are we
stronger than he?
23 All things are lawful; but all
things are not expedient. All
things are lawful; but all things
24 [2]edify not. Let no man seek his
own, but *each* his neighbour's
25 *good*. Whatsoever is sold in the
shambles, eat, asking no ques-
26 tion for conscience sake; for the
earth is the Lord's, and the
27 fulness thereof. If one of them
that believe not biddeth you *to
a feast*, and ye are disposed to
go; whatsoever is set before
you, eat, asking no question
28 for conscience sake. But if
any man say unto you, This
hath been offered in sacrifice,
eat not, for his sake that
shewed it, and for conscience
29 sake: conscience, I say, not
thine own, but the other's;
for why is my liberty judged
30 by another conscience? [3]If
I by grace partake, why am
I evil spoken of for that for
31 which I give thanks? Whether
therefore ye eat, or drink, or
whatsoever ye do, do all to
32 the glory of God. Give no
occasion of stumbling, either
to Jews, or to Greeks, or to
33 the church of God: even as
I also please all men in all
things, not seeking mine own
profit, but the *profit* of the
many, that they may be saved.
11 Be ye imitators of me, even
as I also am of Christ.

[1] Gr. *demons.*

[2] Gr. *build not up.*

[3] Or, *If I partake with thankfulness*

19 τί οὖν φημι; ὅτι **εἴδωλόν**[13] τί ἐστιν; ἢ ὅτι
20 **εἰδωλόθυτόν**[14] τί ἐστιν; ἀλλ' ὅτι ἃ θύει τὰ
ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω
δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
21 οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ πο-
τήριον δαιμονίων· οὐ δύνασθε τραπέζης
Κυρίου μετέχειν καὶ τραπέζης δαιμονίων.
22 ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότε-
ροι αὐτοῦ ἐσμέν;
23 Πάντα **μοι**[15] ἔξεστιν, ἀλλ' οὐ πάντα συμ-
φέρει. πάντα **μοι**[15] ἔξεστιν, ἀλλ' οὐ πάντα
24 οἰκοδομεῖ. μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ
25 τὸ τοῦ ἑτέρου **ἕκαστος**[16]. πᾶν τὸ ἐν μα-
κέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρί-
26 νοντες διὰ τὴν συνείδησιν· τοῦ γὰρ Κυρίου ἡ
27 γῆ καὶ τὸ πλήρωμα αὐτῆς. εἰ **δέ**[17] τις καλεῖ
ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι,
πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν
28 ἀνακρίνοντες διὰ τὴν συνείδησιν. ἐὰν δέ τις
ὑμῖν εἴπῃ, Τοῦτο **εἰδωλόθυτόν**[18] ἐστι, μὴ
ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα καὶ* τὴν
συνείδησιν· **τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ**
29 **πλήρωμα αὐτῆς**[19]. συνείδησιν δὲ λέγω,
οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου· ἱνατί
γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης
30 συνειδήσεως; εἰ **δὲ**[20] ἐγὼ χάριτι μετέχω, τί
βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;
31 εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε,
32 πάντα εἰς δόξαν Θεοῦ ποιεῖτε. ἀπρόσκοποι
γίνεσθε καὶ Ἰουδαίοις[21] καὶ Ἕλλησι καὶ τῇ
33 ἐκκλησίᾳ τοῦ Θεοῦ· καθὼς κἀγὼ πάντα πᾶ-
σιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέ-
ρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.
11 μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

[13] εἰδωλόθυτόν
[14] εἴδωλόν
[15] *om.* μοι
[16] *om.* ἕκαστος
[17] (εἴ) *om.* δέ
[18] ἱερόθυτόν
[19] *om.* τοῦ γὰρ Κυρίου *to end of ver.* 28
[20] *om.* δὲ
[21] καὶ Ἰουδαίοις γίνεσθε

1611

2 Now I praise you, brethren, that you remember me in all things, and keep the ‖ordiuanees, as I delivered them to you.

‖ Or, traditions.

3 But I would have you know, that the head of every man is Christ: and the head of the woman is the man, and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to have ‖power on her head, because of the Angels.

‖ That is, a covering, in sign that she is under the power of her husband.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man: even so is the man also by the woman; but all things of God.

13 Judge in yourselves, is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a ‖covering.

‖ Or, veil.

16 But if any man seem to be contentious, we have no such custom, neither the Churches of God.

17 Now in this that I declare *unto you*, I praise you not, that you come together not for the better, but for the worse.

18 For first of all when ye come together in the Church, I hear that there be ‖divisions among you, and I partly believe it.

‖ Or, schisms.

19 For there must be also ‖heresies

‖ Or, sects.

1881

2 Now I praise you that ye
remember me in all things, and
hold fast the traditions, even as
3 I delivered them to you. But I
would have you know, that the
head of every man is Christ;
and the head of the woman is
the man; and the head of Christ
4 is God. Every man praying or
prophesying, having his head
covered, dishonoureth his head.
5 But every woman praying or
prophesying with her head unveiled
dishonoureth her head:
for it is one and the same thing
6 as if she were shaven. For if
a woman is not veiled, let her
also be shorn: but if it is a
shame to a woman to be shorn
or shaven, let her be veiled.
7 For a man indeed ought not
to have his head veiled, forasmuch
as he is the image and
glory of God: but the woman
8 is the glory of the man. For
the man is not of the woman;
9 but the woman of the man: for
neither was the man created
for the woman; but the woman
10 for the man: for this cause
ought the woman to [1]have *a
sign of* authority on her head,
11 because of the angels. Howbeit
neither is the woman without
the man, nor the man without
12 the woman, in the Lord. For as
the woman is of the man, so is
the man also by the woman; but
13 all things are of God. Judge ye
[2]in yourselves: is it seemly that
a woman pray unto God un-
14 veiled? Doth not even nature
itself teach you, that, if a man
have long hair, it is a dishonour
15 to him? But if a woman have
long hair, it is a glory to her:
for her hair is given her for a
16 covering. But if any man seem-
eth to be contentious, we have
no such custom, neither the
churches of God.
17 But in giving you this charge,
I praise you not, that ye
come together not for the better
18 but for the worse. For first
of all, when ye come together
[3]in the church, I hear that
[4]divisions exist among you;
19 and I partly believe it. For
there must be also [5]heresies

[1] Or, have authority over

[2] Or, among

[3] Or, in congregation

[4] Gr. schisms.

[5] Or, factions

2 Ἐπαινῶ δὲ ὑμᾶς, **ἀδελφοί**[1], ὅτι πάντα μου
μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν τὰς πα-
3 ραδόσεις κατέχετε. θέλω δὲ ὑμᾶς εἰδέναι,
ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι·
κεφαλὴ δὲ γυναικός, ὁ ἀνήρ· κεφαλὴ δὲ[2]
4 Χριστοῦ, ὁ Θεός. πᾶς ἀνὴρ προσευχόμενος
ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καται-
5 σχύνει τὴν κεφαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ
προσευχομένη ἢ προφητεύουσα ἀκατακα-
λύπτῳ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν
ἑαυτῆς[3]· ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυ-
6 ρημένῃ. εἰ γὰρ οὐ κατακαλύπτεται γυνή,
καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ
κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.
7 ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι
τὴν κεφαλήν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων·
8 [4]γυνὴ δὲ δόξα ἀνδρός ἐστιν. οὐ γάρ ἐστιν
9 ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· καὶ
γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ
10 γυνὴ διὰ τὸν ἄνδρα· διὰ τοῦτο ὀφείλει ἡ
γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ
11 τοὺς ἀγγέλους. πλὴν **οὔτε ἀνὴρ χωρὶς γυ-
ναικός, οὔτε γυνὴ χωρὶς ἀνδρός**[5], ἐν Κυρίῳ.
12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτω καὶ
ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ
13 Θεοῦ. ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ
γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύ-
14 χεσθαι; **ἢ**[6] οὐδὲ **αὐτὴ ἡ φύσις**[7] διδάσκει
ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ
15 ἐστί; γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν.
ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.
16 εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύ-
την συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι
τοῦ Θεοῦ.

17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ,
ὅτι οὐκ εἰς τὸ κρεῖττον ἀλλ᾽ εἰς
18 τὸ ἧττον συνέρχεσθε. πρῶτον μὲν γὰρ
συνερχομένων ὑμῶν ἐν **τῇ**[8] ἐκκλησίᾳ,
ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ
19 μέρος τι πιστεύω. δεῖ γὰρ καὶ αἱρέσεις

[1] om. , ἀδελφοί,
[2] add τοῦ
[3] αὐτῆς
[4] add ἡ
[5] γυνὴ χωρὶς ἀνδρός, οὔτε ἀνὴρ χωρὶς γυναικός
[6] om. ἢ
[7] ἡ φύσις αὐτὴ
[8] om. τῇ

1611

among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this is* ‖not to eat the Lord's Supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What, have ye not houses to eat and to drink in? Or despise ye the Church of God, and shame ‖them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, *that the Lord Jesus, the same night in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do ‖in remembrance of me.

25 After the same manner also *he took* the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ‖ye do shew the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ‖damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home, that ye come not together unto ‖condemnation. And the rest will I set in order, when I come.

‖ *Or, ye cannot eat.*

‖ *Or, them that are poor.*

* Matt. 26. 26. Mark 14. 22. Luke 22. 19.

‖ *Or, for a remembrance.*

‖ *Or, shew ye.*

‖ *Or, judgment.*

‖ *Or, judgment.*

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among you, that they which are
approved may be made mani-
20 fest among you. When there-
fore ye assemble yourselves
together, it is not possible to
21 eat the Lord's supper: for in
your eating each one taketh
before *other* his own supper;
and one is hungry, and another
22 is drunken. What? have ye
not houses to eat and to drink
in? or despise ye the [1]church of
God, and put them to shame
that [2]have not? What shall I
say to you? [3]shall I praise you
23 in this? I praise you not. For
I received of the Lord that
which also I delivered unto
you, how that the Lord Jesus
in the night in which he was
24 betrayed took bread; and when
he had given thanks, he brake
it, and said, This is my body,
which [4]is for you: this do in
25 remembrance of me. In like
manner also the cup, after sup-
per, saying, This cup is the
new [5]covenant in my blood:
this do, as oft as ye drink *it*,
26 in remembrance of me. For
as often as ye eat this bread,
and drink the cup, ye pro-
claim the Lord's death till he
27 come. Wherefore whosoever
shall eat the bread or drink the
cup of the Lord unworthily, shall
be guilty of the body and the
28 blood of the Lord. But let a
man prove himself, and so let
him eat of the bread, and drink
29 of the cup. For he that eateth
and drinketh, eateth and drink-
eth judgement unto himself, if
30 he [6]discern not the body. For
this cause many among you are
weak and sickly, and not a few
31 sleep. But if we [7]discerned
ourselves, we should not be
32 judged. But [8]when we are judg-
ed, we are chastened of the
Lord, that we may not be con-
33 demned with the world. Where-
fore, my brethren, when ye come
together to eat, wait one for
34 another. If any man is hungry,
let him eat at home; that your
coming together be not unto
judgement. And the rest will
I set in order whensoever I
come.

[1] Or, *congregation*

[2] Or, *have nothing*

[3] Or, *shall I praise you? In this I praise you not.*

[4] Many ancient authorities read *is broken for you.*

[5] Or, *testament*

[6] Gr. *discriminate.*

[7] Gr. *discriminated.*

[8] Or, *when we are judged of the Lord, we are chastened*

ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένων-
20 ται ἐν ὑμῖν. συνερχομένων οὖν ὑμῶν ἐπὶ
τὸ αὐτό, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν.
21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει
ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.
22 μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ
πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρο-
νεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί
ὑμῖν εἴπω[9]; ἐπαινέσω ὑμᾶς ἐν τούτῳ;*[10]
23 οὐκ ἐπαινῶ. ἐγὼ γὰρ παρέλαβον ἀπὸ
τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ
Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο
24 ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ
εἶπε, **Λάβετε, φάγετε,**[11] τοῦτό μού ἐστι τὸ
σῶμα τὸ ὑπὲρ ὑμῶν **κλώμενον**[12]· τοῦτο
25 ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσαύτως
καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων,
Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν
τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἂν
26 πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. ὁσάκις γὰρ
ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτή-
ριον **τοῦτο**[13] πίνητε, τὸν θάνατον τοῦ Κυρίου
27 καταγγέλλετε ἄχρις οὗ ἂν ἔλθῃ. ὥστε ὃς
ἂν ἐσθίῃ τὸν ἄρτον **τοῦτον**[14] ἢ πίνῃ τὸ ποτή-
ριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ
28 σώματος καὶ[15] αἵματος τοῦ Κυρίου. δοκιμα-
ζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ
ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω.
29 ὁ γὰρ ἐσθίων καὶ πίνων **ἀναξίως**[16], κρίμα
ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ
30 σῶμα **τοῦ Κυρίου**[17]. διὰ τοῦτο ἐν ὑμῖν
πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶν-
31 ται ἱκανοί. εἰ **γὰρ**[18] ἑαυτοὺς διεκρίνομεν,
32 οὐκ ἂν ἐκρινόμεθα. κρινόμενοι δέ, ὑπὸ
Κυρίου[19] παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ
33 κατακριθῶμεν. ὥστε, ἀδελφοί μου, συνερ-
χόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε.
34 εἰ **δέ**[20] τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς
κρίμα συνέρχησθε. τὰ δὲ λοιπά, ὡς ἂν
ἔλθω, διατάξομαι.

[9] εἴπω ὑμῖν
[10] (*Marg.* ὑμᾶς; ἐν τούτῳ)
[11] *om.* Λάβετε, φάγετε, (Τοῦτό)
[12] *om.* κλώμενον *text, not marg.*
[13] *om.* τοῦτο
[14] *om.* τοῦτον
[15] *add* τοῦ
[16] *om.* ἀναξίως
[17] *om.* τοῦ Κυρίου
[18] δὲ
[19] (*Marg.* κρινόμενοι δὲ ὑπὸ Κυρίου,)
[20] (εἰ) *om.* δέ

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12 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus ‖ accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.

‖ Or, Anathema.

4 Now there are diversities of gifts, but the same spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

7 But the manifestation of the spirit is given to every man to profit withal.

8 For to one is given by the spirit the word of wisdom, to another the word of knowledge, by the same spirit.

9 To another faith, by the same spirit: to another the gifts of healing, by the same spirit:

10 To another the working of miracles, to another prophecy, to another discerning of spirits, to another *divers* kinds of tongues, to another the interpretation of tongues.

11 But all these worketh that one and the selfsame spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one spirit are we all baptized into one body, whether *we be* Jews or † Gentiles, whether *we be* bond or free: and have been all made to drink into one spirit.

† Gr. Greeks.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the mem-

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12 Now concerning spiritual *gifts*,
brethren, I would not have you
2 ignorant. Ye know that when
ye were Gentiles *ye were* led
away unto those dumb idols, how-
3 soever ye might be led. Where-
fore I give you to understand,
that no man speaking in the
Spirit of God saith, Jesus is
anathema; and no man can say,
Jesus is Lord, but in the Holy
Spirit.
4 Now there are diversities of
5 gifts, but the same Spirit. And
there are diversities of ministra-
6 tions, and the same Lord. And
there are diversities of workings,
but the same God, who worketh
7 all things in all. But to each
one is given the manifestation
of the Spirit to profit withal.
8 For to one is given through the
Spirit the word of wisdom; and
to another the word of know-
ledge, according to the same Spi-
9 rit: to another faith, in the same
Spirit; and to another gifts of
10 healings, in the one Spirit; and
to another workings of [1] mira-
cles; and to another prophecy;
and to another discernings of
spirits: to another *divers* kinds
of tongues; and to another
the interpretation of tongues:
11 but all these worketh the one
and the same Spirit, dividing
to each one severally even as
he will.
12 For as the body is one, and
hath many members, and all the
members of the body, being
many, are one body; so also is
13 Christ. For in one Spirit were
we all baptized into one body,
whether Jews or Greeks, whe-
ther bond or free; and were all
14 made to drink of one Spirit. For
the body is not one member, but
15 many. If the foot shall say, Be-
cause I am not the hand, I am
not of the body; it is not there-
16 fore not of the body. And if the
ear shall say, Because I am not
the eye, I am not of the body;
it is not therefore not of the
17 body. If the whole body were
an eye, where were the hearing?
If the whole were hearing,
18 where were the smelling? But
now hath God set the mem-

[1] Gr. powers.

12 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ
2 θέλω ὑμᾶς ἀγνοεῖν. οἴδατε ὅτι[1] ἔθνη ἦτε
πρὸς τὰ εἴδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε,
3 ἀπαγόμενοι. διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς
ἐν Πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα
Ἰησοῦν[2]· καὶ οὐδεὶς δύναται εἰπεῖν **Κύριον**
Ἰησοῦν[3], εἰ μὴ ἐν Πνεύματι Ἁγίῳ.
4 Διαιρέσεις δὲ χαρισμάτων εἰσί, τὸ δὲ
5 αὐτὸ Πνεῦμα. καὶ διαιρέσεις διακονιῶν εἰσί,
6 καὶ ὁ αὐτὸς Κύριος. καὶ διαιρέσεις ἐνεργη-
μάτων εἰσίν, ὁ δὲ αὐτός **ἐστι**[4] Θεός, ὁ ἐνερ-
7 γῶν τὰ πάντα ἐν πᾶσιν. ἑκάστῳ δὲ δίδοται
ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμ-
8 φέρον. ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδο-
ται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως,
9 κατὰ τὸ αὐτὸ Πνεῦμα· ἑτέρῳ **δὲ**[5] πίστις, ἐν
τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ χαρίσματα
10 ἰαμάτων, ἐν τῷ **αὐτῷ**[6] Πνεύματι· ἄλλῳ δὲ
ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία,
ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ **δὲ**[7]
γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν·
11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ
Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βού-
λεται.
12 Καθάπερ γὰρ τὸ σῶμα ἕν ἐστι, καὶ μέλη
ἔχει πολλά[8], πάντα δὲ τὰ μέλη τοῦ σώματος
τοῦ ἑνός[9], πολλὰ ὄντα, ἕν ἐστι σῶμα· οὕτω
13 καὶ ὁ Χριστός. καὶ γὰρ ἐν ἑνὶ Πνεύματι
ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν,
εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε
ἐλεύθεροι· καὶ πάντες **εἰς**[10] ἓν Πνεῦμα ἐπο-
14 τίσθημεν. καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν
15 μέλος, ἀλλὰ πολλά. ἐὰν εἴπῃ ὁ πούς, Ὅτι
οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ
παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;[11]
16 καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός,
οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ
17 ἔστιν ἐκ τοῦ σώματος;[11] εἰ ὅλον τὸ σῶμα
ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ
18 ὄσφρησις; **νυνὶ**[12] δὲ ὁ Θεὸς ἔθετο τὰ μέλη

[1] *add* ὅτε
[2] (, Ἀνάθεμα) Ἰησοῦς
[3] , Κύριος Ἰησοῦς
[4] (αὐτὸς) *om.* ἐστι
[5] *om.* δὲ
[6] ἑνὶ
[7] *om.* δὲ
[8] πολλὰ ἔχει
[9] *om.* τοῦ ἑνός
[10] *om.* εἰς
[11] (. *for* ;)
[12] νῦν

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bers every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we ‖bestow more abundant honour, and our uncomely parts have more abundant comeliness.

‖ *Or, put on.*

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no ‖schism in the body: but that the members should have the same care one for another.

‖ *Or, division.*

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps in governments, ‖diversities of tongues.

‖ *Or, kinds.*

29 Are all Apostles? are all Prophets? are all Teachers? are all ‖workers of miracles?

‖ *Or, powers.*

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

13 Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries and all knowledge: and though I have all faith, so that

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bers each one of them in the
body, even as it pleased him.
19 And if they were all one mem-
20 ber, where were the body? But
now they are many members,
21 but one body. And the eye can-
not say to the hand, I have no
need of thee: or again the head
to the feet, I have no need of
22 you. Nay, much rather, those
members of the body which
seem to be more feeble are ne-
23 cessary: and those *parts* of the
body, which we think to be less
honourable, upon these we [1]be-
stow more abundant honour;
and our uncomely *parts* have
more abundant comeliness;
24 whereas our comely *parts* have
no need: but God tempered
the body together, giving more
abundant honour to that *part*
25 which lacked; that there should
be no schism in the body; but
that the members should have
the same care one for another.
26 And whether one member suf-
fereth, all the members suffer
with it; or *one* member is [2]ho-
noured, all the members rejoice
27 with it. Now ye are the body
of Christ, and [3]severally mem-
28 bers thereof. And God hath set
some in the church, first apo-
stles, secondly prophets, thirdly
teachers, then [4]miracles, then
gifts of healings, helps, [5]govern-
ments, *divers* kinds of tongues.
29 Are all apostles? are all pro-
phets? are all teachers? are all
30 *workers of* [4]miracles? have all
gifts of healings? do all speak
with tongues? do all interpret?
31 But desire earnestly the greater
gifts. And a still more excellent
way shew I unto you.
13 If I speak with the tongues of
men and of angels, but have not
love, I am become sounding brass,
2 or a clanging cymbal. And if I
have *the gift of* prophecy, and
know all mysteries and all know-
ledge; and if I have all faith, so as

[1] Or, *put on*

[2] Or, *glorified*

[3] Or, *members each in his part*

[4] Gr. *powers.*

[5] Or, *wise counsels*

ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι, καθὼς
19 ἠθέλησεν. εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ
20 τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ
21 σῶμα. οὐ δύναται δὲ[13] ὀφθαλμὸς εἰπεῖν τῇ
χειρί, Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κε-
φαλὴ τοῖς ποσί, Χρείαν ὑμῶν οὐκ ἔχω.
22 ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ
σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά
23 ἐστι· καὶ ἃ δοκοῦμεν ἀτιμότερα* εἶναι τοῦ
σώματος, τούτοις τιμὴν περισσοτέραν περι-
τίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύ-
24 νην περισσοτέραν ἔχει· τὰ δὲ εὐσχήμονα
ἡμῶν οὐ χρείαν ἔχει· ἀλλ' ὁ Θεὸς συνεκέ-
ρασε τὸ σῶμα, τῷ **ὑστεροῦντι**[14] περισσοτέ-
25 ραν δοὺς τιμήν, ἵνα μὴ ᾖ σχίσμα ἐν τῷ
σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων με-
26 ριμνῶσι τὰ μέλη. καὶ εἴτε πάσχει ἓν μέλος,
συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται
27 **ἓν**[15] μέλος, συγχαίρει πάντα τὰ μέλη. ὑμεῖς
δέ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.
28 καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ
πρῶτον ἀποστόλους, δεύτερον προφήτας,
τρίτον διδασκάλους, ἔπειτα δυνάμεις, **εἶτα**[16]
χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνή-
29 σεις, γένη γλωσσῶν. μὴ πάντες ἀπόστο-
λοι; μὴ πάντες προφῆται; μὴ πάντες δι-
30 δάσκαλοι; μὴ πάντες δυνάμεις; μὴ πάντες
χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες
γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύ-
31 ουσι; ζηλοῦτε δὲ τὰ χαρίσματα τὰ **κρείτ-
τονα**[17]. καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν
δείκνυμι.

13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ
καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέ-
γονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον.
2 καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ
μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε

13 *add* ὁ

14 ὑστερουμένῳ

15 *om.* ἓν

16 ἔπειτα

17 μείζονα

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I could remove mountains, and have no charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind: charity envieth not: charity ‖ vaunteth not itself, is not puffed up,

‖ *Or, is not rash.*

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth ‖ in the truth:

‖ *Or, with the truth.*

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, *they* shall fail; whether there be tongues, *they* shall cease; whether there be knowledge, *it* shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I ‖ thought as a child: but when I became a man, I put away childish things.

‖ *Or, reasoned.*

12 For now we see through a glass, † darkly: but then face to face: now I know in part, but then shall I know even as also I am known.

† *Gr. in a riddle.*

13 And now abideth faith, hope, charity, these three, but the greatest of these is charity.

14 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man † understandeth him: howbeit in the spirit he speaketh mysteries.

† *Gr. heareth.*

3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue, edifieth himself: but he that prophesieth, edifieth the Church.

5 I would that ye all spake with tongues, but rather that ye pro-

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to remove mountains, but have
3 not love, I am nothing. And if
I bestow all my goods to feed
the poor, and if I give my body
[1] to be burned, but have not love,
4 it profiteth me nothing. Love
suffereth long, *and* is kind; love
envieth not; love vaunteth not
5 itself, is not puffed up, doth not
behave itself unseemly, seeketh
not its own, is not provoked,
6 taketh not account of evil; re-
joiceth not in unrighteousness,
but rejoiceth with the truth;
7 [2] beareth all things, believeth all
things, hopeth all things, endur-
8 eth all things. Love never faileth:
but whether *there be* prophecies,
they shall be done away; whether
there be tongues, they shall cease;
whether *there be* knowledge, it
9 shall be done away. For we know
in part, and we prophesy in part:
10 but when that which is perfect is
come, that which is in part shall
11 be done away. When I was a
child, I spake as a child, I felt as
a child, I thought as a child:
now that I am become a man,
I have put away childish things.
12 For now we see in a mirror,
[3] darkly; but then face to face:
now I know in part; but then
shall I [4] know even as also I have
13 been [5] known. But now abideth
faith, hope, love, these three;
[6] and the [7] greatest of these is love.
14 Follow after love; yet desire
earnestly spiritual *gifts*, but
rather that ye may prophesy.
2 For he that speaketh in a tongue
speaketh not unto men, but un-
to God; for no man [8] under-
standeth; but in the spirit he
3 speaketh mysteries. But he that
prophesieth speaketh unto men
edification, and comfort, and
4 consolation. He that speaketh
in a tongue [9] edifieth himself;
but he that prophesieth [9] edifieth
5 the church. Now I would have
you all speak with tongues,
but rather that ye should pro-

[1] Many ancient authorities read *that I may glory.*

[2] Or, *covereth*

[3] Gr. *in a riddle.*

[4] Gr. *know fully.*

[5] Gr. *known fully.*

[6] Or, *but greater than these*

[7] Gr. *greater.*

[8] Gr. *heareth.*

[9] Gr. *buildeth up.*

ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν
3 εἰμι. καὶ ἐὰν ψωμίσω* πάντα τὰ ὑπάρ-
χοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου
ἵνα **καυθήσωμαι**[1], ἀγάπην δὲ μὴ ἔχω, οὐδὲν
4 ὠφελοῦμαι. ἡ ἀγάπη μακροθυμεῖ, χρησ-
τεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ
5 περπερεύεται, οὐ φυσιοῦται, οὐκ ἀσχημο-
νεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ
6 λογίζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδι-
7 κίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει,
πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπο-
8 μένει. ἡ ἀγάπη οὐδέποτε **ἐκπίπτει**[2]· εἴτε δὲ
προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι,
9 παύσονται· εἴτε γνῶσις, καταργηθήσεται. ἐκ
μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προ-
10 φητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, **τότε**[3]
11 τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἤμην νή-
πιος, **ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρό-
νουν, ὡς νήπιος ἐλογιζόμην**[4]· ὅτε δὲ[5] γέ-
12 γονα ἀνήρ, κατήργηκα τὰ τοῦ νηπίου. βλέ-
πομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι,
τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι
13 καθὼς καὶ ἐπεγνώσθην. νυνὶ δὲ μένει πίστις,
ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τού-
των ἡ ἀγάπη.

[1] *Marg.* καυχήσωμαι

[2] πίπτει

[3] *om.* τότε

[4] ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος

[5] *om.* δὲ

14 Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευ-
2 ματικά, μᾶλλον δὲ ἵνα προφητεύητε. ὁ γὰρ
λαλῶν γλώσσῃ οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ
τῷ[1] Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λα-
3 λεῖ μυστήρια. ὁ δὲ προφητεύων ἀνθρώποις
λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυ-
4 θίαν. ὁ λαλῶν γλώσσῃ ἑαυτὸν οἰκοδομεῖ, ὁ
5 δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. θέλω δὲ
πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα

[1] *om.* τῷ

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phesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the Church may receive edifying.

6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the ‖ sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except ye utter by the tongue words † easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none *of them* are without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me.

12 Even so ye, forasmuch as ye are zealous † of spiritual *gifts*, seek that ye may excel to the edifying of the Church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and will pray with understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well: but the other is not edified.

18 I thank my God, I speak with tongues more than you all.

19 Yet in the Church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

‖ Or, *tunes.*

† Gr. *significant.*

† Gr. *of spirits.*

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phesy: and greater is he that
prophesieth than he that speak-
eth with tongues, except he in-
terpret, that the church may
6 receive edifying. But now, bre-
thren, if I come unto you speak-
ing with tongues, what shall
I profit you, unless I speak to
you either by way of revela-
tion, or of knowledge, or of pro-
7 phesying, or of teaching? Even
things without life, giving a
voice, whether pipe or harp, if
they give not a distinction in
the sounds, how shall it be
known what is piped or harped?
8 For if the trumpet give an
uncertain voice, who shall pre-
9 pare himself for war? So also
ye, unless ye utter by the tongue
speech easy to be understood,
how shall it be known what is
spoken? for ye will be speak-
10 ing into the air. There are,
it may be, so many kinds of
voices in the world, and [1] no
11 *kind* is without signification. If
then I know not the meaning
of the voice, I shall be to him
that speaketh a barbarian, and
he that speaketh will be a bar-
12 barian [2] unto me. So also ye,
since ye are zealous of [3] spiri-
tual *gifts*, seek that ye may
abound unto the edifying of
13 the church. Wherefore let him
that speaketh in a tongue pray
14 that he may interpret. For if
I pray in a tongue, my spirit
prayeth, but my understanding
15 is unfruitful. What is it then? I
will pray with the spirit, and I
will pray with the understanding
also: I will sing with the spirit,
and I will sing with the under-
16 standing also. Else if thou bless
with the spirit, how shall he that
filleth the place of [4] the unlearned
say the Amen at thy giving of
thanks, seeing he knoweth not
17 what thou sayest? For thou
verily givest thanks well, but
18 the other is not [5] edified. I
thank God, I speak with tongues
19 more than you all: howbeit in
the church I had rather speak
five words with my understand-
ing, that I might instruct others
also, than ten thousand words
in a tongue.

[1] Or, *nothing is without voice*

[2] Or, *in my case*

[3] Gr. *spirits.*

[4] Or, *him that is without gifts*: and so in ver. 23, 24.

[5] Gr. *builded up.*

προφητεύητε· μείζων **γὰρ**[2] ὁ προφητεύων ἢ [2] δὲ
ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ,
6 ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. **νυνὶ**[3] δέ, [3] νῦν
ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις
λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν
λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ
7 ἐν προφητείᾳ, ἢ ἐν διδαχῇ; ὅμως τὰ ἄψυχα
φωνὴν διδόντα, εἴτε αὐλός, εἴτε κιθάρα, ἐὰν
διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνω-
σθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμε-
8 νον; καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ
9 δῷ, τίς παρασκευάσεται εἰς πόλεμον; οὕτω
καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον
λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλού-
μενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.
10 τοσαῦτα, εἰ τύχοι, γένη φωνῶν **ἐστὶν**[4] ἐν [4] εἰσὶν
11 κόσμῳ καὶ οὐδὲν* ἄφωνον. ἐὰν οὖν μὴ
εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ
λαλοῦντι βάρβαρος, καὶ ὁ λαλῶν ἐν ἐμοὶ
12 βάρβαρος. οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί
ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς
13 ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. **διό-**
περ[5] ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα [5] διὸ
14 διερμηνεύῃ. ἐὰν γὰρ προσεύχωμαι γλώσσῃ,
τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου
15 ἄκαρπός ἐστι. τί οὖν ἐστί; προσεύξομαι
τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ·
ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ.
16 ἐπεὶ ἐὰν **εὐλογήσῃς**[6] **τῷ**[7] πνεύματι, ὁ ἀνα- [6] εὐλογῇς [7] om. τῷ
πληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ
ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις
17 οὐκ οἶδε; σὺ μὲν γὰρ καλῶς εὐχαριστεῖς,
18 ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. εὐχαριστῶ
τῷ Θεῷ **μου**[8], πάντων ὑμῶν μᾶλλον γλώσ- [8] om. μου
19 σαις **λαλῶν**[9]· ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε [9] λαλῶ
λόγους **διὰ τοῦ νοός**[10] μου λαλῆσαι, ἵνα [10] τῷ νοΐ
καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν
γλώσσῃ.

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20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be † men.

† Gr. perfect, or of a ripe age.

21 In the law it is * written, With *men of* other tongues and other lips will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

* Is. 28. 11.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: But prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole Church be come together into some place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

25 And thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: Let all things be done unto edifying.

27 If any man speak in *an unknown* tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keep silence in the Church, and let him speak to himself, and to God.

29 Let the Prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the Prophets are subject to the Prophets.

33 For God is not *the author* of † confusion, but of peace, as in all Churches of the Saints.

† Gr. tumult, or unquietness.

34 Let your women keep silence in the Churches, for it is not permitted unto them to speak; but *they are commanded* to be under obedience: as also saith the * law.

* Gen. 3. 16.

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20 Brethren, be not children in
mind: howbeit in malice be ye
babes, but in mind be [1] men. [1] Gr. *of full age.*
21 In the law it is written, By
men of strange tongues and
by the lips of strangers will
I speak unto this people; and
not even thus will they hear
22 me, saith the Lord. Wherefore
tongues are for a sign, not to
them that believe, but to the
unbelieving: but prophesying *is*
for a sign, not to the unbe-
lieving, but to them that be-
23 lieve. If therefore the whole
church be assembled together,
and all speak with tongues, and
there come in men unlearned or
unbelieving, will they not say
24 that ye are mad? But if all
prophesy, and there come in
one unbelieving or unlearned,
he is [2] reproved by all, he is [2] Or, *convicted*
25 judged by all; the secrets of
his heart are made manifest;
and so he will fall down on
his face and worship God, de-
claring that God is [3] among you [3] Or, *in*
indeed.
26 What is it then, brethren?
When ye come together, each
one hath a psalm, hath a teach-
ing, hath a revelation, hath a
tongue, hath an interpretation.
Let all things be done unto edi-
27 fying. If any man speaketh in
a tongue, *let it be* by two, or at
the most three, and *that* in turn;
28 and let one interpret: but if
there be no interpreter, let him
keep silence in the church; and
let him speak to himself, and to
29 God. And let the prophets speak
by two or three, and let the
30 others [4] discern. But if a revela- [4] Gr. *discriminate.*
tion be made to another sitting
by, let the first keep silence.
31 For ye all can prophesy one by
one, that all may learn, and
32 all may be [5] comforted; and the [5] Or, *exhorted*
spirits of the prophets are sub-
33 ject to the prophets; for God
is not *a God* of confusion, but of
peace; as in all the churches of
the saints.
34 Let the women keep silence
in the churches: for it is not
permitted unto them to speak;
but let them be in subjec-
tion, as also saith the law.

20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν·
ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ
21 τέλειοι γίνεσθε. ἐν τῷ νόμῳ γέγραπται ὅτι
Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν **ἑτέροις**[11]
λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσ-
22 ακούσονταί μου, λέγει Κύριος. ὥστε αἱ
γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύ-
ουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία,
οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.
23 ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ
αὐτό, καὶ πάντες **γλώσσαις λαλῶσιν**[12], εἰσ-
έλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν
24 ὅτι μαίνεσθε; ἐὰν δὲ πάντες προφητεύωσιν,
εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται
25 ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, **καὶ
οὕτω**[13] τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ
γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον προσ-
κυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ **Θεὸς
ὄντως**[14] ἐν ὑμῖν ἐστί.
26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε,
ἕκαστος **ὑμῶν**[15] ψαλμὸν ἔχει, διδαχὴν ἔχει,
γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει,[16] ἑρμηνείαν
27 ἔχει. πάντα πρὸς οἰκοδομὴν **γενέσθω**[17]. εἴτε
γλώσσῃ τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον
τρεῖς, καὶ ἀνὰ μέρος, καὶ εἷς διερμηνευέτω·
28 ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκ-
κλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ.
29 προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ
30 οἱ ἄλλοι διακρινέτωσαν. ἐὰν δὲ ἄλλῳ ἀπο-
31 καλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. δύ-
νασθε γὰρ καθ' ἕνα πάντες προφητεύειν,
ἵνα πάντες μανθάνωσι, καὶ πάντες παρακα-
32 λῶνται· καὶ πνεύματα προφητῶν προφήταις
33 ὑποτάσσεται. οὐ γάρ ἐστιν ἀκαταστασίας ὁ
Θεός, ἀλλ' εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλη-
σίαις τῶν ἁγίων.
34 Αἱ γυναῖκες **ὑμῶν**[18] ἐν ταῖς ἐκκλη-
σίαις σιγάτωσαν· οὐ γὰρ **ἐπιτέτρα-
πται**[19] αὐταῖς λαλεῖν, ἀλλ' **ὑποτάσ-
σεσθαι**[20], καθὼς καὶ ὁ νόμος λέγει.

[11] ἑτέρων
[12] λαλῶσι γλώσσαις
[13] *om.* καὶ οὕτω
[14] ὄντως ὁ Θεὸς
[15] *om.* ὑμῶν
[16] ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει,
[17] γινέσθω
[18] *om.* ὑμῶν
[19] ἐπιτρέπεται
[20] ὑποτασσέσθωσαν

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35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

15 Moreover brethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand.

2 By which also ye are saved, if ye ‖keep in memory †what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:

4 And that he was buried, and that he rose again the third day according to the Scriptures.

5 And that he was seen of Cephas, then of the twelve.

6 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the Apostles.

8 And last of all he was seen of me also, as of ‖one born out of due time.

9 For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God I am what I am: and his grace which was *bestowed* upon me, was not in vain: But I laboured more abundantly than they all, yet not I, but the grace of God which was with me:

11 Therefore, whether it were I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead,

‖ Or, *hold fast.*

† Gr. *by what speech.*

‖ Or, *an abortive.*

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35 And if they would learn any-
thing, let them ask their own
husbands at home: for it is
shameful for a woman to speak in
36 the church. What? was it from
you that the word of God went
forth? or came it unto you alone?
37 If any man thinketh himself
to be a prophet, or spiritual, let
him take knowledge of the things
which I write unto you, that they
are the commandment of the
38 Lord. [1]But if any man is igno-
rant, let him be ignorant.
39 Wherefore, my brethren, de-
sire earnestly to prophesy, and
forbid not to speak with tongues.
40 But let all things be done de-
cently and in order.
15 Now I make known unto you,
brethren, the gospel which I
preached unto you, which also
ye received, wherein also ye
2 stand, by which also ye are
[2]saved; *I make known, I say,*
[3]in what words I preached it
unto you, if ye hold it fast, except
3 ye believed [4]in vain. For I de-
livered unto you first of all that
which also I received, how that
Christ died for our sins accord-
4 ing to the scriptures; and that
he was buried; and that he hath
been raised on the third day
5 according to the scriptures; and
that he appeared to Cephas; then
6 to the twelve; then he appeared
to above five hundred brethren
at once, of whom the greater
part remain until now, but some
7 are fallen asleep; then he ap-
peared to James; then to all the
8 apostles; and last of all, as unto
one born out of due time, he
9 appeared to me also. For I am
the least of the apostles, that
am not meet to be called an
apostle, because I persecuted the
10 church of God. But by the grace
of God I am what I am: and his
grace which was bestowed upon
me was not found [5]vain; but I
laboured more abundantly than
they all: yet not I, but the
grace of God which was with
11 me. Whether then *it be* I or
they, so we preach, and so ye
believed.
12 Now if Christ is preached that
he hath been raised from the dead,

[1] Many ancient authorities read *But if any man knoweth not, he is not known.*

[2] Or, *saved, if ye hold fast what I preached unto you, except &c.*

[3] Gr. *with what word.*

[4] Or, *without cause*

[5] Or, *void*

35 εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους
ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι **γυ-**
36 **ναιξὶν ἐν ἐκκλησίᾳ λαλεῖν**[21]. ἢ ἀφ᾽ ὑμῶν ὁ
λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους
κατήντησεν;
37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματι-
κός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι **τοῦ**[22]
38 Κυρίου **εἰσὶν ἐντολαί**[23]. εἰ δέ τις ἀγνοεῖ,
ἀγνοείτω[24].
39 Ὥστε, ἀδελφοί[25], ζηλοῦτε τὸ προφη-
τεύειν, καὶ τὸ λαλεῖν **γλώσσαις μὴ κω-**
40 **λύετε**[26]. πάντα[27] εὐσχημόνως καὶ κατὰ
τάξιν γινέσθω.
15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον
ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν
2 ᾧ καὶ ἑστήκατε, δι᾽ οὗ καὶ σώζεσθε· τίνι
λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,[1] ἐκ-
3 τὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. παρέδωκα γὰρ
ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χρισ-
τὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ
4 τὰς γραφάς· καὶ ὅτι ἐτάφη· καὶ ὅτι ἐγή-
γερται τῇ **τρίτῃ ἡμέρᾳ**[2] κατὰ τὰς γραφάς·
5 καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα·
6 ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς
ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως
7 ἄρτι, τινὲς δὲ **καὶ**[3] ἐκοιμήθησαν· ἔπειτα
ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶ-
8 σιν· ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώ-
9 ματι, ὤφθη κἀμοί. ἐγὼ γάρ εἰμι ὁ ἐλά-
χιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς
καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκ-
10 κλησίαν τοῦ Θεοῦ. χάριτι δὲ Θεοῦ εἰμὶ ὅ
εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ
ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων
ἐκοπίασα· οὐκ ἐγὼ δέ, ἀλλ᾽ ἡ χάρις τοῦ
11 Θεοῦ **ἡ**[4] σὺν ἐμοί. εἴτε οὖν ἐγώ, εἴτε
ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπι-
στεύσατε.
12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγή-

[21] γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ
[22] om. τοῦ
[23] ἐστὶν ἐντολή
[24] Marg. ἀγνοεῖται
[25] add μου
[26] μὴ κωλύετε γλώσσαις
[27] add δὲ
[1] (Marg. σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε,)
[2] ἡμέρᾳ τῇ τρίτῃ
[3] om. καὶ
[4] om. ἡ

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how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain:

15 Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised, your faith is vain, ye are yet in your sins.

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order. Christ the firstfruits, afterward they that are Christ's, at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed, *is* death.

27 For he hath put all things under his feet; but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by ‖your rejoicing which I have in Christ Jesus our Lord, I die daily.

‖ Some read, *our*.

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how say some among you that
there is no resurrection of the
13 dead? But if there is no resur-
rection of the dead, neither hath
14 Christ been raised: and if Christ
hath not been raised, then is our
preaching [1]vain, [2]your faith also
15 is [1]vain. Yea, and we are found
false witnesses of God; because
we witnessed of God that he rais-
ed up [3]Christ: whom he raised
not up, if so be that the dead are
16 not raised. For if the dead are not
raised, neither hath Christ been
17 raised: and if Christ hath not been
raised, your faith is vain; ye are
18 yet in your sins. Then they also
which are fallen asleep in Christ
19 have perished. [4]If in this life
only we have hoped in Christ, we
are of all men most pitiable.
20 But now hath Christ been
raised from the dead, the first-
fruits of them that are asleep.
21 For since by man *came* death,
by man *came* also the resurrec-
22 tion of the dead. For as in
Adam all die, so also in [3]Christ
23 shall all be made alive. But each
in his own order: Christ the
firstfruits; then they that are
24 Christ's, at his [5]coming. Then
cometh the end, when he shall
deliver up the kingdom to [6]God,
even the Father; when he shall
have abolished all rule and all
25 authority and power. For he
must reign, till he hath put all
26 his enemies under his feet. The
last enemy that shall be abolished
27 is death. For, He put all things in
subjection under his feet. [7]But
when he saith, All things are put
in subjection, it is evident that
he is excepted who did subject
28 all things unto him. And when
all things have been subjected
unto him, then shall the Son
also himself be subjected to him
that did subject all things unto
him, that God may be all in all.
29 Else what shall they do which
are baptized for the dead? If
the dead are not raised at all,
why then are they baptized for
30 them? why do we also stand
31 in jeopardy every hour? I pro-
test by [8]that glorying in you,
brethren, which I have in Christ
Jesus our Lord, I die daily.

[1] Or, *void*

[2] Some ancient authorities read *our*.

[3] Gr. *the Christ*.

[4] Or, *If we have only hoped in Christ in this life*

[5] Gr. *presence*.

[6] Gr. *the God and Father*.

[7] Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.*

[8] Or, *your glorying*

γερται, πῶς λέγουσί **τινες ἐν ὑμῖν**[5] *ὅτι ἀνά-*
13 *στασις νεκρῶν οὐκ ἔστιν; εἰ δὲ ἀνάστασις*
νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·
14 *εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ*
κήρυγμα ἡμῶν, κενὴ **δὲ**[6] *καὶ ἡ πίστις* **ὑμῶν**[7].
15 *εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ,*
ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε
τὸν Χριστόν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ
16 *οὐκ ἐγείρονται. εἰ γὰρ νεκροὶ οὐκ ἐγείρον-*
17 *ται, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς*
οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι
18 *ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. ἄρα καὶ οἱ*
19 *κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. εἰ ἐν τῇ*
ζωῇ ταύτῃ **ἠλπικότες ἐσμὲν ἐν Χριστῷ**[8] *μό-*
νον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.
20 *Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν,*
21 *ἀπαρχὴ τῶν κεκοιμημένων* **ἐγένετο**[9]. *ἐπειδὴ*
γὰρ δι' ἀνθρώπου **ὁ**[10] *θάνατος, καὶ δι' ἀνθρώ-*
22 *που ἀνάστασις νεκρῶν. ὥσπερ γὰρ ἐν τῷ*
'Αδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν
23 *τῷ Χριστῷ πάντες ζωοποιηθήσονται. ἕκα-*
στος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χρι-
στός, ἔπειτα **οἱ**[11] *Χριστοῦ ἐν τῇ παρουσίᾳ*
24 *αὐτοῦ. εἶτα τὸ τέλος, ὅταν* **παραδῷ**[12] *τὴν*
βασιλείαν τῷ Θεῷ καὶ πατρί, ὅταν καταρ-
γήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ
25 *δύναμιν. δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις*
οὗ **ἂν**[13] *θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς*
26 *πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται*
27 *ὁ θάνατος. Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς*
πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι Πάντα ὑπο-
τέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος
28 *αὐτῷ τὰ πάντα.* **ὅταν**[14] **δὲ** *ὑποταγῇ αὐτῷ τὰ*
πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται
τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς
τὰ[15] *πάντα ἐν πᾶσιν.*
29 *'Επεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ*
τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται,
30 *τί καὶ βαπτίζονται ὑπὲρ* **τῶν νεκρῶν**[16]; *τί καὶ*
31 *ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; καθ' ἡμέ-*
ραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν,[17]
ἣν ἔχω ἐν Χριστῷ 'Ιησοῦ τῷ Κυρίῳ ἡμῶν.

[5] (ν) ἐν ὑμῖν τινὲς
[6] *om.* δὲ
[7] *Marg.* ἡμῶν
[8] ἐν Χριστῷ ἠλπικότες ἐσμὲν
[9] *om.* ἐγένετο
[10] *om.* ὁ
[11] *add* τοῦ
[12] παραδιδοῖ
[13] *om.* ἂν
[14] (*Marg.* ὑποτέτακται (δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα), ὅταν δὲ)
[15] *om.* τὰ
[16] αὐτῶν
[17] *add* ἀδελφοί,

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32 If ‖ after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not: for some have not the knowledge of God, I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*.

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh, but there is one *kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: But the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, another of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption.

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written: The first man Adam was made a living soul, the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual: but that *which is* natural, and afterward that *which is* spiritual.

47 The first man *is* of the earth, earthy. The second man *is* the Lord from heaven.

48 As is the earthy, such are they that are earthy, and as is the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image

‖ *Or, to speak after the manner of men.*

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32 If after the manner of men I
fought with beasts at Ephesus,
[1] what doth it profit me? If the
dead are not raised, let us eat
and drink, for to-morrow we
33 die. Be not deceived: Evil com-
pany doth corrupt good man-
34 ners. [2] Awake up righteously,
and sin not; for some have no
knowledge of God: I speak *this*
to move you to shame.
35 But some one will say, How
are the dead raised? and with
what manner of body do they
36 come? Thou foolish one, that
which thou thyself sowest is not
37 quickened, except it die: and
that which thou sowest, thou
sowest not the body that shall
be, but a bare grain, it may
chance of wheat, or of some
38 other kind; but God giveth it a
body even as it pleased him, and
to each seed a body of its own.
39 All flesh is not the same flesh:
but there is one *flesh* of men,
and another flesh of beasts, and
another flesh of birds, and an-
40 other of fishes. There are also
celestial bodies, and bodies ter-
restrial: but the glory of the
celestial is one, and the *glory* of
41 the terrestrial is another. There
is one glory of the sun, and
another glory of the moon, and
another glory of the stars; for
one star differeth from another
42 star in glory. So also is the resur-
rection of the dead. It is sown
in corruption; it is raised in in-
43 corruption: it is sown in dis-
honour; it is raised in glory: it
is sown in weakness; it is raised
44 in power: it is sown a natural
body; it is raised a spiritual body.
If there is a natural body, there
45 is also a spiritual *body*. So also
it is written, The first man Adam
became a living soul. The last
Adam *became* a life-giving spirit.
46 Howbeit that is not first which
is spiritual, but that which is
natural; then that which is spi-
47 ritual. The first man is of the
earth, earthy: the second man is
48 of heaven. As is the earthy, such
are they also that are earthy:
and as is the heavenly, such
are they also that are heavenly.
49 And as we have borne the image

[1] Or, *what doth it profit me, if the dead are not raised? Let us eat &c.*

[2] Gr. *Awake out of drunkenness righteously.*

32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ,
τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται;[18]
φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκο-
33 μεν. μὴ πλανᾶσθε· Φθείρουσιν ἤθη χρήσθ'
34 ὁμιλίαι κακαί. ἐκνήψατε δικαίως, καὶ μὴ ἁμαρ-
τάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι·
πρὸς ἐντροπὴν ὑμῖν **λέγω**[19].
35 Ἀλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί;
36 ποίῳ δὲ σώματι ἔρχονται; **ἄφρον**[20], σὺ ὃ
σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ·
37 καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον
σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σί-
38 του ἤ τινος τῶν λοιπῶν· ὁ δὲ Θεὸς **αὐτῷ**
δίδωσι[21] σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ
39 τῶν σπερμάτων **τὸ**[22] ἴδιον σῶμα. οὐ πᾶσα
σὰρξ ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν **σὰρξ**[23]
ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ[24]
40 **ἰχθύων, ἄλλη δὲ πτηνῶν**[25]. καὶ σώματα
ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα
μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν
41 ἐπιγείων. ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα
σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ
42 ἀστέρος διαφέρει ἐν δόξῃ. οὕτω καὶ ἡ ἀνά-
43 στασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ,
ἐγείρεται ἐν ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ,
ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
44 ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυ-
χικόν, ἐγείρεται σῶμα πνευματικόν. [26]ἔστι
σῶμα ψυχικόν, **καὶ ἔστι**[27] **σῶμα**[28] πνευματι-
45 κόν. οὕτω καὶ γέγραπται, Ἐγένετο ὁ πρῶτος
ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν. ὁ ἔσχατος
46 Ἀδαμ εἰς πνεῦμα ζωοποιοῦν. ἀλλ' οὐ πρῶ-
τον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα
47 τὸ πνευματικόν. ὁ πρῶτος ἄνθρωπος ἐκ γῆς,
χοϊκός· ὁ δεύτερος ἄνθρωπος, **ὁ Κύριος**[29] ἐξ
48 οὐρανοῦ. οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊ-
κοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ
49 ἐπουράνιοι· καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα

18 τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, (*text, not marg.*)
19 λαλῶ
20 ἄφρων
21 δίδωσιν αὐτῷ
22 *om.* τὸ
23 *om.* σὰρξ
24 *add* σὰρξ
25 πτηνῶν, ἄλλη δὲ ἰχθύων
26 *add* εἰ
27 ἔστι καὶ
28 *om.* σῶμα
29 *om.* , ὁ Κύριος

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of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.)

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory.

55 *O death, where is thy sting? O ‖grave, where is thy victory?

56 The sting of death is sin, and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

58 Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

16 Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye.

2 Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall approve by *your* letters, them will I send to bring your †liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

* Is. 25. 8.
* Hos. 13. 14.
‖ *Or, hell.*
† *Gr. gift.*

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of the earthy, [1] we shall also bear
the image of the heavenly.
50 Now this I say, brethren, that
flesh and blood cannot inherit
the kingdom of God; neither
doth corruption inherit incor-
51 ruption. Behold, I tell you a
mystery: We shall not all sleep,
52 but we shall all be changed, in a
moment, in the twinkling of an
eye, at the last trump: for the
trumpet shall sound, and the
dead shall be raised incorrup-
tible, and we shall be changed.
53 For this corruptible must put on
incorruption, and this mortal
54 must put on immortality. But
when [2] this corruptible shall have
put on incorruption, and this
mortal shall have put on immor-
tality, then shall come to pass
the saying that is written, Death
55 is swallowed up [3] in victory. O
death, where is thy victory? O
56 death, where is thy sting? The
sting of death is sin; and the
57 power of sin is the law: but
thanks be to God, which giveth
us the victory through our Lord
58 Jesus Christ. Wherefore, my
beloved brethren, be ye stedfast,
unmoveable, always abounding
in the work of the Lord, foras-
much as ye know that your
labour is not [4] vain in the
Lord.

16 Now concerning the collection
for the saints, as I gave order to
the churches of Galatia, so also
2 do ye. Upon the first day of
the week let each one of you
lay by him in store, as he may
prosper, that no collections be
3 made when I come. And when
I arrive, [5] whomsoever ye shall
approve by letters, them will I
send to carry your bounty unto
4 Jerusalem: and if it be meet
for me to go also, they shall go
5 with me. But I will come unto
you, when I shall have passed
through Macedonia; for I do
6 pass through Macedonia; but
with you it may be that I shall
abide, or even winter, that ye
may set me forward on my jour-
7 ney whithersoever I go. For I do
not wish to see you now by the
way; for I hope to tarry a while
with you, if the Lord permit.

[1] Many ancient authorities read *let us also bear.*
[2] Many ancient authorities omit *this corruptible shall have put on incorruption, and.*
[3] Or, *victoriously*
[4] Or, *void*
[5] Or, *whomsoever ye shall approve, them will I send with letters*

τοῦ χοϊκοῦ, **φορέσομεν**[30] καὶ τὴν εἰκόνα τοῦ
ἐπουρανίου.
50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ
αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύ-
νανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κλη-
51 ρονομεῖ. ἰδού, μυστήριον ὑμῖν λέγω· Πάντες
μὲν[31] οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγη-
52 σόμεθα, ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν
τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γάρ, καὶ οἱ
νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς
53 ἀλλαγησόμεθα. δεῖ γὰρ τὸ φθαρτὸν τοῦτο
ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο
54 ἐνδύσασθαι ἀθανασίαν. ὅταν δὲ **τὸ φθαρ-
τὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ**[32] τὸ
θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γε-
νήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη
55 ὁ θάνατος εἰς νῖκος. Ποῦ σου, θάνατε, τὸ
κέντρον*[33]; ποῦ σου, **ᾅδη**[34], τὸ **νῖκος***[35];
56 τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ
57 δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος· τῷ δὲ
Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ
58 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ὥστε,
ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμε-
τακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ
Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν
οὐκ ἔστι κενὸς ἐν Κυρίῳ.

16 Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους,
ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας,
2 οὕτω καὶ ὑμεῖς ποιήσατε. κατὰ μίαν **σαβ-
βάτων**[1] ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω,
θησαυρίζων ὅ τι ἂν εὐοδῶται, ἵνα μή, ὅταν
3 ἔλθω, τότε λογίαι γίνωνται. ὅταν δὲ πα-
ραγένωμαι, οὓς ἐὰν δοκιμάσητε δι' ἐπιστο-
λῶν,[2] τούτους πέμψω ἀπενεγκεῖν τὴν χά-
4 ριν ὑμῶν εἰς Ἱερουσαλήμ· ἐὰν δὲ ᾖ **ἄξιον**[3]
τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσον-
5 ται. ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακε-
δονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι·
6 πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἢ καὶ πα-
ραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ
7 ἐὰν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν
παρόδῳ ἰδεῖν· ἐλπίζω **δὲ**[4] χρόνον τινὰ ἐπι-
μεῖναι πρὸς ὑμᾶς, ἐὰν ὁ Κύριος **ἐπιτρέπῃ**[5].

[30] *Marg.* φορέσωμεν
[31] *om.* μὲν
[32] *Marg. om.* τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ
[33] νῖκος
[34] θάνατε
[35] κέντρον
[1] σαββάτου
[2] (*Marg.* δοκιμάσητε, δι' ἐπιστολῶν)
[3] ἄξιον ᾖ
[4] γὰρ
[5] ἐπιτρέψῃ

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8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men: be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the Saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with us and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the Church that is in their house.

20 All the brethren greet you: greet ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

¶ The first Epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

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8 But I will tarry at Ephesus until
9 Pentecost; for a great door and
effectual is opened unto me, and
there are many adversaries.
10 Now if Timothy come, see
that he be with you without
fear; for he worketh the work
11 of the Lord, as I also do: let
no man therefore despise him.
But set him forward on his
journey in peace, that he may
come unto me: for I expect him
12 with the brethren. But as
touching Apollos the brother,
I besought him much to come
unto you with the brethren:
and it was not at all [1]*his* will
to come now; but he will come
when he shall have opportunity.
13 Watch ye, stand fast in the
faith, quit you like men, be strong.
14 Let all that ye do be done in
love.
15 Now I beseech you, brethren
(ye know the house of Stephanas, that it is the firstfruits of
Achaia, and that they have set
themselves to minister unto
16 the saints), that ye also be in
subjection unto such, and to
every one that helpeth in the
17 work and laboureth. And I
rejoice at the [2]coming of Stephanas and Fortunatus and
Achaicus: for that which was
lacking on your part they sup-
18 plied. For they refreshed my
spirit and yours: acknowledge ye
therefore them that are such.
19 The churches of Asia salute
you. Aquila and Prisca salute
you much in the Lord, with
the church that is in their
20 house. All the brethren salute
you. Salute one another with
a holy kiss.
21 The salutation of me Paul
22 with mine own hand. If any man
loveth not the Lord, let him be
23 anathema. [3]Maran atha. The
grace of the Lord Jesus Christ
24 be with you. My love be with
you all in Christ Jesus. Amen.

[1] Or, God's *will that he should come now*

[2] Gr. *presence.*

[3] That is, *Our Lord cometh.*

8 *ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς·*
9 *θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργής, καὶ*
ἀντικείμενοι πολλοί.
10 *Ἐὰν δὲ ἔλθη Τιμόθεος, βλέπετε ἵνα ἀφό-*
βως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυ-
11 *ρίου ἐργάζεται ὡς καὶ ἐγώ. μή τις οὖν*
αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν
ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ
12 *αὐτὸν μετὰ τῶν ἀδελφῶν. περὶ δὲ Ἀπολλὼ*
τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα
ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάν-
τως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται
δὲ ὅταν εὐκαιρήσῃ.
13 *Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρί-*
14 *ζεσθε, κραταιοῦσθε. πάντα ὑμῶν ἐν ἀγάπῃ*
γινέσθω.
15 *Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί (οἴδατε τὴν οἰ-*
κίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας,
καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς),
16 *ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ*
17 *παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. χαίρω*
δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ **Φουρτου-**
νάτου[6] *καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα*
18 *οὗτοι ἀνεπλήρωσαν. ἀνέπαυσαν γὰρ τὸ ἐμὸν*
πνεῦμα καὶ τὸ ὑμῶν· ἐπιγινώσκετε οὖν τοὺς
τοιούτους.
19 *Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας·*
ἀσπάζονται[7] *ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας*
καὶ **Πρίσκιλλα**[8], *σὺν τῇ κατ' οἶκον αὐτῶν ἐκ-*
20 *κλησίᾳ. ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.*
ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
21,22 *Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. εἴ τις*
οὐ φιλεῖ τὸν Κύριον **Ἰησοῦν Χριστόν**[9], *ἤτω*
23 *ἀνάθεμα. Μαρὰν ἀθά. ἡ χάρις τοῦ Κυρίου*
24 *Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. ἡ ἀγάπη μου μετὰ*
πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

[Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ, καὶ Τιμοθέου.][10]

6 Φορτουνάτου

7 ἀσπάζεται

8 Πρίσκα

9 *om.* Ἰησοῦν Χριστόν

10 *om. subscription*

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

1611

1 PAUL an Apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the Church of God which is at Corinth, with all the Saints which are in all Achaia:

2 Grace *be* to you and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which ‖is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation, and salvation.

‖ *Or, is wrought.*

7 And our hope of you is stedfast, knowing, that as you are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life.

9 But we had the ‖sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

‖ *Or, answer.*

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

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1 PAUL, an apostle of Christ Jesus
through the will of God, and
Timothy [1] our brother, unto the
church of God which is at Co-
rinth, with all the saints which
are in the whole of Achaia:
2 Grace to you and peace from
God our Father and the Lord
Jesus Christ.
3 Blessed *be* the God and Father
of our Lord Jesus Christ, the
Father of mercies and God of
4 all comfort; who comforteth us
in all our affliction, that we may
be able to comfort them that are
in any affliction, through the
comfort wherewith we ourselves
5 are comforted of God. For as
the sufferings of Christ abound
unto us, even so our comfort
also aboundeth through Christ.
6 But whether we be afflicted, it
is for your comfort and salva-
tion; or whether we be com-
forted, it is for your comfort,
which worketh in the patient
enduring of the same sufferings
7 which we also suffer: and our
hope for you is stedfast; know-
ing that, as ye are partakers of
the sufferings, so also are ye of
8 the comfort. For we would not
have you ignorant, brethren,
concerning our affliction which
befell *us* in Asia, that we were
weighed down exceedingly, be-
yond our power, insomuch that
9 we despaired even of life: [2] yea, we
ourselves have had the [3] answer
of death within ourselves, that
we should not trust in ourselves,
but in God which raiseth the
10 dead: who delivered us out of so
great a death, and will deliver:
on whom we have [4] set our hope
that he will also still deliver us;

[1] Gr. *the brother.*

[2] Or, *but we ourselves*

[3] Or, *sentence*

[4] Some ancient authorities read *set our hope; and still will he deliver us.*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

1 Παῦλος ἀπόστολος **Ἰησοῦ Χριστοῦ**[1] διὰ
θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός,
τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ,
σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ
2 Ἀχαΐᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πα-
τρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρ-
4 μῶν καὶ Θεὸς πάσης παρακλήσεως, ὁ παρα-
καλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς
τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ
θλίψει, διὰ τῆς παρακλήσεως ἧς παρακα-
5 λούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ. ὅτι καθὼς
περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς
ἡμᾶς, οὕτω διὰ[2] Χριστοῦ περισσεύει καὶ ἡ
6 παράκλησις ἡμῶν. εἴτε δὲ θλιβόμεθα, ὑπὲρ
τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, **τῆς
ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθη-
μάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρα-
καλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως
7 καὶ σωτηρίας***[3]· καὶ ἡ ἐλπὶς ἡμῶν βεβαία
ὑπὲρ ὑμῶν· εἰδότες ὅτι **ὥσπερ**[4] κοινωνοί ἐστε
τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως.
8 οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, **ὑπὲρ**[5]
τῆς θλίψεως ἡμῶν τῆς γενομένης **ἡμῖν**[6] ἐν
τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν **ἐβαρήθημεν
ὑπὲρ δύναμιν**[7], ὥστε ἐξαπορηθῆναι ἡμᾶς
9 καὶ τοῦ ζῆν. ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ
ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ
πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ
10 Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ὃς ἐκ τη-
λικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ **ῥύε-
ται**[8], εἰς ὃν ἠλπίκαμεν **ὅτι**[9] καὶ ἔτι ῥύσεται·

[1] Χριστοῦ Ἰησοῦ

[2] add τοῦ

[3] · εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν

[4] ὡς

[5] περὶ

[6] *om.* ἡμῖν

[7] ὑπὲρ δύναμιν ἐβαρήθημεν

[8] ῥύσεται

[9] *Marg. om.* ὅτι (· καὶ ἔτι)

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11 You also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

13 For we write none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that you might have a second ‖ benefit:

‖ *Or, grace.*

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God is true, our ‖ word toward you was not yea and nay.

‖ *Or, preaching.*

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not Yea and Nay, but in him, was yea.

20 For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God,

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2 But I determined this with myself, that I would not come again to you in heaviness.

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11 ye also helping together on our
behalf by your supplication;
that, for the gift bestowed upon
us by means of many, thanks
may be given by many persons
on our behalf.
12 For our glorying is this, the
testimony of our conscience, that
in holiness and sincerity of God,
not in fleshly wisdom but in the
grace of God, we behaved our-
selves in the world, and more
13 abundantly to you-ward. For we
write none other things unto
you, than what ye read or even
acknowledge, and I hope ye will
14 acknowledge unto the end: as
also ye did acknowledge us in
part, that we are your glorying,
even as ye also are ours, in the
day of our Lord Jesus.
15 And in this confidence I was
minded to come before unto you,
that ye might have a second
16 [1]benefit; and by you to pass
into Macedonia, and again from
Macedonia to come unto you,
and of you to be set forward on
17 my journey unto Judæa. When
I therefore was thus minded,
did I shew fickleness? or the
things that I purpose, do I pur-
pose according to the flesh, that
with me there should be the yea
18 yea and the nay nay? But as
God is faithful, our word toward
19 you is not yea and nay. For
the Son of God, Jesus Christ,
who was preached among you
[2]by us, *even* [2]by me and Silva-
nus and Timothy, was not yea
20 and nay, but in him is yea. For
how many soever be the pro-
mises of God, in him is the yea:
wherefore also through him is
the Amen, unto the glory of God
21 through us. Now he that stablish-
eth us with you [3]in Christ, and
22 anointed us, is God; [4]who also
sealed us, and gave *us* the ear-
nest of the Spirit in our hearts.
23 But I call God for a witness
upon my soul, that to spare you
I forbare to come unto Corinth.
24 Not that we have lordship over
your faith, but are helpers of
your joy: for by [5]faith ye
2 stand. [6]But I determined this
for myself, that I would not
come again to you with sorrow.

[1] Or, *grace* Some ancient authorities read *joy*.

[2] Gr. *through*.

[3] Gr. *into*.

[4] Or, *seeing that he both sealed us*

[5] Or, *your faith*

[6] Some ancient authorities read *For*.

11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ
δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς
ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ
ὑπὲρ ἡμῶν.
12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστί, τὸ μαρ-
τύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν **ἁπλό-
τητι**[10] καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ
σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ, ἀνεστράφη-
μεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς
13 ὑμᾶς. οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ
ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω
14 δὲ ὅτι **καὶ**[11] ἕως τέλους ἐπιγνώσεσθε· καθὼς
καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα
ὑμῶν ἐσμέν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ
ἡμέρᾳ τοῦ Κυρίου[12] Ἰησοῦ.
15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην **πρὸς
ὑμᾶς ἐλθεῖν πρότερον**[13], ἵνα δευτέραν **χάριν**[14]
16 **ἔχητε**[15]· καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδο-
νίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς
ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν
17 Ἰουδαίαν. τοῦτο οὖν **βουλευόμενος**[16], μή τι
ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύ-
ομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ'
18 ἐμοὶ τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ; πιστὸς δὲ
ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ
19 **ἐγένετο**[17] ναὶ καὶ οὔ. ὁ **γὰρ τοῦ Θεοῦ**[18]
υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν
κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τι-
μοθέου, οὐκ ἐγένετο ναὶ καὶ οὔ, ἀλλὰ ναὶ ἐν
20 αὐτῷ γέγονεν. ὅσαι γὰρ ἐπαγγελίαι Θεοῦ,
ἐν αὐτῷ τὸ ναί, **καὶ ἐν αὐτῷ**[19] τὸ ἀμήν, τῷ
21 Θεῷ πρὸς δόξαν δι' ἡμῶν. ὁ δὲ βεβαιῶν
ἡμᾶς σὺν ὑμῖν εἰς Χριστόν, καὶ χρίσας ἡμᾶς,
22 Θεός· **ὁ**[20] καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς
τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις
ἡμῶν.
23 Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦ-
μαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φειδόμενος
24 ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. οὐχ
ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ
συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ
2 πίστει ἑστήκατε. ἔκρινα **δὲ**[1] ἐμαυτῷ τοῦτο,
τὸ μὴ πάλιν **ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς**[2].

[10] ἁγιότητι
[11] *om.* καὶ
[12] *add* ἡμῶν
[13] πρότερον πρὸς ὑμᾶς ἐλθεῖν
[14] *Marg.* χαρὰν
[15] σχῆτε
[16] βουλόμενος
[17] ἔστι
[18] τοῦ Θεοῦ γὰρ
[19] · διὸ καὶ δι' αὐτοῦ
[20] (, *for* ·) *om.* ὁ

[1] *Marg.* γὰρ
[2] ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν

1611

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears, not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this ‖punishment, which *was inflicted* of many.

‖ *Or, censure.*

7 So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that you would confirm *your* love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: *for* if I forgave any thing, to whom I forgave it, for your sakes forgave I it, ‖in the person of Christ,

‖ *Or, in the sight.*

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore when I came to Troas, to *preach* Christ's Gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things?

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2 For if I make you sorry, who
then is he that maketh me glad,
but he that is made sorry by
3 me? And I wrote this very
thing, lest, when I came, I
should have sorrow from them
of whom I ought to rejoice;
having confidence in you all,
that my joy is *the joy* of you all.
4 For out of much affliction and
anguish of heart I wrote unto
you with many tears; not that ye
should be made sorry, but that
ye might know the love which I
have more abundantly unto you.
5 But if any hath caused sorrow,
he hath caused sorrow, not to
me, but in part (that I press not
6 too heavily) to you all. Sufficient to such a one is this punishment which was *inflicted* by
7 [1]the many; so that contrariwise
ye should [2]rather forgive him
and comfort him, lest by any
means such a one should be
swallowed up with his overmuch
8 sorrow. Wherefore I beseech
you to confirm *your* love toward
9 him. For to this end also did I
write, that I might know the
proof of you, [3]whether ye are
10 obedient in all things. But to
whom ye forgive anything, I *forgive* also: for what I also have
forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in the [4]person of Christ;
11 that no advantage may be gained over us by Satan: for we are
not ignorant of his devices.
12 Now when I came to Troas
for the gospel of Christ, and
when a door was opened unto
13 me in the Lord, I had no relief
for my spirit, because I found
not Titus my brother: but taking my leave of them, I went
14 forth into Macedonia. But thanks
be unto God, which always leadeth us in triumph in Christ, and
maketh manifest through us
the savour of his knowledge in
15 every place. For we are a sweet
savour of Christ unto God, in
them that are being saved, and
16 in them that are perishing; to
the one a savour from death
unto death; to the other a savour from life unto life. And
who is sufficient for these things?

[1] Gr. *the more.*
[2] Some ancient authorities omit *rather.*
[3] Some ancient authorities read *whereby.*
[4] Or, *presence*

2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς **ἐστιν**[3] ὁ
εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;
3 καὶ ἔγραψα **ὑμῖν**[4] τοῦτο αὐτό, ἵνα μὴ ἐλθὼν
λύπην **ἔχω**[5] ἀφ' ὧν ἔδει με χαίρειν, πεποι-
θὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων
4 ὑμῶν ἐστίν. ἐκ γὰρ πολλῆς θλίψεως καὶ
συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν
δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγά-
πην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς
ὑμᾶς.
5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν,
ἀλλ' ἀπὸ μέρους· ἵνα μὴ ἐπιβαρῶ πάντας[6]
6 ὑμᾶς. ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη
7 ἡ ὑπὸ τῶν πλειόνων· ὥστε τοὐναντίον **μᾶλ-
λον**[7] ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μή
πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοι-
8 **οῦτος**. διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς
9 αὐτὸν ἀγάπην. εἰς τοῦτο γὰρ καὶ ἔγραψα,
ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ[8] εἰς πάντα
10 ὑπήκοοί ἐστε. ᾧ δέ τι χαρίζεσθε, καὶ ἐγώ·
καὶ γὰρ ἐγὼ **εἴ τι κεχάρισμαι, ᾧ κεχάρισ-
11 μαι**[9], δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ, ἵνα μὴ
πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ
αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγ-
γέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνε-
13 ῳγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα ἄνεσιν τῷ
πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν
ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς
14 ἐξῆλθον εἰς Μακεδονίαν. τῷ δὲ Θεῷ χάρις
τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χρι-
στῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ
15 φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. ὅτι
Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σω-
16 ζομένοις καὶ ἐν τοῖς ἀπολλυμένοις· οἷς μὲν
ὀσμὴ[10] θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ[10]
ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός;

[3] *om.* ἐστιν

[4] *om.* ὑμῖν

[5] σχῶ

[6] (μέρους (ἵνα μὴ ἐπιβαρῶ) πάντας)

[7] *Marg. om.* μᾶλλον

[8] *Marg.* ἧ

[9] ὃ κεχάρισμαι, εἴ τι κεχάρισμαι

[10] *add* ἐκ

1611

17 For we are not as many which ‖ corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

‖ *Or, deal deceitfully with.*

3 Do we begin again to commend ourselves? or need we, as some *others*, Epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our Epistle written in our hearts, known and read of all men.

3 *Forasmuch as* ye are manifestly declared *to be* the Epistle of Christ ministered by us, written not with ink, but with the spirit of the living God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency *is* of God:

6 Who also hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit ‖ giveth life.

‖ *Or, quickeneth.*

7 But if the ministration of death, written, and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great ‖ plainness of speech.

‖ *Or, boldness.*

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished;

14 But their minds were blinded: for until this day remaineth the same vail untaken away, in the reading of the old testament: which vail is done away in Christ.

1881

17 For we are not as the many,
[1]corrupting the word of God:
but as of sincerity, but as of
God, in the sight of God, speak
we in Christ.

3 Are we beginning again to commend
ourselves? or need we, as
do some, epistles of commenda-
2 tion to you or from you? Ye
are our epistle, written in our
hearts, known and read of all
3 men; being made manifest that
ye are an epistle of Christ, mi-
nistered by us, written not with
ink, but with the Spirit of the
living God; not in tables of
stone, but in tables *that are*
4 hearts of flesh. And such confi-
dence have we through Christ
5 to God-ward: not that we are
sufficient of ourselves, to account
anything as from ourselves; but
6 our sufficiency is from God; who
also made us sufficient as minis-
ters of a new [2]covenant; not of
the letter, but of the spirit: for
the letter killeth, but the spirit
7 giveth life. But if the ministra-
tion of death, [3]written, *and* en-
graven on stones, came [4]with
glory, so that the children of
Israel could not look stedfastly
upon the face of Moses for the
glory of his face; which *glory*
8 [5]was passing away: how shall
not rather the ministration of
9 the spirit be with glory? [6]For
if the ministration of condemna-
tion is glory, much rather doth
the ministration of righteous-
10 ness exceed in glory. For verily
that which hath been made glo-
rious hath not been made glori-
ous in this respect, by reason of
11 the glory that surpasseth. For
if that which [7]passeth away *was*
[8]with glory, much more that
which remaineth *is* in glory.
12 Having therefore such a hope,
we use great boldness of speech,
13 and *are* not as Moses, *who* put a
veil upon his face, that the chil-
dren of Israel should not look
stedfastly [9]on the end of that
14 which [5]was passing away: but
their [10]minds were hardened:
for until this very day at the
reading of the old [2]covenant the
same veil [11]remaineth unlifted;
which *veil* is done away in Christ.

[1] Or, *making merchandise of the word of God*

[2] Or, *testament*

[3] Gr. *in letters.*

[4] Gr. *in.*

[5] Or, *was being done away*

[6] Many ancient authorities read *For if to the ministration of condemnation there is glory.*

[7] Or, *is being done away*

[8] Gr. *through.*

[9] Or, *unto*

[10] Gr. *thoughts.*

[11] Or, *remaineth, it not being revealed that it is done away*

17 οὐ γάρ ἐσμεν ὡς οἱ πολλοί, καπηλεύοντες
τὸν λόγον τοῦ Θεοῦ· ἀλλ' ὡς ἐξ εἰλικρινείας,
ἀλλ' ὡς ἐκ Θεοῦ, **κατενώπιον τοῦ**[11] Θεοῦ,
ἐν Χριστῷ λαλοῦμεν.
3 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν;
ἢ μὴ χρῄζομεν, ὥς τινες, συστατικῶν ἐπι-
στολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν **συστατικῶν**[1];
2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐγγεγραμμένη
ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀνα-
3 γινωσκομένη ὑπὸ πάντων ἀνθρώπων· φανε-
ρούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακο-
νηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι,
ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ
λιθίναις, ἀλλ' ἐν πλαξὶ **καρδίας**[2] σαρκίναις.
4 πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χρι-
5 στοῦ πρὸς τὸν Θεόν· οὐχ ὅτι **ἱκανοί ἐσμεν
ἀφ' ἑαυτῶν**[3] λογίσασθαί τι ὡς ἐξ ἑαυτῶν,
6 ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ· ὃς καὶ
ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα
7 ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. εἰ δὲ
ἡ διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντε-
τυπωμένη **ἐν**[4] λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε
μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς
τὸ πρόσωπον Μωσέως διὰ τὴν δόξαν τοῦ
8 προσώπου αὐτοῦ, τὴν καταργουμένην· πῶς
οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται
9 ἐν δόξῃ; εἰ γὰρ **ἡ διακονία**[5] τῆς κατακρί-
σεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ
10 διακονία τῆς δικαιοσύνης **ἐν**[6] δόξῃ. καὶ γὰρ
οὐδὲ[7] δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ
τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης.
11 εἰ γὰρ τὸ καταργούμενον, διὰ δόξης, πολλῷ
μᾶλλον τὸ μένον, ἐν δόξῃ.
12 Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρ-
13 ρησίᾳ χρώμεθα· καὶ οὐ καθάπερ Μωσῆς
ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον **ἑαυτοῦ**[8],
πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς
14 τὸ τέλος τοῦ καταργουμένου· ἀλλ' ἐπω-
ρώθη τὰ νοήματα αὐτῶν· ἄχρι γὰρ τῆς
σήμερον[9] τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώ-
σει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακα-
λυπτόμενον, **ὅ τι**[10] ἐν Χριστῷ καταργεῖται.

[11] κατέναντι
[1] om. συστατικῶν
[2] καρδίαις
[3] ἀφ' ἑαυτῶν ἱκανοί ἐσμεν,
[4] om. ἐν
[5] *Marg.* τῇ διακονίᾳ
[6] om. ἐν
[7] οὐ
[8] αὐτοῦ
[9] add ἡμέρας
[10] *Marg.* (μένει, μὴ ἀνακαλυπτόμενον) ὅτι

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15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as ‖by the spirit of the Lord.

‖ Or, *of the Lord the spirit.*

4 Therefore, seeing we have this ministry, as we have received mercy we faint not:

2 But have renounced the hidden things of †dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

† Gr. *shame.*

to the human conscience in all its forms = every kind of conscience the conscience of this or that man, or class or profession may err

3 But if our Gospel be hid, it is hid to them that are lost:

4 In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.

6 For God who commanded the light to shine out of darkness, hath shined in our hearts, *to give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but ‖not in despair;

‖ Or, *not altogether without help or means.*

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live, are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

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15 But unto this day, whensoever
Moses is read, a veil lieth upon
16 their heart. But whensoever
[1]it shall turn to the Lord, the
17 veil is taken away. Now the
Lord is the Spirit: and where
the Spirit of the Lord is, *there*
18 is liberty. But we all, with
unveiled face [2]reflecting as a
mirror the glory of the Lord,
are transformed into the same
image from glory to glory, even
as from [3]the Lord the Spirit.
4 Therefore seeing we have this
ministry, even as we obtained
2 mercy, we faint not: but we
have renounced the hidden
things of shame, not walking
in craftiness, nor handling the
word of God deceitfully; but
by the manifestation of the
truth commending ourselves to
every man's conscience in the
3 sight of God. But and if our
gospel is veiled, it is veiled in
4 them that are perishing: in
whom the god of this [4]world
hath blinded the [5]minds of the
unbelieving, [6]that the [7]light of
the gospel of the glory of Christ,
who is the image of God, should
5 not dawn *upon them*. For we
preach not ourselves, but Christ
Jesus as Lord, and ourselves as
your [8]servants [9]for Jesus' sake.
6 Seeing it is God, that said, Light
shall shine out of darkness, who
shined in our hearts, to give the
[7]light of the knowledge of the
glory of God in the face of Jesus
Christ.
7 But we have this treasure in
earthen vessels, that the exceeding greatness of the power may
be of God, and not from our-
8 selves; *we are* pressed on every
side, yet not straitened; perplexed, yet not unto despair;
9 pursued, yet not [10]forsaken;
smitten down, yet not destroyed;
10 always bearing about in the
body the [11]dying of Jesus, that
the life also of Jesus may be
11 manifested in our body. For
we which live are alway delivered unto death for Jesus'
sake, that the life also of Jesus
may be manifested in our
12 mortal flesh. So then death
worketh in us, but life in you.

1 Or, *a man shall turn*

2 Or, *beholding as in a mirror*

3 Or, *the Spirit which is the Lord*

4 Or, *age*

5 Gr. *thoughts.*

6 Or, *that they should not see the light . . . image of God*

7 Gr. *illumination.*

8 Gr. *bondservants.*

9 Some ancient authorities read *through Jesus.*

10 Or, *left behind*

11 Gr. *putting to death.*

15 ἀλλ' ἕως σήμερον, ἡνίκα **ἀναγινώσκεται**[11]
Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν
16 κεῖται. ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον,
17 περιαιρεῖται τὸ κάλυμμα. ὁ δὲ Κύριος τὸ
Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου,
18 **ἐκεῖ**[12] ἐλευθερία. ἡμεῖς δὲ πάντες, ἀνακεκα-
λυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κα-
τοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορ-
φούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ
Κυρίου Πνεύματος.

4 Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην,
2 καθὼς ἠλεήθημεν, οὐκ **ἐκκακοῦμεν**[1]· ἀλλ'
ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ πε-
ριπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες
τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς
ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν
3 συνείδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ. εἰ
δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον
ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμ-
4 μένον· ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου
ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ
μὴ αὐγάσαι **αὐτοῖς**[2] τὸν φωτισμὸν τοῦ εὐαγ-
γελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν
5 εἰκὼν τοῦ Θεοῦ. οὐ γὰρ ἑαυτοὺς κηρύσσο-
μεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς
6 δὲ δούλους ὑμῶν διὰ **Ἰησοῦν**[3]. ὅτι ὁ Θεὸς
ὁ εἰπὼν ἐκ σκότους[4] φῶς **λάμψαι**[5], ὃς ἔλαμ-
ψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν
τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσ-
ώπῳ Ἰησοῦ Χριστοῦ.
7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρα-
κίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνά-
8 μεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν παντὶ
θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπο-
9 ρούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· διωκόμε-
νοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλό-
10 μενοι, ἀλλ' οὐκ ἀπολλύμενοι· πάντοτε τὴν
νέκρωσιν τοῦ **Κυρίου**[6] Ἰησοῦ ἐν τῷ σώματι
περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν
11 τῷ σώματι ἡμῶν φανερωθῇ. ἀεὶ γὰρ ἡμεῖς
οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ
Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ
12 ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ὥστε ὁ **μὲν**[7] θά-
νατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

[11] ἂν ἀναγινώσκηται
[12] *om.* ἐκεῖ
[1] ἐγκακοῦμεν
[2] *om.* αὐτοῖς
[3] *Marg.* Ἰησοῦ
[4] (ὁ εἰπών, Ἐκ σκότους)
[5] λάμψει
[6] *om.* Κυρίου
[7] *om.* μὲν

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13 We having the same spirit of faith, according as it is written, *I believed, and therefore have I spoken: we also believe, and therefore speak.

* Ps. 116. 10.

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory,

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.

5 For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hand, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

3 If so be that being clothed we shall not be found naked.

4 For, we that are in this tabernacle, do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing, *is* God, who also hath given unto us the earnest of the spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.

7 (For we walk by faith, not by sight.)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we ‖labour, that, whether present or absent, we may be accepted of him.

‖ Or, endeavour.

10 For we must all appear before the judgment seat of Christ, that every one may receive the

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13 But having the same spirit of
faith, according to that which is
written, I believed, and therefore
did I speak; we also believe, and
14 therefore also we speak; know-
ing that he which raised up [1] the
Lord Jesus shall raise up us also
with Jesus, and shall present us
15 with you. For all things *are* for
your sakes, that the grace, being
multiplied through [2] the many,
may cause the thanksgiving to
abound unto the glory of God.
16 Wherefore we faint not; but
though our outward man is de-
caying, yet our inward man is
17 renewed day by day. For our
light affliction, which is for the
moment, worketh for us more
and more exceedingly an eternal
18 weight of glory; while we look not
at the things which are seen, but
at the things which are not seen:
for the things which are seen are
temporal; but the things which
are not seen are eternal.
5 For we know that if the earthly
house of our [3] tabernacle be dis-
solved, we have a building from
God, a house not made with
hands, eternal, in the heavens.
2 For verily in this we groan, long-
ing to be clothed upon with our
habitation which is from heaven:
3 if so be that being clothed we
4 shall not be found naked. For
indeed we that are in this [3] taber-
nacle do groan, [4] being burdened;
not for that we would be un-
clothed, but that we would be
clothed upon, that what is mor-
tal may be swallowed up of life.
5 Now he that wrought us for this
very thing is God, who gave un-
to us the earnest of the Spirit.
6 Being therefore always of good
courage, and knowing that,
whilst we are at home in the
body, we are absent from the
7 Lord (for we walk by faith, not by
8 [5] sight); we are of good courage,
I say, and are willing rather to be
absent from the body, and to be
9 at home with the Lord. Where-
fore also we [6] make it our aim,
whether at home or absent, to be
10 well-pleasing unto him. For we
must all be made manifest before
the judgement-seat of Christ;
that each one may receive the

[1] Some ancient authorities omit *the Lord*.

[2] Gr. *the more*.

[3] Or *bodily frame*

[4] Or, *being burdened, in that we would not be unclothed, but would be clothed upon*

[5] Gr. *appearance*.

[6] Gr. *are ambitious*.

13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως,
κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλά-
λησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦ-
14 μεν· εἰδότες ὅτι ὁ ἐγείρας τὸν **Κύριον**[8]
Ἰησοῦν καὶ ἡμᾶς **διὰ**[9] Ἰησοῦ ἐγερεῖ, καὶ
15 παραστήσει σὺν ὑμῖν. τὰ γὰρ πάντα δι'
ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν
πλειόνων[10] τὴν εὐχαριστίαν περισσεύσῃ εἰς
τὴν δόξαν τοῦ Θεοῦ.
16 Διὸ οὐκ **ἐκκακοῦμεν**[11]· ἀλλ' εἰ καὶ ὁ ἔξω
ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ **ἔσω-**
17 **θεν**[12] ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. τὸ γὰρ
παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ'
ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δό-
18 ξης κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν
τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ
γὰρ βλεπόμενα πρόσκαιρα· τὰ δὲ μὴ βλεπό-
μενα αἰώνια.
5 Οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία
τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ
ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς
2 οὐρανοῖς. καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ
οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι
3 ἐπιποθοῦντες· εἴ γε καὶ ἐνδυσάμενοι οὐ γυμ-
4 νοὶ εὑρεθησόμεθα. καὶ γὰρ οἱ ὄντες ἐν τῷ
σκήνει στενάζομεν βαρούμενοι·[1] ἐφ' ᾧ οὐ
θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα
5 καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. ὁ δὲ
κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο Θεός, ὁ
καὶ[2] δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ Πνεύματος.
6 θαρροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδη-
μοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ
7 Κυρίου (διὰ πίστεως γὰρ περιπατοῦμεν, οὐ
8 διὰ εἴδους), θαρροῦμεν δέ, καὶ εὐδοκοῦμεν
μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐν-
9 δημῆσαι πρὸς τὸν Κύριον. διὸ καὶ φιλοτι-
μούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες,
10 εὐάρεστοι αὐτῷ εἶναι. τοὺς γὰρ πάντας
ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βή-
ματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος

[8] *Marg.* om. Κύριον
[9] σὺν
[10] (πλειόνων,)
[11] ἐγκακοῦμεν
[12] ἔσω ἡμῶν

[1] (*Marg.* βαρούμενοι,)
[2] om. καὶ

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things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat *to answer* them which glory †in appearance, and not in heart.

† *Gr. in the face.*

13 For whether we be besides ourselves, it is to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us, because we thus judge: that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man *be* in Christ, ‖*he is* a new creature: *old things are past away; behold, all things are become new.

‖ *Or, let him be.*

* Is. 43. 18, 19. Rev. 21. 5.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation,

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath †committed unto us the word of reconciliation.

† *Gr. put in us.*

20 Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, that ye be reconciled to God.

21 For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

6 We then, as workers together *with him*, beseech you also, that ye receive not the grace of God in vain.

2 (For he saith, *I have heard thee in a time accepted, and in the day of salvation have I succoured thee:

* Is. 49. 8.

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things *done* [1]in the body, ac-
cording to what he hath done,
whether *it be* good or bad.
11 Knowing therefore the fear
of the Lord, we persuade men,
but we are made manifest unto
God; and I hope that we are
made manifest also in your con-
12 sciences. We are not again com-
mending ourselves unto you,
but *speak* as giving you occasion
of glorying on our behalf, that
ye may have wherewith to an-
swer them that glory in appear-
13 ance, and not in heart. For
whether we [2]are beside our-
selves, it is unto God; or whe-
ther we are of sober mind, it
14 is unto you. For the love of
Christ constraineth us; because
we thus judge, that one died for
15 all, therefore all died; and he
died for all, that they which live
should no longer live unto them-
selves, but unto him who for
their sakes died and rose again.
16 Wherefore we henceforth know
no man after the flesh: even
though we have known Christ
after the flesh, yet now we know
17 *him so* no more. Wherefore if
any man is in Christ, [3]*he is* a
new creature: the old things are
passed away; behold, they are
18 become new. But all things
are of God, who reconciled us
to himself through Christ, and
gave unto us the ministry of
19 reconciliation; to wit, that God
was in Christ reconciling the
world unto himself, not reckon-
ing unto them their trespasses,
and having [4]committed unto us
the word of reconciliation.
20 We are ambassadors therefore
on behalf of Christ, as though
God were intreating by us: we
beseech *you* on behalf of Christ,
21 be ye reconciled to God. Him
who knew no sin he made *to be*
sin on our behalf; that we might
become the righteousness of
6 God in him. And working to-
gether *with him* we intreat also
that ye receive not the grace of
2 God in vain (for he saith,
At an acceptable time I heark-
ened unto thee,
And in a day of salvation did
I succour thee:

[1] Gr. *through.*

[2] Or, *were*

[3] Or, there is *a new creation*

[4] Or, *placed in us*

τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε
ἀγαθόν, εἴτε **κακόν**[3]. — [3] φαῦλον
11 Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου ἀν-
θρώπους πείθομεν, Θεῷ δὲ πεφανερώμεθα·
ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν
12 πεφανερῶσθαι. οὐ **γὰρ**[4] πάλιν ἑαυτοὺς — [4] om. γὰρ
συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες
ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς
τοὺς ἐν προσώπῳ καυχωμένους, καὶ **οὐ**[5] καρ- — [5] μὴ ἐν
13 δίᾳ. εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σω-
14 φρονοῦμεν, ὑμῖν. ἡ γὰρ ἀγάπη τοῦ Χριστοῦ
συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι **εἰ**[6] εἷς — [6] om. εἰ
ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέ-
15 θανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ
ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ
16 αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. ὥστε
ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ
σάρκα· εἰ **δὲ**[7] καὶ ἐγνώκαμεν κατὰ σάρκα — [7] om. δὲ
17 Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. ὥστε
εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα
18 παρῆλθεν, ἰδοὺ γέγονε καινὰ **τὰ πάντα**[8]. τὰ — [8] om. τὰ πάντα
δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος
ἡμᾶς ἑαυτῷ διὰ **Ἰησοῦ**[9] Χριστοῦ, καὶ δόντος — [9] om. Ἰησοῦ
19 ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· ὡς ὅτι
Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων
ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώ-
ματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον
τῆς καταλλαγῆς.
20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὡς
τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεό-
μεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ.
21 τὸν **γὰρ**[10] μὴ γνόντα ἁμαρτίαν, ὑπὲρ — [10] om. γὰρ
ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς **γι-**
6 **νώμεθα**[11] δικαιοσύνη Θεοῦ ἐν αὐτῷ. συνερ- — [11] γενώμεθα
γοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς
κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς
2 (λέγει γάρ, Καιρῷ δεκτῷ ἐπήκουσά σου,
καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·

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behold, now is the accepted time, behold, now is the day of salvation)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things †approving ourselves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses,

† Gr. commending.

5 In stripes, in imprisonments, in ‖tumults, in labours, in watchings, in fastings,

‖ Or, in tossings to and fro.

6 By pureness, by knowledge, by longsuffering, by kindness, by the holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report, as deceivers, and yet true:

9 As unknown, and yet well known: as dying, and behold, we live: as chastened, and not killed:

10 As sorrowful, yet alway rejoicing: as poor, yet making many rich: as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the Temple of God with idols? for ye are the Temple of the living God, as God hath said, *I will dwell in them, and walk in *them*, and I will be their God, and they shall be my people.

* Lev. 26. 12.

17 *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you,

* Is. 52. 11.

18 *And will be a Father unto you,

* Jer. 31. 1.

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behold, now is the acceptable
time; behold, now is the day of
3 salvation): giving no occasion
of stumbling in anything, that
our ministration be not blamed;
4 but in everything commending
ourselves, as ministers of God,
in much patience, in afflictions,
5 in necessities, in distresses, in
stripes, in imprisonments, in
tumults, in labours, in watch-
6 ings, in fastings; in pureness,
in knowledge, in longsuffering,
in kindness, in the [1]Holy Ghost,
7 in love unfeigned, in the word
of truth, in the power of God;
[2]by the armour of righteous-
ness on the right hand and
8 on the left, by glory and dis-
honour, by evil report and good
report; as deceivers, and *yet*
9 true; as unknown, and *yet*
well known; as dying, and be-
hold, we live; as chastened,
10 and not killed; as sorrowful,
yet alway rejoicing; as poor, yet
making many rich; as having
nothing, and *yet* possessing all
things.
11 Our mouth is open unto you,
O Corinthians, our heart is en-
12 larged. Ye are not straitened in
us, but ye are straitened in your
13 own affections. Now for a re-
compense in like kind (I speak
as unto *my* children), be ye also
enlarged.
14 Be not unequally yoked with
unbelievers: for what fellow-
ship have righteousness and
iniquity? or what communion
15 hath light with darkness? And
what concord hath Christ with
[3]Belial? or what portion hath
a believer with an unbeliever?
16 And what agreement hath a
[4]temple of God with idols? for
we are a [4]temple of the living
God; even as God said, I will
dwell in them, and walk in
them; and I will be their God,
and they shall be my people.
17 Wherefore

Come ye out from among them,
and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,

[1] Or, *Holy Spirit*: and so throughout this book.

[2] Gr. *through*.

[3] Gr. *Beliar*.

[4] Or, *sanctuary*

ἰδού, νῦν καιρὸς εὐπρόσδεκτος, ἰδού, νῦν
3 ἡμέρα σωτηρίας)· μηδεμίαν ἐν μηδενὶ δι-
δόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ δια-
4 κονία· ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς
ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν
5 θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν
πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν
6 κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, ἐν ἁγνό-
τητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστό-
τητι, ἐν Πνεύματι Ἁγίῳ, ἐν ἀγάπῃ ἀνυπο-
7 κρίτῳ, ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ,
διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν
8 καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ
δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ
9 ἀληθεῖς· ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκό-
μενοι· ὡς ἀποθνήσκοντες, καὶ ἰδού, ζῶμεν·
10 ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι· ὡς
λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς πτωχοί,
πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες,
καὶ πάντα κατέχοντες.

11 Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κο-
12 ρίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται. οὐ
στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ
13 ἐν τοῖς σπλάγχνοις ὑμῶν. τὴν δὲ αὐτὴν
ἀντιμισθίαν (ὡς τέκνοις λέγω), πλατύνθητε
καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς
γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; **τίς δὲ**[1] — [1] ἢ τίς
15 κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώ-
νησις **Χριστῷ**[2] πρὸς **Βελίαλ**[3]; ἢ τίς μερὶς — [2] Χριστοῦ
16 πιστῷ μετὰ ἀπίστου; τίς δὲ συγκατάθεσις — [3] *Marg.* Βελίαρ
ναῷ Θεοῦ μετὰ εἰδώλων; **ὑμεῖς**[4] γὰρ ναὸς — [4] ἡμεῖς
Θεοῦ **ἐστε**[5] ζῶντος, καθὼς εἶπεν ὁ Θεὸς — [5] ἐσμεν
ὅτι Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπα-
τήσω· καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ
17 ἔσονταί **μοι**[6] λαός. διὸ Ἐξέλθετε ἐκ μέ- — [6] μου
σου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος,
καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξ-
18 ομαι ὑμᾶς, καὶ ἔσομαι ὑμῖν εἰς πατέρα,

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and ye shall be my sons and daughters, saith the Lord Almighty.

7 Having therefore these promises (dearly beloved) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn *you:* for I have said before, that you are in our hearts to die and live with *you.*

4 Great is my boldness of speech toward you, great is my glorying of you, I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus.

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: For I perceive that the same Epistle hath made you sorry, though it were but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ‖after a godly manner, that ye might receive damage by us in nothing.

‖ *Or, according to God.*

10 For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death.

11 For behold this selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge; In all things ye have approved yourselves to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cause that

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And ye shall be to me sons and
daughters,
7 saith the Lord Almighty. Having
therefore these promises, beloved,
let us cleanse ourselves
from all defilement of flesh and
spirit, perfecting holiness in the
fear of God.
2 [1]Open your hearts to us: we
wronged no man, we corrupted
no man, we took advantage of
3 no man. I say it not to condemn
you: for I have said before,
that ye are in our hearts to
die together and live together.
4 Great is my boldness of speech
toward you, great is my glorying
on your behalf: I am filled with
comfort, I overflow with joy in
all our affliction.
5 For even when we were come
into Macedonia, our flesh had no
relief, but *we were* afflicted on
every side; without *were* fight-
6 ings, within *were* fears. Nevertheless
he that comforteth the
lowly, *even* God, comforted us by
7 the [2]coming of Titus; and not
by his [2]coming only, but also by
the comfort wherewith he was
comforted in you, while he told
us your longing, your mourning,
your zeal for me; so that I re-
8 joiced yet more. For though I
made you sorry with my epistle,
I do not regret it, though I did
regret; [3]for I see that that epistle
made you sorry, though but for
9 a season. Now I rejoice, not
that ye were made sorry, but that
ye were made sorry unto repentance:
for ye were made sorry
after a godly sort, that ye might
10 suffer loss by us in nothing. For
godly sorrow worketh repentance
[4]unto salvation, *a repentance*
which bringeth no regret:
but the sorrow of the world
11 worketh death. For behold, this
selfsame thing, that ye were
made sorry after a godly sort,
what earnest care it wrought in
you, yea, what clearing of yourselves,
yea, what indignation,
yea, what fear, yea, what longing,
yea, what zeal, yea, what avenging!
In everything ye approved
yourselves to be pure in the mat-
12 ter. So although I wrote unto
you, *I wrote* not for his cause that

[1] Gr. *Make room for us.*

[2] Gr. *presence.*

[3] Some ancient authorities omit *for.*

[4] Or, *unto a salvation which bringeth no regret*

καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγα-
7 τέρας, λέγει Κύριος παντοκράτωρ. ταύτας
οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, κα-
θαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ
σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιω-
σύνην ἐν φόβῳ Θεοῦ.

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐ-
δένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.
3 **οὐ πρὸς κατάκρισιν**[1] λέγω· προείρηκα γάρ,
ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς τὸ συνα-
4 ποθανεῖν καὶ συζῆν. πολλή μοι παρρησία
πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν·
πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύο-
μαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ'
ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν
6 φόβοι. ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς
παρεκάλεσεν ἡμᾶς, ὁ Θεός, ἐν τῇ παρουσίᾳ
7 Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ,
ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη
ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπι-
πόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον
8 ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. ὅτι
εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ
μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω
γὰρ[2] ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς
9 ὥραν, ἐλύπησεν ὑμᾶς. νῦν χαίρω, οὐχ ὅτι
ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν·
ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζη-
10 μιωθῆτε ἐξ ἡμῶν. ἡ γὰρ κατὰ Θεὸν λύπη
μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον **κατερ-
γάζεται**[3]· ἡ δὲ τοῦ κόσμου λύπη θάνατον
11 κατεργάζεται. ἰδοὺ γάρ, αὐτὸ τοῦτο, τὸ
κατὰ Θεὸν λυπηθῆναι **ὑμᾶς**[4], πόσην κατειρ-
γάσατο ὑμῖν σπουδήν, ἀλλὰ ἀπολογίαν, ἀλλὰ
ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν,
ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν. ἐν παντὶ συνε-
στήσατε ἑαυτοὺς ἁγνοὺς εἶναι **ἐν**[5] τῷ πράγ-
12 ματι. ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν

[1] πρὸς κατάκρισιν οὐ
[2] *Marg. om.* γὰρ
[3] ἐργάζεται
[4] *om.* ὑμᾶς
[5] *om.* ἐν

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had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus, is found a truth.

15 And his †inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling you received him.

† *Gr. bowels.*

16 I rejoice therefore that I have confidence in you in all things.

8 Moreover, brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia,

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea, and beyond their power *they were* willing of themselves:

4 Praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the Saints.

5 And this *they did*, not as we hoped, but first gave their own selves to the Lord, and unto us, by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore (as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us) *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice, for

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did the wrong, nor for his cause
that suffered the wrong, but that
your earnest care for us might
be made manifest unto you in
13 the sight of God. Therefore we
have been comforted: and in our
comfort we joyed the more exceedingly
for the joy of Titus,
because his spirit hath been re-
14 freshed by you all. For if in
anything I have gloried to him
on your behalf, I was not put to
shame; but as we spake all
things to you in truth, so our
glorying also, which I made
before Titus, was found to be
15 truth. And his inward affection
is more abundantly toward you,
whilst he remembereth the obedience
of you all, how with fear and
16 trembling ye received him. I rejoice
that in everything I am of
good courage concerning you.

8 Moreover, brethren, we make
known to you the grace of God
which hath been given in the
2 churches of Macedonia; how
that in much proof of affliction
the abundance of their joy
and their deep poverty abounded
unto the riches of their
3 [1]liberality. For according to 1 *Gr. singleness.*
their power, I bear witness, yea
and beyond their power, *they*
4 *gave* of their own accord, beseeching
us with much intreaty
in regard of this grace and the
fellowship in the ministering to
5 the saints: and *this*, not as we
had hoped, but first they gave
their own selves to the Lord, and
6 to us by the will of God. Insomuch
that we exhorted Titus,
that as he had made a beginning
before, so he would also complete
7 in you this grace also. But as ye
abound in everything, *in* faith, and
utterance, and knowledge, and *in*
all earnestness, and *in* [2]your love 2 Some ancient authorities read *our love to you.*
to us, *see* that ye abound in this
8 grace also. I speak not by way
of commandment, but as proving
through the earnestness of others
the sincerity also of your love.
9 For ye know the grace of our Lord
Jesus Christ, that, though he was
rich, yet for your sakes he became
poor, that ye through his
10 poverty might become rich. And
herein I give *my* judgement: for

τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικη-
θέντος, ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν
σπουδὴν **ἡμῶν**[6] *τὴν ὑπὲρ* **ὑμῶν**[7] *πρὸς ὑμᾶς*
13 *ἐνώπιον τοῦ Θεοῦ. διὰ τοῦτο παρακεκλή-*
μεθα ἐπὶ[8] *τῇ παρακλήσει* **ὑμῶν**[9]· *περισσο-*
τέρως[10] **δὲ**[11] *μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ*
Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ
14 *ἀπὸ πάντων ὑμῶν. ὅτι εἴ τι αὐτῷ ὑπὲρ*
ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς
πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω
καὶ ἡ καύχησις ἡμῶν, ἡ ἐπὶ Τίτου, ἀλήθεια
15 *ἐγενήθη. καὶ τὰ σπλάγχνα αὐτοῦ περισ-*
σοτέρως εἰς ὑμᾶς ἐστίν, ἀναμιμνησκομένου
τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου
16 *καὶ τρόμου ἐδέξασθε αὐτόν. χαίρω* **οὖν**[12] *ὅτι*
ἐν παντὶ θαρρῶ ἐν ὑμῖν.

8 *Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν*
τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις
2 *τῆς Μακεδονίας· ὅτι ἐν πολλῇ δοκιμῇ θλί-*
ψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ
κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν
3 *εἰς* **τὸν πλοῦτον**[1] *τῆς ἁπλότητος αὐτῶν. ὅτι*
κατὰ δύναμιν, μαρτυρῶ, καὶ **ὑπὲρ**[2] *δύναμιν*
4 *αὐθαίρετοι, μετὰ πολλῆς παρακλήσεως δεό-*
μενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν
τῆς διακονίας τῆς εἰς τοὺς ἁγίους **δέξασθαι**
5 **ἡμᾶς**[3]· *καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυ-*
τοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν
6 *διὰ θελήματος Θεοῦ. εἰς τὸ παρακαλέσαι*
ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω
καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύ-
7 *την. ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε,*
πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ
σπουδῇ, καὶ τῇ **ἐξ ὑμῶν ἐν ἡμῖν**[4] *ἀγάπῃ, ἵνα*
8 *καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. οὐ κατ'*
ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς
καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμά-
9 *ζων. γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου*
ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε,
πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ
10 *πλουτήσητε. καὶ γνώμην ἐν τούτῳ δίδωμι·*

[6] *ὑμῶν* [7] *ἡμῶν*
[8] (· *ἐπὶ*) *add δὲ*
[9] *ἡμῶν*
[10] (*ἡμῶν περισσοτέρως*)
[11] *om. δὲ*
[12] *om. οὖν*

[1] *τὸ πλοῦτος*
[2] *παρὰ*
[3] *om. δέξασθαι ἡμᾶς*
[4] *Marg. ἐξ ἡμῶν ἐν ὑμῖν*

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this is expedient for you, who have begun before, not only to do, but also to be † forward a year ago.

11 Now therefore perform the doing of it, that as *there was* a readiness to will, so there may be a performance also out of that which you have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened:

14 But by an equality: that now at this time your abundance may be *a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality,

15 As it is written, * He that had *gathered* much had nothing over, and he that had *gathered* little had no lack.

16 But thanks be to God which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the Gospel, throughout all the Churches.

19 And not that only, but who was also chosen of the Churches to travel with us with this ‖ grace, which is administered by us to the glory of the same Lord, and *declaration* of your ready mind.

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ‖ I have in you.

23 Whether *any do enquire* of Titus; he is my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the Churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the Churches, the proof of your love, and of our boasting on your behalf.

† Gr. *willing.*

* Ex. 16. 18.

‖ *Or, gift.*

‖ *Or, he hath.*

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this is expedient for you, who
were the first to make a begin-
ning a year ago, not only to do,
11 but also to will. But now com-
plete the doing also; that as
there was the readiness to will,
so *there may be* the completion
12 also out of your ability. For if
the readiness is there, *it is* ac-
ceptable according as *a man*
hath, not according as *he* hath
13 not. For *I say* not *this*, that
others may be eased, *and* ye dis-
14 tressed: but by equality; your
abundance *being a supply* at
this present time for their want,
that their abundance also may
become *a supply* for your want;
15 that there may be equality: as
it is written, He that *gathered*
much had nothing over; and he
that *gathered* little had no lack.
16 But thanks be to God, which
putteth the same earnest care
for you into the heart of Titus.
17 For indeed he accepted our ex-
hortation; but being himself
very earnest, he went forth unto
18 you of his own accord. And we
have sent together with him the
brother whose praise in the gos-
pel *is spread* through all the
19 churches; and not only so, but
who was also appointed by the
churches to travel with us in
the matter of this grace, which
is ministered by us to the glory
of the Lord, and *to shew* our
20 readiness: avoiding this, that
any man should blame us in *the
matter of* this bounty which is
21 ministered by us: for we take
thought for things honourable,
not only in the sight of the Lord,
22 but also in the sight of men. And
we have sent with them our bro-
ther, whom we have many times
proved earnest in many things,
but now much more earnest, by
reason of the great confidence
23 which *he hath* in you. Whether
any inquire about Titus, *he is* my
partner and *my* fellow-worker
to you-ward; or our brethren,
they are the [1] messengers of the
churches, *they are* the glory of
24 Christ. [2] Shew ye therefore unto
them in the face of the churches
the proof of your love, and of our
glorying on your behalf.

[1] Gr. *apostles.*

[2] Or, *Shew ye therefore in the face... on your behalf unto them.*

τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον
τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρ-
11 ξασθε ἀπὸ πέρυσι. νυνὶ δὲ καὶ τὸ ποιῆσαι
ἐπιτελέσατε, ὅπως, καθάπερ ἡ προθυμία τοῦ
θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
12 εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ
13 **τις**[5], εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. οὐ
γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν **δὲ**[6] θλίψις·
14 ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν
περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα
καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ
15 ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης, καθὼς
γέγραπται, Ὁ τὸ πολύ, οὐκ ἐπλεόνασε· καὶ ὁ
τὸ ὀλίγον, οὐκ ἠλαττόνησε.

16 Χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν
σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου.
17 ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαι-
ότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς
18 ὑμᾶς. συνεπέμψαμεν δὲ **μετ' αὐτοῦ τὸν
ἀδελφόν**[7], οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
19 διὰ πασῶν τῶν ἐκκλησιῶν· οὐ μόνον δέ,
ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν
συνέκδημος ἡμῶν **σὺν**[8] τῇ χάριτι ταύτῃ τῇ
διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν **αὐτοῦ**[9]
τοῦ Κυρίου δόξαν, καὶ προθυμίαν **ὑμῶν**[10]·
20 στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσηται
ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ'
21 ἡμῶν· **προνοούμενοι**[11] καλὰ οὐ μόνον ἐνώ-
πιον Κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.
22 συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν,
ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπου-
δαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον,
23 πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. εἴτε ὑπὲρ
Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνερ-
γός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλη-
24 σιῶν, δόξα Χριστοῦ. τὴν οὖν ἔνδειξιν τῆς
ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ
ὑμῶν, εἰς αὐτοὺς[12] ἐνδείξασθε **καὶ***[13] εἰς
πρόσωπον τῶν ἐκκλησιῶν.

[5] *om.* τις
[6] *om.* δὲ
[7] τὸν ἀδελφὸν μετ' αὐτοῦ
[8] ἐν
[9] *om.* αὐτοῦ
[10] ἡμῶν
[11] προνοοῦμεν γὰρ
[12] *Marg.* (ὑπὲρ ὑμῶν εἰς αὐτούς,)
[13] *om.* καὶ

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9 For as touching the ministering to the Saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that, as I said, ye may be ready.

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your † bounty, ‖ whereof ye had notice before, that the same might be ready, as a matter of bounty, not of covetousness.

6 But this *I say*, He which soweth sparingly shall reap sparingly: and he which soweth bountifully shall reap bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for * God loveth a cheerful giver.

8 And God is able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every good work,

9 (As it is written: * He hath dispersed abroad: He hath given to the poor: his righteousness remaineth for ever.

10 Now he that * ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the Saints, but is abundant also by many thanksgivings unto God,

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the

† *Gr. blessing.*

‖ *Or, which hath been so much spoken of before.*

* Prov. 11. 25. Rom. 12. 8. Ecclus. 35. 9.

* Ps. 112. 9.

* Is. 55. 10.

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9 For as touching the minister-
ing to the saints, it is super-
fluous for me to write to you:
2 for I know your readiness, of
which I glory on your behalf to
them of Macedonia, that Achaia
hath been prepared for a year
past; and [1]your zeal hath
stirred up [2]very many of them.
3 But I have sent the brethren,
that our glorying on your behalf
may not be made void in this
respect; that, even as I said,
4 ye may be prepared: lest by
any means, if there come with
me any of Macedonia, and find
you unprepared, we (that we say
not, ye) should be put to shame
5 in this confidence. I thought it
necessary therefore to intreat
the brethren, that they would go
before unto you, and make up
beforehand your aforepromised
[3]bounty, that the same might be
ready, as a matter of bounty,
and not of [4]extortion.
6 But this *I say*, He that sow-
eth sparingly shall reap also
sparingly; and he that sow-
eth [5]bountifully shall reap also
7 [5]bountifully. *Let* each man *do*
according as he hath purposed
in his heart; not [6]grudgingly,
or of necessity: for God loveth
8 a cheerful giver. And God is
able to make all grace abound
unto you; that ye, having al-
ways all sufficiency in every-
thing, may abound unto every
9 good work: as it is written,
He hath scattered abroad, he
hath given to the poor;
His righteousness abideth for
ever.
10 And he that supplieth seed to the
sower and bread for food, shall
supply and multiply your seed for
sowing, and increase the fruits of
11 your righteousness: ye being en-
riched in everything unto all [7]li-
berality, which worketh through
12 us thanksgiving to God. For the
ministration of this service not
only filleth up the measure of the
wants of the saints, but aboundeth
also through many thanksgivings
13 unto God; seeing that through the
proving *of you* by this ministra-
tion they glorify God for the obe-
dience of your confession unto the

[1] Or, *emulation of you*

[2] Gr. *the more part.*

[3] Gr. *blessing.*

[4] Or, *covetousness*

[5] Gr. *with blessings.*

[6] Gr. *of sorrow.*

[7] Gr. *singleness.*

9 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς
ἁγίους περισσόν μοί ἐστι τὸ γράφειν ὑμῖν·
2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν
καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύ-
ασται ἀπὸ πέρυσι· καὶ ὁ **ἐξ**[1] ὑμῶν ζῆλος
3 ἠρέθισε τοὺς πλείονας. ἔπεμψα δὲ τοὺς
ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ
ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα,
4 καθὼς ἔλεγον, παρεσκευασμένοι ἦτε· μή
πως, ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες καὶ
εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυν-
θῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ
5 ὑποστάσει ταύτῃ **τῆς καυχήσεως**[2]. ἀναγ-
καῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελ-
φούς, ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προ-
καταρτίσωσι τὴν **προκατηγγελμένην**[3] εὐλο-
γίαν ὑμῶν, ταύτην ἑτοίμην εἶναι, οὕτως ὡς
εὐλογίαν, καὶ μὴ **ὥσπερ**[4] πλεονεξίαν.
6 Τοῦτο δέ, ὁ σπείρων φειδομένως, φειδο-
μένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλο-
7 γίαις, ἐπ' εὐλογίαις καὶ θερίσει. ἕκαστος
καθὼς **προαιρεῖται**[5] τῇ καρδίᾳ· μὴ ἐκ λύπης
ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ
8 Θεός. **δυνατὸς**[6] δὲ ὁ Θεὸς πᾶσαν χάριν
περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε
πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς
9 πᾶν ἔργον ἀγαθόν· καθὼς γέγραπται, Ἐσκόρ-
πισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐ-
10 τοῦ μένει εἰς τὸν αἰῶνα. ὁ δὲ ἐπιχορηγῶν
σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶ-
σιν **χορηγήσαι**[7], καὶ **πληθύναι**[8] τὸν σπό-
ρον ὑμῶν, καὶ **αὐξήσαι**[9] τὰ γεννήματα τῆς
11 δικαιοσύνης ὑμῶν· ἐν παντὶ πλουτιζόμε-
νοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζε-
12 ται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ. ὅτι ἡ
διακονία τῆς λειτουργίας ταύτης οὐ μόνον
ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν
ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν
13 εὐχαριστιῶν τῷ Θεῷ· διὰ τῆς δοκιμῆς τῆς
διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ
τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ

[1] *om.* ἐξ
[2] *om.* τῆς καυχήσεως
[3] προεπηγγελμένην
[4] ὡς
[5] προῄρηται
[6] δυνατεῖ
[7] (βρῶσιν,) χορηγήσει (καὶ)
[8] πληθυνεῖ
[9] αὐξήσει

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Gospel of Christ, and for your liberal distribution unto them, and unto all men:

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

10 Now I Paul myself beseech you, by the meekness and gentleness of Christ, who ‖ in presence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which ‖ think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty ‖ through God to the pulling down of strong holds;)

5 Casting down ‖ imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters (say they) are weighty and powerful, but *his* bodily presence is weak, and his speech contemptible.

11 Let such a one think this: that such as we are in word by letters, when we are absent, such *will we be also* in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and

‖ *Or, in outward appearance.*

‖ *Or, reckon.*

‖ *Or, to God.*

‖ *Or, reasonings.*

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gospel of Christ, and for the [1] liberality of *your* contribution unto
14 them and unto all; while they
themselves also, with supplication
on your behalf, long after you by
reason of the exceeding grace
15 of God in you. Thanks be to
God for his unspeakable gift.
10 Now I Paul myself intreat you
by the meekness and gentleness
of Christ, I who in your presence
am lowly among you, but being
absent am of good courage to-
2 ward you: yea, I beseech you,
that I may not when present
shew courage with the confi-
dence wherewith I count to be
bold against some, which count
of us as if we walked according to
3 the flesh. For though we walk in
the flesh, we do not war according
4 to the flesh (for the weapons of
our warfare are not of the flesh,
but mighty before God to the
casting down of strong holds);
5 casting down [2] imaginations, and
every high thing that is exalted
against the knowledge of God,
and bringing every thought into
captivity to the obedience of
6 Christ; and being in readiness to
avenge all disobedience, when
your obedience shall be fulfilled.
7 [3] Ye look at the things that are
before your face. If any man
trusteth in himself that he is
Christ's, let him consider this
again with himself, that, even
as he is Christ's, so also are we.
8 For though I should glory some-
what abundantly concerning our
authority (which the Lord gave
for building you up, and not for
casting you down), I shall not
9 be put to shame: that I may
not seem as if I would terrify
10 you by my letters. For, His
letters, they say, are weighty
and strong; but his bodily pre-
sence is weak, and his speech
11 of no account. Let such a one
reckon this, that, what we are
in word by letters when we
are absent, such *are we* also in
12 deed when we are present. For
we are not bold [4] to number or
compare ourselves with certain of
them that commend themselves:
but they themselves, measuring
themselves by themselves, and

[1] Gr. *singleness.*

[2] Or, *reasonings*

[3] Or, *Do ye look... face?*

[4] Gr. *to judge ourselves among, or to judge ourselves with.*

εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἁπλότητι τῆς
14 κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας· καὶ αὐ-
τῶν δεήσει ὑπὲρ ὑμῶν[10] ἐπιποθούντων ὑμᾶς [10] (, δεήσει ὑπὲρ ὑμῶν,)
διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ'
15 ὑμῖν. χάρις **δὲ**[11] τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ [11] *om.* δὲ
αὐτοῦ δωρεᾷ.
10 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ
τῆς πρᾳότητος καὶ ἐπιεικείας τοῦ Χριστοῦ,
ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν,
2 ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· δέομαι δέ, τὸ μὴ
παρὼν θαρρῆσαι τῇ πεποιθήσει ᾗ λογίζομαι
τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς
3 ὡς κατὰ σάρκα περιπατοῦντας. ἐν σαρκὶ
γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρα-
4 τευόμεθα (τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν
οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς κα-
5 θαίρεσιν ὀχυρωμάτων), λογισμοὺς καθαι-
ροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ
τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες
6 πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ
ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρα-
7 κοήν, ὅταν πληρωθῇ ὑμῶν ἡ* ὑπακοή. τὰ
κατὰ πρόσωπον βλέπετε;[1] εἴ τις πέποιθεν [1] (. *for*; *text, not marg.*)
ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πά-
λιν **ἀφ'**[2] ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, [2] ἐφ'
8 οὕτω καὶ ἡμεῖς **Χριστοῦ**[3]. ἐάν τε γὰρ **καὶ**[4] [3] *om.* Χριστοῦ
περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξου- [4] *om.* καὶ
σίας ἡμῶν (ἧς ἔδωκεν ὁ Κύριος **ἡμῖν**[5] εἰς [5] *om.* ἡμῖν
οἰκοδομήν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν), οὐκ
9 αἰσχυνθήσομαι· ἵνα μὴ δόξω ὡς ἂν ἐκφο-
10 βεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. ὅτι Αἱ μὲν
ἐπιστολαί, φησί, βαρεῖαι καὶ ἰσχυραί· ἡ
δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ
11 λόγος ἐξουθενημένος. τοῦτο λογιζέσθω ὁ
τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστο-
λῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.
12 οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυ-
τούς τισι τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ
αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ

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comparing themselves amongst themselves, ‖are not wise.

‖ *Or, understand* it *not.*

13 But we will not boast of things without our measure, but according to the measure of the ‖rule which God hath distributed to us, a measure to reach even unto you.

‖ *Or, line.*

14 For we stretch not ourselves beyond our measure as though we reached not unto you, for we are come as far as to you also, in *preaching* the Gospel of Christ.

15 Not boasting of things without our measure, *that is,* of other men's labours, but having hope, when your faith is increased, that we shall be ‖enlarged by you, according to our rule abundantly.

‖ *Or, magnified in you.*

16 To preach the Gospel in the regions beyond you, and not to boast in another man's ‖line of things made ready to our hand.

‖ *Or, rule.*

17 *But he that glorieth, let him glory in the Lord.

* Jer. 9. 24. 1 Cor. 1. 31.

18 For, not he that commendeth himself is approved, but whom the Lord commendeth.

11 Would to God you could bear with me a little in my folly, and indeed ‖bear with me.

‖ *Or, you do bear with me.*

2 For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear *with him.*

5 For, I suppose, I was not a whit behind the very chiefest Apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself, that you might be exalted, because I have preached to you the Gospel of God freely?

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comparing themselves with them-
selves, are without understand-
13 ing. But we will not glory
beyond *our* measure, but accord-
ing to the measure of the [1]pro-
vince which God apportioned
to us as a measure, to reach
14 even unto you. For we stretch
not ourselves overmuch, as
though we reached not unto
you: for we [2]came even as far
as unto you in the gospel of
15 Christ: not glorying beyond
our measure, *that is,* in other
men's labours; but having
hope that, as your faith grow-
eth, we shall be magnified in
you according to our [1]pro-
vince unto *further* abundance,
16 so as to preach the gospel
even unto the parts beyond
you, *and* not to glory in
another's [1]province in regard
of things ready to our hand.
17 But he that glorieth, let him
18 glory in the Lord. For not he
that commendeth himself is
approved, but whom the Lord
commendeth.

11 Would that ye could bear with
me in a little foolishness: [3]nay
2 indeed bear with me. For I am
jealous over you with [4]a godly
jealousy: for I espoused you to
one husband, that I might pre-
sent you *as* a pure virgin to
3 Christ. But I fear, lest by any
means, as the serpent beguiled
Eve in his craftiness, your
[5]minds should be corrupted
from the simplicity and the
purity that is toward Christ.
4 For if he that cometh preach-
eth another Jesus, whom we
did not preach, or *if* ye receive
a different spirit, which ye did
not receive, or a different gos-
pel, which ye did not accept, ye
5 do well to bear with *him.* For I
reckon that I am not a whit be-
hind [6]the very chiefest apostles.
6 But though *I be* rude in speech,
yet *am I* not in knowledge;
nay, in everything we have
made *it* manifest among all
7 men to you-ward. Or did I
commit a sin in abasing myself
that ye might be exalted, be-
cause I preached to you the
gospel of God for nought?

[1] Or, *limit* Gr. *measuring-rod.*

[2] Or, *were the first to come*

[3] Or, *but indeed ye do bear with me.*

[4] Gr. *a jealousy of God.*

[5] Gr. *thoughts.*

[6] Or, *those preeminent apostles*

συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν.
13 *ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα,*
ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν
ἡμῖν ὁ Θεός, μέτρου[6] *ἐφικέσθαι ἄχρι καὶ*
14 *ὑμῶν. οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς*
ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν
ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·
15 *οὐκ εἰς τὰ ἄμετρα καυχώμενοι, ἐν ἀλλοτρίοις*
κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς
πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ
16 *τὸν κανόνα ἡμῶν εἰς περισσείαν, εἰς τὰ ὑπερέ-*
κεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ
17 *κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι. ὁ δὲ*
18 *καυχώμενος, ἐν Κυρίῳ καυχάσθω. οὐ γὰρ ὁ*
ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ'
ὃν ὁ Κύριος συνίστησιν.

11 *Ὄφελον ἀνείχεσθέ μου μικρὸν*[1] **τῇ ἀφρο-**
2 **σύνῃ***[2]· *ἀλλὰ καὶ ἀνέχεσθέ μου. ζηλῶ γὰρ*
ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ
ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ.
3 *φοβοῦμαι δὲ μή πως ὡς ὁ ὄφις* **Εὔαν ἐξηπά-**
τησεν[3] *ἐν τῇ πανουργίᾳ αὐτοῦ,* **οὕτω**[4] *φθαρῇ*
τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος[5] *τῆς*
4 *εἰς τὸν Χριστόν. εἰ μὲν γὰρ ὁ ἐρχόμενος*
ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν,
ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε,
ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς
5 **ἠνείχεσθε**[6]. *λογίζομαι γὰρ μηδὲν ὑστερηκέναι*
6 *τῶν ὑπὲρ λίαν ἀποστόλων. εἰ δὲ καὶ ἰδιώτης τῷ*
λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ **φανερω-**
7 **θέντες**[7] *ἐν πᾶσιν εἰς ὑμᾶς. ἢ ἁμαρτίαν ἐποίησα*
ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν
τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;

[6] (*Θεὸς μέτρου,*)

[1] (*μικρόν*) *add τι*
[2] *ἀφροσύνης*
[3] *ἐξηπάτησεν Εὔαν*
[4] *om. οὕτω*
[5] *add καὶ τῆς ἁγνότητος*
[6] *ἀνέχεσθε*
[7] *φανερώσαντες*

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8 I robbed other Churches, taking wages of them to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: For that which was lacking to me the brethren which came from Macedonia supplied, and in all things I have kept myself from being burdensome to you, and *so* will I keep myself.

10 As the truth of Christ is in me, †no man shall stop me of this boasting in the regions of Achaia.

† Gr. *this boasting shall not be stopped in me.*

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

13 For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ.

14 And no marvel, for Satan himself is transformed into an Angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool ‖receive me, that I may boast myself a little.

‖ Or, *suffer.*

17 That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, I speak foolishly, I am bold also.

22 Are they Hebrews? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I:

23 Are they ministers of Christ? I speak as a fool, I am more: in labours more abundant: in stripes above measure: in prisons more frequent: in deaths oft.

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8 I robbed other churches, taking
wages *of them* that I might
9 minister unto you; and when I
was present with you and was
in want, I was not a burden
on any man; for the brethren,
when they came from Macedonia,
supplied the measure of my
want; and in everything I kept
myself from being burdensome
unto you, and *so* will I keep
10 *myself*. As the truth of Christ
is in me, no man shall stop me
of this glorying in the regions
11 of Achaia. Wherefore? because
I love you not? God knoweth.
12 But what I do, that I will do,
that I may cut off [1]occasion
from them which desire an occasion;
that wherein they glory,
they may be found even as we.
13 For such men are false apostles,
deceitful workers, fashioning
themselves into apostles of Christ.
14 And no marvel; for even Satan
fashioneth himself into an angel
15 of light. It is no great thing
therefore if his ministers also
fashion themselves as ministers
of righteousness; whose end shall
be according to their works.
16 I say again, Let no man think
me foolish; but if *ye do*, yet as
foolish receive me, that I also
17 may glory a little. That which
I speak, I speak not after the
Lord, but as in foolishness, in
18 this confidence of glorying. Seeing
that many glory after the
19 flesh, I will glory also. For
ye bear with the foolish gladly,
20 being wise *yourselves*. For ye
bear with a man, if he bringeth
you into bondage, if he devoureth
you, if he taketh you *captive*,
if he exalteth himself,
if he smiteth you on the face.
21 I speak by way of disparagement,
as though we had been
weak. Yet whereinsoever any
is bold (I speak in foolishness),
22 I am bold also. Are they Hebrews?
so am I. Are they Israelites?
so am I. Are they the seed
23 of Abraham? so am I. Are they
ministers of Christ? (I speak as
one beside himself) I more; in
labours more abundantly, in prisons
more abundantly, in stripes
above measure, in deaths oft.

[1] Gr. *the occasion of them.*

8 ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον
9 πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς
ὑμᾶς καὶ ὑστερηθείς, οὐ κατενάρκησα οὐδενός·
τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ
ἀδελφοί, ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν
παντὶ ἀβαρῆ **ὑμῖν ἐμαυτὸν**[8] ἐτήρησα καὶ
10 τηρήσω. ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί,
ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ
11 ἐν τοῖς κλίμασι τῆς Ἀχαΐας. διατί; ὅτι
12 οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν. ὃ δὲ ποιῶ,
καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν
θελόντων ἀφορμήν, ἵνα ἐν ᾧ καυχῶνται,
13 εὑρεθῶσι καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι
ψευδαπόστολοι, ἐργάται δόλιοι, μετασχη-
14 ματιζόμενοι εἰς ἀποστόλους Χριστοῦ. καὶ
οὐ **θαυμαστόν**[9]· αὐτὸς γὰρ ὁ Σατανᾶς μετα-
15 σχηματίζεται εἰς ἄγγελον φωτός. οὐ μέγα
οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματί-
ζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος
ἔσται κατὰ τὰ ἔργα αὐτῶν.

16 Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι·
εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα
17 **μικρόν τι κἀγὼ**[10] καυχήσωμαι. ὃ λαλῶ, οὐ
λαλῶ κατὰ Κύριον[11], ἀλλ' ὡς ἐν ἀφροσύνῃ,
18 ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ἐπεὶ
πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ
19 καυχήσομαι. ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρό-
20 νων, φρόνιμοι ὄντες. ἀνέχεσθε γάρ, εἴ τις
ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμ-
βάνει, εἴ τις ἐπαίρεται, εἴ τις **ὑμᾶς εἰς πρόσ-**
21 **ωπον**[12] δέρει. κατὰ ἀτιμίαν λέγω, ὡς ὅτι
ἡμεῖς **ἠσθενήσαμεν**[13]· ἐν ᾧ δ' ἄν τις τολμᾷ (ἐν
22 ἀφροσύνῃ λέγω), τολμῶ κἀγώ. Ἑβραῖοί εἰσι;
κἀγώ· Ἰσραηλῖταί εἰσι; κἀγώ· σπέρμα Ἀβραάμ
23 εἰσ · κἀγώ· διάκονοι Χριστοῦ εἰσι; (παραφρο-
νῶν λαλῶ) ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως,
ἐν πληγαῖς ὑπερβαλλόντως,[14] ἐν φυλακαῖς
περισσοτέρως,[15] ἐν θανάτοις πολλάκις.

8 ἐμαυτὸν ὑμῖν
9 θαῦμα
10 κἀγὼ μικρόν τι
11 κατὰ Κύριον λαλῶ
12 εἰς πρόσωπον ὑμᾶς
13 ἠσθενήκαμεν
14 *om.* ἐν πληγαῖς ὑπερβαλλόντως,
15 *add* ἐν πληγαῖς ὑπερβαλλόντως,

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24 Of the Jews five times received I * forty *stripes* save one.

* Deut. 25. 3.

25 Thrice was I beaten with rods, once was I stoned: thrice I suffered shipwreck: a night and a day I have been in the deep.

26 In journeying often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the Churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the King, kept the city with a garrison, desirous to apprehend me.

33 And through a window in a basket was I let down, by the wall, and escaped his hands.

12 It is not expedient for me, doubtless, to glory; I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth:) such a one, caught up to the third heaven.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth:)

4 How that he was caught up into Paradise, and heard unspeakable words, which it is not || lawful for a man to utter.

|| Or, possible.

5 Of such *a one* will I glory, yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool: for I will say the truth. But now I forbear, lest any man should think of me above *that* which he

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24 Of the Jews five times received
25 I forty *stripes* save one. Thrice
was I beaten with rods, once
was I stoned, thrice I suffered
shipwreck, a night and a day
26 have I been in the deep; *in*
journeyings often, *in* perils of
rivers, *in* perils of robbers, *in*
perils from *my* [1] countrymen,
in perils from the Gentiles, *in*
perils in the city, *in* perils in
the wilderness, *in* perils in the
sea, *in* perils among false bre-
27 thren; *in* labour and travail, in
watchings often, in hunger and
thirst, in fastings often, in cold
28 and nakedness. [2] Beside those
things that are without, there
is that which presseth upon
me daily, anxiety for all the
29 churches. Who is weak, and
I am not weak? who is made
to stumble, and I burn not?
30 If I must needs glory, I will
glory of the things that concern
31 my weakness. The God and
Father of the Lord Jesus, he
who is blessed [3] for evermore,
32 knoweth that I lie not. In Da-
mascus the governor under
Aretas the king guarded the
city of the Damascenes, in order
33 to take me: and through a win-
dow was I let down in a basket
by the wall, and escaped his
hands.

12 [4] I must needs glory, though
it is not expedient; but I will
come to visions and revelations
2 of the Lord. I know a man in
Christ, fourteen years ago (whe-
ther in the body, I know not; or
whether out of the body, I know
not; God knoweth), such a one
caught up even to the third hea-
3 ven. And I know such a man
(whether in the body, or apart
from the body, I know not; God
4 knoweth), how that he was caught
up into Paradise, and heard
unspeakable words, which it is
not lawful for a man to utter.
5 On behalf of such a one will
I glory: but on mine own behalf
I will not glory, save in *my*
6 weaknesses. For if I should de-
sire to glory, I shall not be fool-
ish; for I shall speak the truth:
but I forbear, lest any man should
account of me above that which he

[1] Gr. *race.*

[2] Or, *Beside the things which I omit* Or, *Beside the things that come out of course*

[3] Gr. *unto the ages.*

[4] Some ancient authorities read *Now to glory is not expedient, but I will come &c.*

24 ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ
25 μίαν ἔλαβον. τρὶς ἐρραβδίσθην, ἅπαξ ἐλι-
θάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ
26 βυθῷ πεποίηκα· ὁδοιπορίαις πολλάκις, κιν-
δύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις
ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν
πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν
27 θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις· **ἐν**[16]
κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν
λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν
28 ψύχει καὶ γυμνότητι. χωρὶς τῶν παρεκτός,
ἡ **ἐπισύστασίς μου**[17] ἡ καθ' ἡμέραν, ἡ μέριμνα
29 πασῶν τῶν ἐκκλησιῶν. τίς ἀσθενεῖ, καὶ οὐκ
ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ
30 πυροῦμαι; εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθε-
31 νείας μου καυχήσομαι. ὁ Θεὸς καὶ πατὴρ
τοῦ Κυρίου **ἡμῶν**[18] Ἰησοῦ **Χριστοῦ**[19] οἶδεν,
ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ
32 ψεύδομαι. ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα
τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν
33 πόλιν, πιάσαι με **θέλων**[20]· καὶ διὰ θυρίδος ἐν
σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ
ἐξέφυγον τὰς χεῖρας αὐτοῦ.

12 Καυχᾶσθαι **δὴ οὐ συμφέρει μοι· ἐλεύσομαι
γὰρ**[1] εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου.
2 οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσ-
σάρων (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς
τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν), ἁρπα-
3 γέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. καὶ
οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν σώματι,
εἴτε **ἐκτὸς**[2] τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς
4 οἶδεν), ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ
ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ
5 λαλῆσαι. ὑπὲρ τοῦ τοιούτου καυχήσομαι·
ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς
6 ἀσθενείαις **μου**[3]. ἐὰν γὰρ θελήσω καυχή-
σασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ·
φείδομαι δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ

[16] *om.* ἐν

[17] ἐπίστασίς μοι

[18] *om.* ἡμῶν

[19] *om.* Χριστοῦ

[20] *om.* θέλων

[1] δεῖ, οὐ συμφέρον μέν, ἐλεύσομαι δὲ *text*, δὲ οὐ συμφέρον μέν, ἐλεύσομαι δὲ *marg.*

[2] χωρὶς

[3] *om.* μου

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seeth me *to be*, or *that* he heareth of me:

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a *thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying, ye have compelled me. For I ought to have been commended of you: for in nothing am I behind the very chiefest Apostles, though I be nothing.

12 Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other Churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you, and I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for †you, though the more abundantly I love you, the less I be loved.

16 But be it so: I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with him I sent a brother: did Titus make a gain of you? Walked we not in the same spirit? *walked we* not in the same steps?

* See Ezek. 28. 24.

† *Gr. your souls.*

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seeth me *to be*, or heareth from
7 me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a [1]thorn in the flesh, a messenger of Satan to buffet me, that I should not be
8 exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from
9 me. And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may [2]rest upon me.
10 Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind [3]the very chiefest apostles, though I am
12 nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and [4]mighty works.
13 For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the
15 parents for the children. And I will most gladly spend and be [5]spent for your souls. If I love you more abundantly, am I
16 loved the less? But be it so, I did not myself burden you; but, being crafty, I caught you with
17 guile. Did I take advantage of you by any one of them whom
18 I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

[1] Or, *stake*

[2] Or, *cover me* Gr. *spread a tabernacle over me.*

[3] Or, *those preeminent apostles*

[4] Gr. *powers.*

[5] Gr. *spent out.*

7 βλέπει με, ἢ ἀκούει **τι**[4] ἐξ ἐμοῦ. καὶ τῇ
ὑπερβολῇ τῶν ἀποκαλύψεων[5] ἵνα μὴ ὑπεραί-
ρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος
Σατᾶν ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.
8 ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα,
9 ἵνα ἀποστῇ ἀπ' ἐμοῦ. καὶ εἴρηκέ μοι, Ἀρκεῖ
σοι ἡ χάρις μου· ἡ γὰρ δύναμίς **μου**[6] ἐν
ἀσθενείᾳ **τελειοῦται**[7]. ἥδιστα οὖν μᾶλλον
καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα
ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.
10 διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν
ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ
Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός
εἰμι.

11 Γέγονα ἄφρων **καυχώμενος**[8]· ὑμεῖς με
ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν
συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ
12 λίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι. τὰ μὲν
σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν
ἐν πάσῃ ὑπομονῇ, **ἐν**[9] σημείοις[10] καὶ τέρασι
13 καὶ δυνάμεσι. τί γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ
τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ
οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν
ἀδικίαν ταύτην.

14 Ἰδού, τρίτον[11] ἑτοίμως ἔχω ἐλθεῖν πρὸς
ὑμᾶς, καὶ οὐ καταναρκήσω **ὑμῶν**[12]· οὐ γὰρ
ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς· οὐ γὰρ ὀφείλει τὰ
τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς
15 τοῖς τέκνοις. ἐγὼ δὲ ἥδιστα δαπανήσω καὶ
ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν, εἰ
καὶ[13] περισσοτέρως ὑμᾶς **ἀγαπῶν**[14], ἧττον
16 ἀγαπῶμαι.[15] ἔστω δέ, ἐγὼ οὐ κατεβάρησα
ὑμᾶς· ἀλλ' ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς
17 ἔλαβον. μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς,
18 δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; παρεκάλεσα
Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι
ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ
Πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς
ἴχνεσι;

[4] *om.* τι
[5] *add* —διό,
[6] (-αμις) *om.* μου
[7] τελεῖται
[8] *om.* καυχώμενος
[9] *om.* ἐν
[10] *add* τε
[11] *add* τοῦτο
[12] *om.* ὑμῶν
[13] (ὑμῶν. εἰ) *om.* καὶ
[14] ἀγαπῶ
[15] ; *for* .

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19 Again, think you that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not, lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults,

21 And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

13 This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you as if I were present the second time, and being absent now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to

Or, *with him.*

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19 [1] Ye think all this time that we
are excusing ourselves unto you.
In the sight of God speak we in
Christ. But all things, beloved,
20 *are* for your edifying. For I fear,
lest by any means, when I come,
I should find you not such as
I would, and should myself be
found of you such as ye would
not; lest by any means *there
should be* strife, jealousy, wraths,
factions, backbitings, whisper-
21 ings, swellings, [2] tumults; lest,
when I come again, my God
should humble me before you,
and I should mourn for many of
them that have sinned heretofore,
and repented not of the unclean-
ness and fornication and lascivi-
ousness which they committed.
13 This is the third time I am
coming to you. At the mouth
of two witnesses or three shall
2 every word be established. I
have said [3] beforehand, and I do
say [3] beforehand, [4] as when I
was present the second time, so
now, being absent, to them that
have sinned heretofore, and to
all the rest, that, if I come
3 again, I will not spare: seeing
that ye seek a proof of Christ
that speaketh in me; who to
you-ward is not weak, but is
4 powerful in you: for he was
crucified through weakness, yet
he liveth through the power of
God. For we also are weak [5] in
him, but we shall live with him
through the power of God to-
5 ward you. Try your own selves,
whether ye be in the faith; prove
your own selves. Or know ye not
as to your own selves, that Jesus
Christ is in you? unless indeed
6 ye be reprobate. But I hope that
ye shall know that we are not
7 reprobate. Now we pray to God
that ye do no evil; not that we
may appear approved, but that
ye may do that which is honour-
able, [6] though we be as reprobate.
8 For we can do nothing against the
9 truth, but for the truth. For we
rejoice, when we are weak, and
ye are strong: this we also pray
10 for, even your perfecting. For
this cause I write these things
while absent, that I may not when
present deal sharply, according to

[1] Or, *Think ye . . . you?*

[2] Or, *disorders*

[3] Or, *plainly*

[4] Or, *as if I were present the second time, even though I am now absent*

[5] Many ancient authorities read *with.*

[6] Gr. *and that.*

19 **Πάλιν**[16] δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα;[17]
κατενώπιον[18] τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν·
τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκο-
20 δομῆς. φοβοῦμαι γάρ, μή πως ἐλθὼν οὐχ
οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν
οἷον οὐ θέλετε· μή πως **ἔρεις**[19], **ζῆλοι**[20],
θυμοί, ἐριθεῖαι, καταλαλιαί, ψιθυρισμοί,
21 φυσιώσεις, ἀκαταστασίαι· μὴ πάλιν **ἐλθόντα**
με[21] ταπεινώσῃ[22] ὁ Θεός μου πρὸς ὑμᾶς, καὶ
πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ
μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. ἐπὶ
στόματος δύο μαρτύρων καὶ τριῶν σταθήσε-
2 ται πᾶν ῥῆμα. προείρηκα καὶ προλέγω, ὡς
παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν **γράφω**[1]
τοῖς προημαρτηκόσι καὶ τοῖς λοιποῖς πᾶσιν,
3 ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι· ἐπεὶ
δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χρι-
στοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ
4 ἐν ὑμῖν· καὶ γὰρ **εἰ**[2] ἐσταυρώθη ἐξ ἀσθενείας,
ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ. καὶ γὰρ **καὶ**[3]
ἡμεῖς ἀσθενοῦμεν **ἐν**[4] αὐτῷ, ἀλλὰ **ζησόμεθα**[5]
5 σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. ἑαυ-
τοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς
δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε ἑαυτούς,
ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστίν; εἰ μή τι
6 ἀδόκιμοί ἐστε. ἐλπίζω δὲ ὅτι γνώσεσθε
7 ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. **εὔχομαι**[6] δὲ
πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μη-
δέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ'
ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδό-
8 κιμοι ὦμεν. οὐ γὰρ δυνάμεθά τι κατὰ τῆς
9 ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. χαίρο-
μεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυ-
νατοὶ ἦτε· τοῦτο **δὲ**[7] καὶ εὐχόμεθα, τὴν ὑμῶν
10 κατάρτισιν. διὰ τοῦτο ταῦτα ἀπὼν γράφω,
ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ

[16] Πάλαι
[17] (. *for* ; *text, not marg.*)
[18] κατέναντι
[19] ἔρις
[20] ζῆλος
[21] ἐλθόντος μου
[22] *add* με

[1] (νῦν,) *om.* γράφω
[2] *om.* εἰ
[3] *om.* καὶ
[4] *Marg.* σὺν
[5] ζήσομεν
[6] εὐχόμεθα
[7] *om.* δὲ

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the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the Saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

¶ The second Epistle to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

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the authority which the Lord
gave me for building up, and
not for casting down.
11 Finally, brethren, [1]farewell.
Be perfected; be comforted; be
of the same mind; live in peace:
and the God of love and peace
12 shall be with you. Salute one
another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus
Christ, and the love of God, and
the communion of the Holy
Ghost, be with you all.

[1] Or, *rejoice: be perfected*

THE EPISTLE OF PAUL TO THE

GALATIANS.

1 PAUL an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,

2 And all the brethren which are with me, unto the Churches of Galatia:

3 Grace be to you and peace, from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father,

5 To whom *be* glory for ever and ever. Amen.

6 I marvel, that you are so soon removed from him that called you into the grace of Christ, unto another Gospel:

7 Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.

8 But though we, or an Angel from heaven, preach *any other Gospel* unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed.

1 PAUL, an apostle (not from
men, neither through [1]man, but
through Jesus Christ, and God
the Father, who raised him from
2 the dead), and all the brethren
which are with me, unto the
3 churches of Galatia: Grace to
you and peace [2]from God the
Father, and our Lord Jesus
4 Christ, who gave himself for our
sins, that he might deliver us
out of this present evil [3]world,
according to the will of our God
5 and Father: to whom *be* the
glory [4]for ever and ever. Amen.
6 I marvel that ye are so quickly
removing from him that called
you in the grace of Christ unto
7 a different gospel; which is not
another *gospel*: only there are
some that trouble you, and
would pervert the gospel of
8 Christ. But though we, or an
angel from heaven, should preach
[5]unto you any gospel [6]other
than that which we preached
unto you, let him be anathema.
9 As we have said before, so
say I now again, If any man
preacheth unto you any gospel
other than that which ye
received, let him be anathema.

[1] Or, *a man*

[2] Some ancient authorities read *from God our Father, and the Lord Jesus Christ.*

[3] Or, *age*

[4] Gr. *unto the ages of the ages.*

[5] Some ancient authorities omit *unto you.*

[6] Or, *contrary to that*

τὴν ἐξουσίαν ἣν **ἔδωκέ μοι ὁ Κύριος**[8] εἰς
οἰκοδομήν, καὶ οὐκ εἰς καθαίρεσιν.
11 Λοιπόν, ἀδελφοί, χαίρετε· καταρτίζεσθε,
παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε·
καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται
12 μεθ' ὑμῶν. ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
φιλήματι.
13 Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
14 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ
ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ Ἁγίου
Πνεύματος μετὰ πάντων ὑμῶν. **ἀμήν.**[9]

**[Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ
Φιλίππων τῆς Μακεδονίας, διὰ Τίτου
καὶ Λουκᾶ.]**[10]

8 ὁ Κύριος ἔδωκέ μοι

9 *om.* ἀμήν.

10 *om. subscription*

ΠΑΥΛΟΥ*
Η ΠΡΟΣ
ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

1 Παῦλος ἀπόστολος (οὐκ ἀπ' ἀνθρώπων,
οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ,
καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ
2 νεκρῶν), καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί,
3 ταῖς ἐκκλησίαις τῆς Γαλατίας· χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρός[1], καὶ Κυρίου
4 **ἡμῶν**[2] Ἰησοῦ Χριστοῦ, τοῦ δόντος ἑαυτὸν
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται
ἡμᾶς ἐκ τοῦ **ἐνεστῶτος αἰῶνος**[3] πονηροῦ,
κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν·
5 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
ἀμήν.
6 Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε
ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ
7 εἰς ἕτερον εὐαγγέλιον· ὃ οὐκ ἔστιν ἄλλο, εἰ
μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέ-
λοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χρι-
8 στοῦ. ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐ-
ρανοῦ **εὐαγγελίζηται**[4] **ὑμῖν**[5] παρ' ὃ εὐηγγελι-
9 σάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρήκα-
μεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγ-
γελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

1 *Marg. adds* ἡμῶν

2 *Marg. om.* ἡμῶν

3 αἰῶνος τοῦ ἐνεστῶτος

4 εὐαγγελίσηται

5 *Marg. om.* ὑμῖν

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10 For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the Gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' Religion, *how* that beyond measure I persecuted the Church of God, and wasted it:

14 And profited in the Jews' Religion above many my †equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem, to them which *were* Apostles before me, but I went into Arabia, and returned again unto Damascus.

18 Then after three years, I ‖went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the Apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God I lie not.

21 Afterwards I came into the regions of Syria and Cilicia,

22 And was unknown by face unto the Churches of Judæa which were in Christ.

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

2 Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but ‖privately to them which were

† Gr. *equals in years.*

‖ Or, *returned.*

‖ Or, *severally.*

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10 For am I now persuading men,
or God? or am I seeking to
please men? if I were still
pleasing men, I should not be
a [1] servant of Christ.
11 For I make known to you,
brethren, as touching the gospel
which was preached by me, that
12 it is not after man. For neither
did I receive it from [2] man, nor
was I taught it, but *it came to*
me through revelation of Jesus
13 Christ. For ye have heard of
my manner of life in time past
in the Jews' religion, how that
beyond measure I persecuted
the church of God, and made
14 havock of it: and I advanced in
the Jews' religion beyond many
of mine own age [3] among my
countrymen, being more exceed-
ingly zealous for the traditions
15 of my fathers. But when it
was the good pleasure of God,
who separated me, *even* from my
mother's womb, and called me
16 through his grace, to reveal his
Son in me, that I might preach
him among the Gentiles; imme-
diately I conferred not with flesh
17 and blood: neither went I up to
Jerusalem to them which were
apostles before me: but I went
away into Arabia; and again I
returned unto Damascus.
18 Then after three years I went
up to Jerusalem to [4] visit Cephas,
and tarried with him fifteen
19 days. But other of the apostles
saw I none, [5] save James the
20 Lord's brother. Now touching
the things which I write unto
you, behold, before God, I lie not.
21 Then I came into the regions of
22 Syria and Cilicia. And I was
still unknown by face unto the
churches of Judæa which were
23 in Christ: but they only heard
say, He that once persecuted us
now preacheth the faith of which
24 he once made havock; and they
glorified God in me.
2 Then [6] after the space of four-
teen years I went up again to
Jerusalem with Barnabas, taking
2 Titus also with me. And I went
up by revelation; and I laid be-
fore them the gospel which I
preach among the Gentiles, but
privately before them who [7] were

[1] Gr. *bond-servant.*
[2] Or, *a man*
[3] Gr. *in my race.*
[4] Or, *become acquainted with*
[5] Or, *but only*
[6] Or, *in the course of*
[7] Or, *are*

10 ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ
ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ[6] ἔτι ἀν- [6] *om.* γὰρ
θρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν
ἤμην.
11 Γνωρίζω δὲ[7] ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον [7] γὰρ
τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ
12 ἄνθρωπον. οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου
παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι'
13 ἀποκαλύψεως Ἰησοῦ Χριστοῦ. ἠκούσατε
γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰου-
δαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν
ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν·
14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολ-
λοὺς συνηλικιώτας ἐν τῷ γένει μου, περισ-
σοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν
15 μου παραδόσεων. ὅτε δὲ εὐδόκησεν ὁ Θεός,
ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ
16 καλέσας διὰ τῆς χάριτος αὐτοῦ, ἀποκαλύψαι
τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι
αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέ-
17 μην σαρκὶ καὶ αἵματι· οὐδὲ ἀνῆλθον εἰς
Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστό-
λους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν
ὑπέστρεψα εἰς Δαμασκόν.
18 Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱερο-
σόλυμα ἱστορῆσαι Πέτρον[8], καὶ ἐπέμεινα [8] Κηφᾶν
19 πρὸς αὐτὸν ἡμέρας δεκαπέντε. ἕτερον δὲ
τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον
20 τὸν ἀδελφὸν τοῦ Κυρίου. ἃ δὲ γράφω ὑμῖν,
ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι.
21 ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ
22 τῆς Κιλικίας. ἤμην δὲ ἀγνοούμενος τῷ
προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς
23 ἐν Χριστῷ· μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ
διώκων ἡμᾶς ποτέ, νῦν εὐαγγελίζεται τὴν
24 πίστιν ἥν ποτε ἐπόρθει. καὶ ἐδόξαζον ἐν
ἐμοὶ τὸν Θεόν.

2 Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν
ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμ-
2 παραλαβὼν καὶ Τίτον. ἀνέβην δὲ κατὰ ἀπο-
κάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον
ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς

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of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.

5 To whom we gave place by subjection, no not for an hour, that the truth of the Gospel might continue with you.

6 But of these, who seemed to be somewhat, (whatsoever they were, it maketh no matter to me, God accepteth no man's person,) for they who seemed *to be somewhat*, in conference added nothing to me.

7 But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter:

8 (For he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles.)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor, the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles. but when they were come, he withdrew, and separated himself, fearing them *which were* of the circumcision.

13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

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of repute, lest by any means I
should be running, or had run,
3 in vain. But not even Titus who
was with me, being a Greek, was
compelled to be circumcised:
4 [1]and that because of the false
brethren privily brought in, who
came in privily to spy out our
liberty which we have in Christ
Jesus, that they might bring us
5 into bondage: to whom we gave
place in the way of subjection, no,
not for an hour; that the truth of
the gospel might continue with
6 you. But from those who [2]were
reputed to be somewhat ([3]whatsoever
they were, it maketh no
matter to me: God accepteth not
man's person)—they, I say, who
were of repute imparted nothing
7 to me: but contrariwise, when
they saw that I had been intrusted
with the gospel of the uncircumcision,
even as Peter with *the*
8 *gospel* of the circumcision (for he
that wrought for Peter unto the
apostleship of the circumcision
wrought for me also unto the
9 Gentiles); and when they perceived
the grace that was given
unto me, James and Cephas and
John, they who [2]were reputed
to be pillars, gave to me and
Barnabas the right hands of fellowship,
that we should go unto
the Gentiles, and they unto the
10 circumcision; only *they would*
that we should remember the
poor; which very thing I was
also zealous to do.
11 But when Cephas came to Antioch,
I resisted him to the face,
because he stood condemned.
12 For before that certain came
from James, he did eat with the
Gentiles: but when they came,
he drew back and separated himself,
fearing them that were of
13 the circumcision. And the rest of
the Jews dissembled likewise with
him; insomuch that even Barnabas
was carried away with their
14 dissimulation. But when I saw
that they walked not uprightly
according to the truth of the gospel,
I said unto Cephas before *them*
all, If thou, being a Jew, livest as
do the Gentiles, and not as do the
Jews, how compellest thou the
Gentiles to live as do the Jews?

[1] Or, *but it was because of*

[2] Or, *are*

[3] Or, *what they once were*

δοκοῦσι, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον.
3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγ-
4 κάσθη περιτμηθῆναι· διὰ δὲ τοὺς παρεισάκ-
τους ψευδαδέλφους, οἵτινες παρεισῆλθον κατα-
σκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν
Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς **καταδουλώσωνται**[1]· [1] καταδουλώσουσιν
5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα
ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς
6 ὑμᾶς. ἀπὸ δὲ τῶν δοκούντων εἶναί τι (ὁποῖοί
ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον
Θεὸς ἀνθρώπου οὐ λαμβάνει)—ἐμοὶ γὰρ οἱ
7 δοκοῦντες οὐδὲν προσανέθεντο· ἀλλὰ τοὐ-
ναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέ-
λιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς πε-
8 ριτομῆς (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀπο-
στολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς
9 τὰ ἔθνη), καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν
μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ
δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ
10 ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· μόνον τῶν
πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα
αὐτὸ τοῦτο ποιῆσαι.
11 Ὅτε δὲ ἦλθε **Πέτρος**[2] εἰς Ἀντιόχειαν, [2] Κηφᾶς
κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατε-
12 γνωμένος ἦν. πρὸ τοῦ γὰρ ἐλθεῖν τινὰς
ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν·
ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυ-
13 τόν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ
συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι,
ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ
14 ὑποκρίσει. ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοπο-
δοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,
εἶπον τῷ **Πέτρῳ**[3] ἔμπροσθεν πάντων, Εἰ σύ, [3] Κηφᾷ
Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς καὶ οὐκ Ἰου-
δαϊκῶς, **τί**[4] τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; [4] πῶς

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15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

3 O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered ‖ so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was ‖ accounted to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, * In thee shall all nations be blessed.

‖ *Or, so great.*

‖ *Or, imputed.*

* Gen. 12. 3.

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15 We being Jews by nature, and
not sinners of the Gentiles,
16 yet knowing that a man is
not justified by [1]the works of
the law, [2]save through faith
in Jesus Christ, even we be-
lieved on Christ Jesus, that we
might be justified by faith in
Christ, and not by the works
of the law: because by the works
of the law shall no flesh be jus-
17 tified. But if, while we sought
to be justified in Christ, we
ourselves also were found sin-
ners, is Christ a minister of sin?
18 God forbid. For if I build up
again those things which I de-
stroyed, I prove myself a trans-
19 gressor. For I through [3]the law
died unto [3]the law, that I might
20 live unto God. I have been
crucified with Christ; [4]yet I
live; *and yet* no longer I, but
Christ liveth in me: and that
life which I now live in the
flesh I live in faith, *the faith*
which is in the Son of God, who
loved me, and gave himself up
21 for me. I do not make void the
grace of God: for if righteous-
ness is through [3]the law, then
Christ died for nought.
3 O foolish Galatians, who did
bewitch you, before whose eyes
Jesus Christ was openly set forth
2 crucified? This only would I
learn from you, Received ye the
Spirit by [1]the works of the law,
3 or by the [5]hearing of faith? Are
ye so foolish? having begun in
the Spirit, [6]are ye now per-
4 fected in the flesh? Did ye
suffer so many things in vain?
5 if it be indeed in vain. He
therefore that supplieth to you
the Spirit, and worketh [7]mi-
racles [8]among you, *doeth he it*
by [1]the works of the law, or
6 by the [5]hearing of faith? Even
as Abraham believed God, and
it was reckoned unto him for
7 righteousness. [9]Know there-
fore that they which be of
faith, the same are sons of A-
8 braham. And the scripture,
foreseeing that God [10]would
justify the [11]Gentiles by faith,
preached the gospel beforehand
unto Abraham, *saying*, In thee
shall all the nations be blessed.

[1] Or, *works of law*

[2] Or, *but only*

[3] Or, *law*

[4] Or, *and it is no longer I that live, but Christ &c.*

[5] Or, *message*

[6] Or, *do ye now make an end in the flesh?*

[7] Gr. *powers.*

[8] Or, *in*

[9] Or, *Ye perceive*

[10] Gr. *justifieth.*

[11] Gr. *nations.*

15 ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν
16 ἁμαρτωλοί, εἰδότες[5] ὅτι οὐ δικαιοῦται ἄν-
θρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως
Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰη-
σοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ
πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου·
διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα
17 σάρξ. εἰ δέ, ζητοῦντες δικαιωθῆναι ἐν
Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί,
ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.
18 εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ,
19 παραβάτην ἐμαυτὸν συνίστημι. ἐγὼ γὰρ
διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω·
20 Χριστῷ συνεσταύρωμαι· ζῶ δέ, οὐκέτι[6] ἐγώ,
ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν
σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ,
τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν
21 ὑπὲρ ἐμοῦ. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ·
εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς
δωρεὰν ἀπέθανεν.

3 Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε **τῇ**
ἀληθείᾳ μὴ πείθεσθαι[1], οἷς κατ᾽ ὀφθαλμοὺς
Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν[2] ἐσταυ-
2 ρωμένος; τοῦτο μόνον θέλω μαθεῖν ἀφ᾽
ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε,
3 ἢ ἐξ ἀκοῆς πίστεως; οὕτως ἀνόητοί ἐστε;
ἐναρξάμενοι Πνεύματι, νῦν σαρκὶ ἐπιτε-
4 λεῖσθε; τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ
5 εἰκῇ. ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα
καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων
6 νόμου, ἢ ἐξ ἀκοῆς πίστεως; καθὼς Ἀβραὰμ
ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ
7 εἰς δικαιοσύνην. γινώσκετε ἄρα ὅτι οἱ ἐκ
8 πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. προϊ-
δοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ
ἔθνη ὁ Θεός, προευηγγελίσατο τῷ Ἀβραὰμ
ὅτι **Εὐλογηθήσονται**[3] ἐν σοὶ πάντα τὰ ἔθνη.

[5] *add* δὲ

[6] (*Marg.* δὲ οὐκέτι)

[1] *om.* τῇ ἀληθείᾳ μὴ πείθεσθαι

[2] *om.* ἐν ὑμῖν

[3] Ἐνευλογηθήσονται

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9 So then, they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, *Cursed is every one that continueth not in all things which are written in the book of the law to do them.

* Deut. 27. 26.

11 But that no man is justified by the law in the sight of God, it is evident: for, *The just shall live by faith.

* Hab. 2. 4. Rom. 1. 17.

12 And the law is not of faith: but *the man that doeth them shall live in them.

* Lev. 18. 5.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, *Cursed is every one that hangeth on tree:

* Deut. 21. 23.

14 That the blessing of Abraham might come on the Gentiles, through Jesus Christ: that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: though it be but a man's ‖covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

‖ Or, *testament.*

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.

17 And this I say, that the Covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then *serveth* the law? it was added because of transgressions, till the seed should come to whom the promise was made, *and it was* ordained by Angels in the hand of a Mediator.

20 Now a mediator is not *a Mediator* of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

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9 So then they which be of faith
are blessed with the faithful
10 Abraham. For as many as are
of [1]the works of the law are
under a curse: for it is written,
Cursed is every one which continueth not in all things that
are written in the book of the
11 law, to do them. Now that no
man is justified [2]by the law in
the sight of God, is evident: for,
The righteous shall live by faith;
12 and the law is not of faith; but,
He that doeth them shall live in
13 them. Christ redeemed us from
the curse of the law, having
become a curse for us: for it is
written, Cursed is every one that
14 hangeth on a tree: that upon the
Gentiles might come the blessing
of Abraham in Christ Jesus; that
we might receive the promise of
the Spirit through faith.
15 Brethren, I speak after the
manner of men: Though it be
but a man's [3]covenant, yet when
it hath been confirmed, no one
maketh it void, or addeth there-
16 to. Now to Abraham were the
promises spoken, and to his seed.
He saith not, And to seeds, as of
many; but as of one, And to
17 thy seed, which is Christ. Now
this I say; A [3]covenant confirmed beforehand by God, the
law, which came four hundred
and thirty years after, doth
not disannul, so as to make the
18 promise of none effect. For if
the inheritance is of the law, it
is no more of promise: but God
hath granted it to Abraham by
19 promise. What then is the law?
It was added because of transgressions, till the seed should
come to whom the promise hath
been made; *and it was* ordained
through angels by the hand of a
20 mediator. Now a mediator is
not *a mediator* of one; but God
21 is one. Is the law then against
the promises of God? God forbid: for if there had been a law
given which could make alive,
verily righteousness would have
22 been of the law. Howbeit the
scripture hath shut up all things
under sin, that the promise by
faith in Jesus Christ might be
given to them that believe.

[1] Or, *works of law*

[2] Gr. *in.*

[3] Or, *testament*

9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ
10 πιστῷ Ἀβραάμ. ὅσοι γὰρ ἐξ ἔργων νόμου
εἰσίν, ὑπὸ κατάραν εἰσί· γέγραπται γάρ,[4]
Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι
τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου,
11 τοῦ ποιῆσαι αὐτά. ὅτι δὲ ἐν νόμῳ οὐδεὶς
δικαιοῦται παρὰ τῷ Θεῷ, δῆλον· ὅτι Ὁ
12 δίκαιος ἐκ πίστεως ζήσεται· ὁ δὲ νόμος οὐκ
ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ
13 **ἄνθρωπος**[5] ζήσεται ἐν αὐτοῖς. Χριστὸς
ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου,
γενόμενος ὑπὲρ ἡμῶν κατάρα· **γέγραπται
γάρ**[6], Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ
14 ξύλου· ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ
Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν
ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς
πίστεως.

15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀν-
θρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ
16 ἢ ἐπιδιατάσσεται. τῷ δὲ Ἀβραὰμ ἐρρήθη-
σαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ.
οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολ-
λῶν, ἀλλ' ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί
17 σου, ὅς ἐστι Χριστός. τοῦτο δὲ λέγω, δια-
θήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ **εἰς
Χριστὸν**[7] ὁ μετὰ **ἔτη τετρακόσια καὶ τριά-
κοντα**[8] γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ
18 καταργῆσαι τὴν ἐπαγγελίαν. εἰ γὰρ ἐκ νό-
μου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ
δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ
19 Θεός. τί οὖν ὁ νόμος; τῶν παραβάσεων
χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα
ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων ἐν
20 χειρὶ μεσίτου. ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν,
21 ὁ δὲ Θεὸς εἷς ἐστίν. ὁ οὖν νόμος κατὰ τῶν
ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ
ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως
22 ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη. ἀλλὰ συνέ-
κλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν,
ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ
δοθῇ τοῖς πιστεύουσι.

[4] (γὰρ) *add* ὅτι

[5] *om.* ἄνθρωπος

[6] ὅτι γέγραπται

[7] *om.* εἰς Χριστὸν

[8] τετρακόσια καὶ τριάκοντα ἔτη

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23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our Schoolmaster *to bring us* unto Christ, that we might be justified by Faith.

25 But after that Faith is come, we are no longer under a Schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if *ye be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

4 Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all,

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the ‖Elements of the world:

‖ *Or, rudiments.*

4 But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no Gods.

9 But now after that ye have known God, or rather are known of God, how turn ye ‖again to the weak and beggarly ‖Elements, whereunto ye desire again to be in bondage?

‖ *Or, back.*

‖ *Or, rudiments.*

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I

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23 But before [1]faith came, we
were kept in ward under the
law, shut up unto the faith
which should afterwards be
24 revealed. So that the law hath
been our tutor *to bring us* unto
Christ, that we might be justi-
25 fied by faith. But now that
faith is come, we are no longer
26 under a tutor. For ye are all
sons of God, through faith, in
27 Christ Jesus. For as many of
you as were baptized into Christ
28 did put on Christ. There can
be neither Jew nor Greek, there
can be neither bond nor free,
there can be no male and fe-
male: for ye all are one *man*
29 in Christ Jesus. And if ye
are Christ's, then are ye Abra-
ham's seed, heirs according to
promise.
4 But I say that so long as
the heir is a child, he differeth
nothing from a bondservant,
2 though he is lord of all; but is
under guardians and stewards
until the term appointed of
3 the father. So we also, when
we were children, were held
in bondage under the [2]rudi-
4 ments of the world: but when
the fulness of the time came,
God sent forth his Son, born
of a woman, born under the
5 law, that he might redeem them
which were under the law, that
we might receive the adoption
6 of sons. And because ye are
sons, God sent forth the Spirit
of his Son into our hearts, cry-
7 ing, Abba, Father. So that thou
art no longer a bondservant, but
a son; and if a son, then an heir
through God.
8 Howbeit at that time, not
knowing God, ye were in bondage
to them which by nature are no
9 gods: but now that ye have
come to know God, or rather to
be known of God, how turn ye
back again to the weak and
beggarly [2]rudiments, whereunto
ye desire to be in bondage over
10 again? Ye observe days, and
months, and seasons, and years.
11 I am afraid of you, lest by any
means I have bestowed labour
upon you in vain.
12 I beseech you, brethren, be as I

[1] Or, *the faith*

[2] Or, *elements*

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον
ἐφρουρούμεθα, **συγκεκλεισμένοι**[9] εἰς τὴν
24 μέλλουσαν πίστιν ἀποκαλυφθῆναι. ὥστε ὁ
νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χρι-
25 στόν, ἵνα ἐκ πίστεως δικαιωθῶμεν. ἐλθού-
σης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν
26 ἐσμεν. πάντες γὰρ υἱοὶ Θεοῦ ἐστὲ διὰ τῆς
27 πίστεως ἐν Χριστῷ Ἰησοῦ. ὅσοι γὰρ εἰς
Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.
28 οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος
οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ·
πάντες γὰρ ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ Ἰησοῦ.
29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ
σπέρμα ἐστέ, **καὶ**[10] κατ' ἐπαγγελίαν κλη-
ρονόμοι.

4 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος
νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος
2 πάντων ὤν· ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ
οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρός.
3 οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ
στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι·
4 ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξ-
απέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον
5 ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ἵνα τοὺς
ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν
6 ἀπολάβωμεν. ὅτι δέ ἐστε υἱοί, ἐξαπέστει-
λεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς
τὰς καρδίας **ὑμῶν**[1], κρᾶζον, Ἀββᾶ, ὁ πατήρ.
7 ὥστε οὐκέτι εἶ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱός,
καὶ κληρονόμος Θεοῦ **διὰ Χριστοῦ**[2].
8 Ἀλλὰ τότε μέν, οὐκ εἰδότες Θεόν, ἐδου-
9 λεύσατε τοῖς **μὴ φύσει**[3] οὖσι θεοῖς· νῦν δέ,
γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ
Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ
καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δου-
10 λεύειν θέλετε; ἡμέρας παρατηρεῖσθε, καὶ
11 μῆνας, καὶ καιρούς, καὶ ἐνιαυτούς. φοβοῦμαι
ὑμᾶς, μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.
12 Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς,

[9] *συγκλειόμενοι*

[10] *om.* καὶ

[1] ἡμῶν

[2] διὰ Θεοῦ

[3] φύσει μὴ

Lightfoot in loc. Westcott in J[n] π. 2 (note ...)

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am; for I *am* as ye are, ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the Gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an Angel of God, *even* as Christ Jesus.

15 ‖Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well: yea, they would exclude ‖you, that you might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again, until Christ be formed in you,

20 I desire to be present with you now, and to change my voice, for ‖I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman, was born after the flesh: but he of the freewoman, *was* by promise.

24 Which things are an Allegory; for these are the two ‖Covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and ‖answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, *Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born

‖ Or, *what was then?*

‖ Or, *us.*

‖ Or, *I am perplexed for you.*

‖ Or, *testaments.*

‖ Or, *is in the same rank with.*

* Is. 54. 1.

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am, for I *am* as ye *are*. Ye did
13 me no wrong: but ye know that
because of an infirmity of the
flesh I preached the gospel unto
14 you the [1]first time: and that
which was a temptation to you
in my flesh ye despised not, nor
[2]rejected; but ye received me as
an angel of God, *even* as Christ
15 Jesus. Where then is that gra-
tulation [3]of yourselves? for I
bear you witness, that, if possi-
ble, ye would have plucked out
your eyes and given them to me.
16 So then am I become your enemy,
because I [4]tell you the truth?
17 They zealously seek you in no
good way; nay, they desire to
shut you out, that ye may seek
18 them. But it is good to be zea-
lously sought in a good matter
at all times, and not only when
19 I am present with you. My
little children, of whom I am
again in travail until Christ be
20 formed in you, yea, I could wish
to be present with you now, and
to change my voice; for I am
perplexed about you.
21 Tell me, ye that desire to be
under the law, do ye not hear
22 the law? For it is written, that
Abraham had two sons, one by the
handmaid, and one by the free-
23 woman. Howbeit the *son* by the
handmaid is born after the flesh;
but the *son* by the freewoman *is*
24 *born* through promise. Which
things contain an allegory: for
these *women* are two covenants;
one from mount Sinai, bearing
children unto bondage, which is
25 Hagar. [5]Now this Hagar is
mount Sinai in Arabia, and an-
swereth to the Jerusalem that
now is: for she is in bondage
26 with her children. But the Je-
rusalem that is above is free,
27 which is our mother. For it is
written,

Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
For more are the children of the desolate than of her which hath the husband.

28 Now [6]we, brethren, as Isaac
was, are children of promise.
29 But as then he that was born

[1] Gr. *former.*

[2] Gr. *spat out.*

[3] Or, *of yours*

[4] Or, *deal truly with you*

[5] Many ancient authorities read *For Sinai is a mountain in Arabia.*

[6] Many ancient authorities read *ye.*

ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδική-
13 σατε· οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρ-
14 κὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον. καὶ
τὸν πειρασμόν **μου τὸν**[4] ἐν τῇ σαρκί μου
οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς
ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰη-
15 σοῦν. **τίς**[5] οὖν **ἦν**[6] ὁ μακαρισμὸς ὑμῶν;
μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς
ὀφθαλμοὺς ὑμῶν ἐξορύξαντες **ἂν**[7] ἐδώκατέ
16 μοι. ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων
17 ὑμῖν; ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκ-
κλεῖσαι ὑμᾶς* θέλουσιν, ἵνα αὐτοὺς ζη-
18 λοῦτε. καλὸν δὲ **τὸ**[8] ζηλοῦσθαι ἐν καλῷ
πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με
19 πρὸς ὑμᾶς. τεκνία μου, οὓς πάλιν ὠδίνω,
20 ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν, ἤθελον
δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν
φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι,
22 τὸν νόμον οὐκ ἀκούετε; γέγραπται γάρ, ὅτι
Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἕνα ἐκ τῆς παι-
23 δίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας. ἀλλ' ὁ
μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέν-
νηται, ὁ δὲ ἐκ τῆς ἐλευθέρας **διὰ τῆς**[9]
24 ἐπαγγελίας. ἅτινά ἐστιν ἀλληγορούμενα·
αὗται γάρ εἰσιν **αἱ**[10] δύο διαθῆκαι· μία μὲν
ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις
25 ἐστὶν Ἄγαρ. τὸ **γὰρ**[11] **Ἄγαρ**[12] Σινᾶ ὄρος
ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν
Ἱερουσαλήμ, δουλεύει **δὲ**[13] μετὰ τῶν τέκ-
26 νων αὐτῆς. ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευ-
θέρα ἐστίν, ἥτις ἐστὶ μήτηρ **πάντων**[14] ἡμῶν.
27 γέγραπται γάρ, Εὐφράνθητι στεῖρα ἡ οὐ
τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδί-
νουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλ-
28 λον ἢ τῆς ἐχούσης τὸν ἄνδρα. **ἡμεῖς**[15] δέ,
ἀδελφοί, κατὰ Ἰσαάκ, ἐπαγγελίας τέκνα
29 **ἐσμέν**[16]. ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα

4 (-σμὸν) ὑμῶν
5 ποῦ
6 *om.* ἦν
7 *om.* ἂν
8 *om.* τὸ
9 δι'
10 *om.* (ν) αἱ
11 δὲ *text, not marg.*
12 *Marg. om.* Ἄγαρ
13 (· δουλεύει) γὰρ
14 *om.* πάντων
15 *Marg.* ὑμεῖς
16 *Marg.* ἐστέ

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after the flesh, persecuted him that was *born* after the Spirit, even so it is now.

30 Nevertheless, what saith the Scripture? *Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

* Gen. 21. 10.

31 So then, brethren, we are not children of the bondwoman, but of the free.

5 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace.

5 For we through the spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well; ‖ who did hinder you, that ye should not obey the truth?

‖ *Or, who did drive you back?*

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you shall bear *his* judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this: * Thou shalt love thy neighbour as thyself.

* Lev. 19. 18. Matt. 22. 39.

15 But if ye bite and devour one another, take heed ye be not consumed one of another.

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after the flesh persecuted him
that was born after the Spirit,
30 even so it is now. Howbeit
what saith the scripture? Cast
out the handmaid and her son:
for the son of the handmaid
shall not inherit with the son of
31 the freewoman. Wherefore, brethren,
we are not children of a
handmaid, but of the freewoman.
5 [1] With freedom did Christ set us
free: stand fast therefore, and
be not entangled again in a yoke
of bondage.
2 Behold, I Paul say unto you,
that, if ye receive circumcision,
Christ will profit you nothing.
3 Yea, I testify again to every
man that receiveth circumcision,
that he is a debtor to
4 do the whole law. Ye are
[2] severed from Christ, ye who
would be justified by the law;
ye are fallen away from grace.
5 For we through the Spirit by
faith wait for the hope of
6 righteousness. For in Christ
Jesus neither circumcision availeth
anything, nor uncircumcision;
but faith [3] working through
7 love. Ye were running well;
who did hinder you that ye
8 should not obey the truth? This
persuasion *came* not of him
9 that calleth you. A little leaven
leaveneth the whole lump.
10 I have confidence to you-ward
in the Lord, that ye will be
none otherwise minded: but
he that troubleth you shall
bear his judgement, whosoever
11 he be. But I, brethren, if I
still preach circumcision, why
am I still persecuted? then
hath the stumblingblock of the
12 cross been done away. I would
that they which unsettle you
would even [4] cut themselves
off.
13 For ye, brethren, were called
for freedom; only *use* not your
freedom for an occasion to the
flesh, but through love be ser-
14 vants one to another. For the
whole law is fulfilled in one word,
even in this; Thou shalt love thy
15 neighbour as thyself. But if ye
bite and devour one another,
take heed that ye be not consumed
one of another.

[1] Or, *For freedom*

[2] Gr. *brought to nought.*

[3] Or, *wrought*

[4] Or, *mutilate themselves*

γεννηθεὶς ἐδίωκε τὸν κατὰ Πνεῦμα, οὕτω καὶ
30 νῦν. ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν
παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ
κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ
31 υἱοῦ τῆς ἐλευθέρας. **ἄρα**[17], ἀδελφοί, οὐκ
ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

[17] διό

5 τῇ ἐλευθερίᾳ **οὖν**[1] **ᾗ**[2] **Χριστὸς ἡμᾶς**[3] ἠλευ-
θέρωσε, στήκετε[4], καὶ μὴ πάλιν ζυγῷ δου-
λείας ἐνέχεσθε.

[1] *om.* οὖν [2] *om.* ᾗ
[3] ἡμᾶς Χριστὸς
[4] (· στήκετε) *add* οὖν

2 Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περι-
τέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.
3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περι-
τεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νό-
4 μον ποιῆσαι. κατηργήθητε ἀπὸ τοῦ Χριστοῦ,
οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξε-
5 πέσατε. ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως
6 ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ἐν γὰρ
Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε
ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνερ-
7 γουμένη. ἐτρέχετε καλῶς· τίς ὑμᾶς **ἀνέ-**
8 **κοψε**[5] τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ
9 οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. μικρὰ ζύμη ὅλον
10 τὸ φύραμα ζυμοῖ. ἐγὼ πέποιθα εἰς ὑμᾶς ἐν
Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ τα-
ράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν
11 ᾖ. ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κη-
ρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ
12 σκάνδαλον τοῦ σταυροῦ. ὄφελον καὶ ἀπο-
κόψονται οἱ ἀναστατοῦντες ὑμᾶς.

[5] ἐνέκοψε

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελ-
φοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν
τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε
14 ἀλλήλοις. ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ
πληροῦται[6], ἐν τῷ, Ἀγαπήσεις τὸν πλησίον
15 σου ὡς **ἑαυτόν**[7]. εἰ δὲ ἀλλήλους δάκνετε
καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων
ἀναλωθῆτε.

[6] πεπλήρωται
[7] σεαυτόν

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16 This I say then, Walk in the spirit, and ‖ye shall not fulfil the lust of the flesh.

‖ *Or, fulfil not.*

17 For the flesh lusteth against the Spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the ‖affections and lusts.

‖ *Or, passions.*

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

6 Brethren, ‖if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted.

‖ *Or, although.*

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth, in all good things.

7 Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh,

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16 But I say, Walk by the Spirit,
and ye shall not fulfil the lust
17 of the flesh. For the flesh
lusteth against the Spirit, and
the Spirit against the flesh;
for these are contrary the one
to the other; that ye may not
do the things that ye would.
18 But if ye are led by the Spirit,
19 ye are not under the law. Now
the works of the flesh are
manifest, which are *these*, for-
nication, uncleanness, lascivi-
20 ousness, idolatry, sorcery, en-
mities, strife, jealousies, wraths,
factions, divisions, [1] heresies,
21 envyings, drunkenness, revel-
lings, and such like: of the
which I [2] forewarn you, even
as I did [2] forewarn you, that
they which practise such things
shall not inherit the kingdom
22 of God. But the fruit of the
Spirit is love, joy, peace, long-
suffering, kindness, goodness,
23 faithfulness, meekness, [3] tempe-
rance: against such there is no
24 law. And they that are of Christ
Jesus have crucified the flesh
with the passions and the lusts
thereof.
25 If we live by the Spirit, by
26 the Spirit let us also walk. Let
us not be vainglorious, provok-
ing one another, envying one
another.
6 Brethren, even if a man be
overtaken in any trespass, ye
which are spiritual, restore such
a one in a spirit of meek-
ness; looking to thyself, lest
2 thou also be tempted. Bear
ye one another's burdens, and
3 so fulfil the law of Christ. For
if a man thinketh himself to be
something, when he is nothing,
4 he deceiveth himself. But let
each man prove his own work,
and then shall he have his glory-
ing in regard of himself alone,
5 and not of [4] his neighbour. For
each man shall bear his own
[5] burden.
6 But let him that is taught in the
word communicate unto him that
7 teacheth in all good things. Be
not deceived; God is not mock-
ed: for whatsoever a man soweth,
8 that shall he also reap. For he
that soweth unto his own flesh

[1] Or, *parties*

[2] Or, *tell you plainly*

[3] Or, *self-control*

[4] Gr. *the other.*

[5] Or, *load*

16 Λέγω δέ, Πνεύματι περιπατεῖτε, καὶ ἐπι-
17 θυμίαν σαρκὸς οὐ μὴ τελέσητε. ἡ γὰρ σὰρξ
ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα
κατὰ τῆς σαρκός· ταῦτα **δὲ**[8] **ἀντίκειται ἀλ-** [8] γὰρ
λήλοις[9], ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε. [9] ἀλλήλοις ἀντίκειται
18 εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
19 φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκός, ἅτινά
ἐστι **μοιχεία,**[10] πορνεία, ἀκαθαρσία, ἀσέλ- [10] *om.* μοιχεία,
20 γεια, εἰδωλολατρεία, φαρμακεία, ἔχθραι,
ἔρεις[11], ζῆλοι, θυμοί, ἐριθεῖαι, διχοστασίαι, [11] ἔρις
21 αἱρέσεις, φθόνοι, **φόνοι,**[12] μέθαι, κῶμοι, καὶ [12] *om.* φόνοι,
τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς
καὶ[13] προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες [13] *om.* καὶ
22 βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. ὁ δὲ
καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρά,
εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη,
23 πίστις, πρᾳότης, ἐγκράτεια· κατὰ τῶν τοιού-
24 των οὐκ ἔστι νόμος. οἱ δὲ τοῦ Χριστοῦ[14], [14] *add* Ἰησοῦ
τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι
καὶ ταῖς ἐπιθυμίαις.
25 Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχῶ-
26 μεν. μὴ γινώμεθα κενόδοξοι, ἀλλήλους προ-
καλούμενοι, ἀλλήλοις φθονοῦντες.
6 Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος
ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ
καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πρᾳό-
τητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς.
2 ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀνα-
3 πληρώσατε τὸν νόμον τοῦ Χριστοῦ. εἰ γὰρ
δοκεῖ τις εἶναί τι, μηδὲν ὤν, **ἑαυτὸν φρενα-**
4 **πατᾷ**[1]. τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω [1] φρεναπατᾷ ἑαυτόν
ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύ-
5 χημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον. ἕκαστος
γὰρ τὸ ἴδιον φορτίον βαστάσει.
6 Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λό-
7 γον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. μὴ
πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ
ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.
8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ,

1611

shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the Cross of Christ.

13 For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, ‖ by whom the world is crucified unto me, and I unto the world.

‖ *Or, whereby.*

15 For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

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shall of the flesh reap corrup-
tion; but he that soweth unto
the Spirit shall of the Spirit reap
9 eternal life. And let us not be
weary in well-doing: for in due
season we shall reap, if we faint
10 not. So then, as we have op-
portunity, let us work that
which is good toward all men,
and especially toward them that
are of the household of the
faith.
11 See with how large letters I
[1]have written unto you with
12 mine own hand. As many as
desire to make a fair show in
the flesh, they compel you to
be circumcised; only that they
may not be persecuted [2]for the
13 cross of Christ. For not even
they who [3]receive circumcision
do themselves keep [4]the law;
but they desire to have you cir-
cumcised, that they may glory
14 in your flesh. But far be it
from me to glory, save in the
cross of our Lord Jesus Christ,
through [5]which the world hath
been crucified unto me, and I
15 unto the world. For neither is
circumcision anything, nor un-
circumcision, but a new [6]crea-
16 ture. And as many as shall
walk by this rule, peace *be* upon
them, and mercy, and upon the
Israel of God.
17 From henceforth let no man
trouble me: for I bear branded
on my body the marks of Jesus.
18 The grace of our Lord Jesus
Christ be with your spirit, bre-
thren. Amen.

[1] Or, *write*

[2] Or, *by reason of*

[3] Some ancient authorities read *have been circumcised.*

[4] Or, *a law*

[5] Or, *whom*

[6] Or, *creation*

ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπεί-
ρων εἰς τὸ Πνεῦμα, ἐκ τοῦ Πνεύματος θε-
9 ρίσει ζωὴν αἰώνιον. τὸ δὲ καλὸν ποιοῦντες
μὴ **ἐκκακῶμεν**[2]· καιρῷ γὰρ ἰδίῳ θερίσομεν,
10 μὴ ἐκλυόμενοι. ἄρα οὖν ὡς καιρὸν ἔχομεν,
ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα
δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.
11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα
12 τῇ ἐμῇ χειρί. ὅσοι θέλουσιν εὐπροσωπῆσαι
ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμ-
νεσθαι, μόνον ἵνα **μὴ**[3] τῷ σταυρῷ τοῦ Χρι-
13 στοῦ[4] διώκωνται. οὐδὲ γὰρ οἱ **περιτεμ-
νόμενοι**[5] αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ
θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ
14 ὑμετέρᾳ σαρκὶ καυχήσωνται. ἐμοὶ δὲ μὴ
γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ
ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ **τῷ**[6] κόσμῳ.
15 **ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε**[7] περιτομή τι
ἰσχύει[8], οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτί-
16 σις. καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσου-
σιν, εἰρήνη ἐπ' αὐτούς, καὶ ἔλεος, καὶ ἐπὶ τὸν
Ἰσραὴλ τοῦ Θεοῦ.
17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω·
ἐγὼ γὰρ τὰ στίγματα τοῦ **Κυρίου**[9] Ἰησοῦ ἐν
τῷ σώματί μου βαστάζω.
18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί.
ἀμήν.

[Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.][10]

[2] ἐγκακῶμεν
[3] *om.* μὴ
[4] *add* μὴ
[5] *Marg.* περιτετμημένοι
[6] *om.* τῷ
[7] οὔτε γὰρ
[8] ἔστιν
[9] *om.* Κυρίου
[10] *om. subscription*

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

1611

1 PAUL an Apostle of Jesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithful in Christ Jesus.

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly ‖places in Christ:

4 According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will:

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,

8 Wherein he hath abounded toward us in all wisdom and prudence:

9 Having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself,

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in †heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first ‖trusted in Christ.

13 In whom ye also *trusted* after that ye heard the word of truth, the

‖ Or, *things.*

† Gr. *the heavens.*

‖ Or, *hoped.*

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1 PAUL, an apostle of Christ Je-
sus through the will of God, to the
saints which are [1]at Ephesus,
and the faithful in Christ Jesus:
2 Grace to you and peace from
God our Father and the Lord
Jesus Christ.
3 Blessed *be* the God and Father
of our Lord Jesus Christ, who
hath blessed us with every spiri-
tual blessing in the heavenly
4 *places* in Christ: even as he
chose us in him before the foun-
dation of the world, that we
should be holy and without ble-
5 mish before [2]him in love: having
foreordained us unto adoption
as sons through Jesus Christ
unto himself, according to the
6 good pleasure of his will, to the
praise of the glory of his grace,
[3]which he freely bestowed on us
7 in the Beloved: in whom we
have our redemption through
his blood, the forgiveness of
our trespasses, according to the
8 riches of his grace, [4]which he
made to abound toward us in
9 all wisdom and prudence, having
made known unto us the mys-
tery of his will, according to
his good pleasure which he pur-
10 posed in him unto a dispensation
of the fulness of the [5]times, to
sum up all things in Christ, the
things [6]in the heavens, and the
things upon the earth; in him,
11 *I say*, in whom also we were
made a heritage, having been
foreordained according to the
purpose of him who worketh all
things after the counsel of his
12 will; to the end that we should
be unto the praise of his glory,
we who [7]had before hoped in
13 Christ: in whom ye also, having
heard the word of the truth, the

[1] Some very ancient authorities omit *at Ephesus.*

[2] Or, *him: having in love foreordained us*

[3] Or, *wherewith he endued us*

[4] Or, *wherewith he abounded*

[5] Gr. *seasons.*

[6] Gr. *upon.*

[7] Or, *have*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

1 Παῦλος, ἀπόστολος **Ἰησοῦ Χριστοῦ**[1] διὰ
θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν
2 **Ἐφέσῳ**[2] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· χά-
ρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν
καὶ Κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν
πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρα-
4 νίοις ἐν Χριστῷ· καθὼς ἐξελέξατο ἡμᾶς ἐν
αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς
ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν
5 ἀγάπῃ, προορίσας[3] ἡμᾶς εἰς υἱοθεσίαν διὰ
Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν
6 τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς
χάριτος αὐτοῦ, **ἐν ᾗ**[4] ἐχαρίτωσεν ἡμᾶς ἐν τῷ
7 ἠγαπημένῳ· ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν
διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν πα-
ραπτωμάτων, κατὰ **τὸν πλοῦτον**[5] τῆς χάριτος
8 αὐτοῦ, ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ
9 σοφίᾳ καὶ φρονήσει, γνωρίσας ἡμῖν τὸ μυ-
στήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδο-
10 κίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ εἰς οἰκονο-
μίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφα-
λαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τά **τε**[6]
ἐν[7] τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· ἐν
11 αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες
κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος
12 κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, εἰς
τὸ εἶναι ἡμᾶς εἰς ἔπαινον **τῆς**[8] δόξης αὐτοῦ,
13 τοὺς προηλπικότας ἐν τῷ Χριστῷ· ἐν ᾧ καὶ
ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ

[1] Χριστοῦ Ἰησοῦ

[2] *Marg. om.* ἐν Ἐφέσῳ

[3] (*Marg.* αὐτοῦ· ἐν ἀγάπῃ προορίσας)

[4] ἧς

[5] τὸ πλοῦτος

[6] (τὰ) *om.* τε

[7] ἐπὶ

[8] *om.* τῆς

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Gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the Saints,

16 Cease not to give thanks for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation ‖ in the knowledge of him:

‖ *Or, for the acknowledgment.*

18 The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints:

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working † of his mighty power:

† *Gr. of the might of his power.*

20 Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the Church,

23 Which is his body, the fulness of him that filleth all in all.

2 And you *hath he quickened* who were dead in trespasses and sins,

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience,

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling † the desires of the flesh and of the mind, and were by nature the children of wrath, even as others:

† *Gr. the wills.*

4 But God who is rich in mercy, for his great love wherewith he loved us,

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gospel of your salvation,—in
whom, having also believed, ye
were sealed with the Holy Spirit
14 of promise, which is an earnest
of our inheritance, unto the
redemption of *God's* own pos-
session, unto the praise of his
glory.
15 For this cause I also, having
heard of the faith in the Lord
Jesus which is [1] among you, and
[2] which *ye shew* toward all the
16 saints, cease not to give thanks
for you, making mention *of you*
17 in my prayers; that the God
of our Lord Jesus Christ, the
Father of glory, may give unto
you a spirit of wisdom and reve-
lation in the knowledge of him;
18 having the eyes of your heart
enlightened, that ye may know
what is the hope of his call-
ing, what the riches of the
glory of his inheritance in the
19 saints, and what the exceed-
ing greatness of his power
to us-ward who believe, ac-
cording to that working of the
20 strength of his might which he
wrought in Christ, when he
raised him from the dead, and
made him to sit at his right
hand in the heavenly *places*,
21 far above all rule, and autho-
rity, and power, and dominion,
and every name that is named,
not only in this [3] world, but
also in that which is to come:
22 and he put all things in sub-
jection under his feet, and gave
him to be head over all things
23 to the church, which is his body,
the fulness of him that filleth
all in all.
2 And you *did he quicken*, when
ye were dead through your tres-
2 passes and sins, wherein afore-
time ye walked according to the
[4] course of this world, according
to the prince of the power of
the air, of the spirit that now
worketh in the sons of disobe-
3 dience; among whom we also all
once lived in the lusts of our
flesh, doing the desires of the
flesh and of the [5] mind, and were
by nature children of wrath,
4 even as the rest:—but God,
being rich in mercy, for his great
love wherewith he loved us,

[1] Or, *in*

[2] Many ancient authorities insert *the love.*

[3] Or, *age*

[4] Gr. *age.*

[5] Gr. *thoughts.*

εὐαγγέλιον τῆς σωτηρίας ὑμῶν,—ἐν ᾧ καὶ
πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι
14 τῆς ἐπαγγελίας τῷ Ἁγίῳ, **ὅς**[9] ἐστιν ἀρρα- [9] ὅ
βὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρω-
σιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης
αὐτοῦ.
15 Διὰ τοῦτο κἀγώ, ἀκούσας τὴν καθ' ὑμᾶς
πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν ἀγά-
16 **πην**[10] τὴν εἰς πάντας τοὺς ἁγίους, οὐ παύο- [10] *om.* τὴν ἀγάπην *text, not marg.*
μαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν **ὑμῶν**[11]
17 ποιούμενος ἐπὶ τῶν προσευχῶν μου· ἵνα ὁ [11] *om.* ὑμῶν
Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
πατὴρ τῆς δόξης, δῴη ὑμῖν πνεῦμα σοφίας
18 καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ· πε-
φωτισμένους τοὺς ὀφθαλμοὺς τῆς **διανοίας**[12] [12] καρδίας
ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς
τῆς κλήσεως αὐτοῦ, **καὶ**[13] τίς ὁ πλοῦτος τῆς [13] *om.* καὶ
δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως
αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν
20 ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ ἣν
ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ
νεκρῶν, καὶ **ἐκάθισεν**[14] ἐν δεξιᾷ αὐτοῦ ἐν [14] καθίσας
21 τοῖς ἐπουρανίοις, ὑπεράνω πάσης ἀρχῆς καὶ
ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ
παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν
τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι·
22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ,
καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκ-
23 κλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλή-
ρωμα τοῦ[15] πάντα ἐν πᾶσι πληρουμένου. [15] *add* τὰ
2 Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώ-
2 μασι καὶ ταῖς ἁμαρτίαις[1], ἐν αἷς ποτὲ πε- [1] *add* ὑμῶν
ριεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου
τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ
ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος
3 ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ἐν οἷς καὶ ἡμεῖς
πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις
τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα
τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ **ἦμεν**[2] [2] ἤμεθα
τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί·—
4 ὁ δὲ Θεός, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν
πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς,

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5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)

6 And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness towards us, through Christ Jesus.

8 For by grace are ye saved, through faith, and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ‖ordained, that we should walk in them.

‖ *Or, prepared.*

11 Wherefore remember that ye *being* in time passed Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands,

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

13 But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances, for to make in himself of twain one new man, so making peace.

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity ‖thereby,

‖ *Or, in himself.*

17 And came and preached peace to you *which were* afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the Saints, and of the household of God,

20 And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone,

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5 even when we were dead through
our trespasses, quickened us together [1] with Christ (by grace
6 have ye been saved), and raised
us up with him, and made us
to sit with him in the heavenly *places*, in Christ Jesus:
7 that in the ages to come he might
shew the exceeding riches of
his grace in kindness toward us
8 in Christ Jesus: for by grace
have ye been saved through
faith; and that not of your-
9 selves: *it is* the gift of God: not
of works, that no man should
10 glory. For we are his work-
manship, created in Christ Jesus
for good works, which God afore
prepared that we should walk
in them.
11 Wherefore remember, that
aforetime ye, the Gentiles in
the flesh, who are called Un-
circumcision by that which is
called Circumcision, in the flesh,
12 made by hands; that ye were at
that time separate from Christ,
alienated from the common-
wealth of Israel, and strangers
from the covenants of the pro-
mise, having no hope and with-
13 out God in the world. But now
in Christ Jesus ye that once
were far off are made nigh in
14 the blood of Christ. For he is
our peace, who made both one,
and brake down the middle wall
15 of partition, having abolished
in his flesh the enmity, *even*
the law of commandments *con-
tained* in ordinances; that he
might create in himself of the
twain one new man, *so* making
16 peace; and might reconcile them
both in one body unto God
through the cross, having slain
17 the enmity thereby: and he
came and [2] preached peace to
you that were far off, and peace
18 to them that were nigh: for
through him we both have our
access in one Spirit unto the
19 Father. So then ye are no
more strangers and sojourners,
but ye are fellow-citizens with
the saints, and of the house-
20 hold of God, being built upon
the foundation of the apostles
and prophets, Christ Jesus him-
self being the chief corner stone;

[1] Some ancient authorities read *in Christ.*

[2] Gr. *preached good tidings of peace.*

5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι
συνεζωοποίησε[3] τῷ Χριστῷ (χάριτί ἐστε
6 σεσωσμένοι), καὶ συνήγειρε, καὶ συνεκάθι-
σεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ·
7 ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχο-
μένοις **τὸν ὑπερβάλλοντα πλοῦτον**[4] τῆς χά-
ριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν
8 Χριστῷ Ἰησοῦ· τῇ γὰρ χάριτί ἐστε σε-
σωσμένοι διὰ **τῆς**[5] πίστεως, καὶ τοῦτο οὐκ
9 ἐξ ὑμῶν· Θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων,
10 ἵνα μή τις καυχήσηται. αὐτοῦ γάρ ἐσμεν
ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ
ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, ἵνα
ἐν αὐτοῖς περιπατήσωμεν.
11 Διὸ μνημονεύετε, ὅτι **ὑμεῖς ποτὲ**[6] τὰ ἔθνη
ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς
λεγομένης περιτομῆς ἐν σαρκὶ χειροποιή-
12 του, ὅτι ἦτε **ἐν**[7] τῷ καιρῷ ἐκείνῳ χωρὶς Χρι-
στοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ
Ἰσραήλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγ-
γελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ
13 κόσμῳ. νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς
οἱ ποτὲ ὄντες μακρὰν **ἐγγὺς ἐγενήθητε**[8]
14 ἐν τῷ αἵματι τοῦ Χριστοῦ. αὐτὸς γάρ
ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφό-
τερα ἕν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ
15 λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν
νόμον τῶν ἐντολῶν ἐν δόγμασι, καταργή-
σας· ἵνα τοὺς δύο κτίσῃ ἐν **ἑαυτῷ**[9] εἰς ἕνα
16 καινὸν ἄνθρωπον, ποιῶν εἰρήνην, καὶ ἀπο-
καταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι
τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν
17 ἔχθραν ἐν αὐτῷ· καὶ ἐλθὼν εὐηγγελίσατο
εἰρήνην ὑμῖν τοῖς μακρὰν καὶ[10] τοῖς ἐγγύς·
18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ
ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν πα-
19 τέρα. ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάρ-
οικοι, ἀλλὰ[11] συμπολῖται τῶν ἁγίων καὶ
20 οἰκεῖοι τοῦ Θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ
θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄν-
τος ἀκρογωνιαίου αὐτοῦ **Ἰησοῦ Χριστοῦ**[12],

[3] *Marg. adds* (ν) ἐν
[4] τὸ ὑπερβάλλον πλοῦτος
[5] *om.* τῆς
[6] ποτὲ ὑμεῖς
[7] *om.* ἐν
[8] ἐγενήθητε ἐγγὺς
[9] αὑτῷ
[10] *add* εἰρήνην
[11] *add* ἐστὲ
[12] Χριστοῦ Ἰησοῦ

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21 In whom all the building fitly framed together groweth unto an holy Temple in the Lord:

22 In whom you also are builded together for an habitation of God through the Spirit.

3 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the mystery, (as I wrote ‖ afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ, by the Gospel:

7 Whereof I was made a Minister, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access, with confidence, by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

‖ *Or, a little before.*

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21 in whom [1] each several building,
fitly framed together, groweth
into a holy [2] temple in the Lord;
22 in whom ye also are builded together [3] for a habitation of God
in the Spirit.
3 For this cause I Paul, the
prisoner of Christ Jesus in
2 behalf of you Gentiles,—if so
be that ye have heard of the
[4] dispensation of that grace of
God which was given me to
3 you-ward; how that by revelation was made known unto
me the mystery, as I wrote
4 afore in few words, whereby,
when ye read, ye can perceive
my understanding in the mys-
5 tery of Christ; which in other
generations was not made
known unto the sons of men,
as it hath now been revealed
unto his holy apostles and
prophets in the Spirit; *to wit*,
6 that the Gentiles are fellow-heirs, and fellow-members of
the body, and fellow-partakers
of the promise in Christ Jesus
7 through the gospel, whereof I
was made a minister, according to the gift of that grace of
God which was given me according to the working of his
8 power. Unto me, who am less
than the least of all saints,
was this grace given, to preach
unto the Gentiles the unsearch-
9 able riches of Christ; and to
[5] make all men see what is the
[4] dispensation of the mystery
which from all ages hath been
hid in God who created all
10 things; to the intent that now
unto the principalities and the
powers in the heavenly *places*
might be made known through
the church the manifold wis-
11 dom of God, according to the
[6] eternal purpose which he purposed in Christ Jesus our Lord:
12 in whom we have boldness and
access in confidence through
13 [7] our faith in him. Wherefore I
ask that [8] ye faint not at my
tribulations for you, which [9] are
your glory.
14 For this cause I bow my
15 knees unto the Father, from
whom every [10] family in heaven and on earth is named,

[1] Gr. *every building.*
[2] Or, *sanctuary*
[3] Gr. *into.*
[4] Or, *stewardship*
[5] Some ancient authorities read *bring to light what is.*
[6] Gr. *purpose of the ages.*
[7] Or, *the faith of him*
[8] Or, *I*
[9] Or, *is*
[10] Gr. *fatherhood.*

21 ἐν ᾧ πᾶσα ἡ[13] οἰκοδομὴ συναρμολογουμένη
22 αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, ἐν ᾧ καὶ
ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ
Θεοῦ ἐν Πνεύματι.

3 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ
Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν,—
2 εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος
3 τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, ὅτι
κατὰ ἀποκάλυψιν **ἐγνώρισέ**[1] μοι τὸ μυστή-
4 ριον, καθὼς προέγραψα ἐν ὀλίγῳ, πρὸς ὃ
δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν
5 μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ· ὃ **ἐν**[2]
ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς
τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς
ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν
6 Πνεύματι· εἶναι τὰ ἔθνη συγκληρονόμα καὶ
σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας
αὐτοῦ[3] ἐν **τῷ**[4] Χριστῷ[5], διὰ τοῦ εὐαγγε-
7 λίου, οὗ **ἐγενόμην**[6] διάκονος κατὰ τὴν δω-
ρεὰν τῆς χάριτος τοῦ Θεοῦ, **τὴν δοθεῖσάν**[7]
μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐ-
8 τοῦ. ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων **τῶν**[8]
ἁγίων ἐδόθη ἡ χάρις αὕτη, **ἐν**[9] τοῖς ἔθνεσιν
εὐαγγελίσασθαι **τὸν**[10] ἀνεξιχνίαστον **πλοῦ-**
9 **τον**[11] τοῦ Χριστοῦ, καὶ φωτίσαι **πάντας**[12]
τίς ἡ **κοινωνία**[13] τοῦ μυστηρίου τοῦ ἀποκε-
κρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ
τὰ πάντα κτίσαντι **διὰ Ἰησοῦ Χριστοῦ**[14],
10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς
ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκ-
κλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ,
11 κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν[15]
12 Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· ἐν ᾧ ἔχο-
μεν τὴν παρρησίαν καὶ **τὴν**[16] προσαγωγὴν
13 ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. διὸ
αἰτοῦμαι μὴ **ἐκκακεῖν**[17] ἐν ταῖς θλίψεσί μου
ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

14 Τούτου χάριν κάμπτω τὰ γόνατά μου
πρὸς τὸν πατέρα **τοῦ Κυρίου ἡμῶν Ἰη-**
15 **σοῦ Χριστοῦ**[18], ἐξ οὗ πᾶσα πατριὰ
ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

[13] *om.* ἡ
[1] ἐγνωρίσθη
[2] *om.* ἐν
[3] *om.* αὐτοῦ [4] *om.* τῷ
[5] *add* Ἰησοῦ
[6] ἐγενήθην
[7] τῆς δοθείσης
[8] *om.* τῶν
[9] *om.* ἐν
[10] τὸ
[11] πλοῦτος
[12] *Marg. om.* πάντας
[13] οἰκονομία
[14] *om.* διὰ Ἰησοῦ Χριστοῦ
[15] *add* τῷ
[16] *om.* τὴν
[17] ἐγκακεῖν
[18] *om.* τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

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16 That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man,
17 That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love,
18 May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
21 Unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

4 I therefore the prisoner ‖of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
2 With all lowliness and meekness, with longsuffering, forbearing one another in love.
3 Endeavouring to keep the unity of the Spirit in the bond of peace.
4 *There is* one body, and one spirit, even as ye are called in one hope of your calling.
5 One Lord, one Faith, one Baptism,
6 One God and Father of all, who is above all, and through all, and in you all.
7 But unto every one of us is given grace, according to the measure of the gift of Christ.
8 Wherefore he saith: *When he ascended up on high, he led ‖captivity captive, and gave gifts unto men.
9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
10 He that descended, is the same also that ascended up far above all heavens, that he might ‖fill all things.)
11 *And he gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors, and teachers:
12 For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:
13 Till we all come ‖in the unity of the faith, and of the knowledge of the Son of God, unto a perfect

‖ *Or, in the Lord.*

* Ps. 68. 18.

‖ *Or, a multitude of captives.*

‖ *Or, fulfil.*

* 1 Cor. 12. 28.

‖ *Or, into the unity.*

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16 that he would grant you, ac-
cording to the riches of his
glory, that ye may be strength-
ened with power through his
17 Spirit in the inward man; that
Christ may dwell in your hearts
through faith; to the end that
ye, being rooted and grounded
18 in love, may be strong to appre-
hend with all the saints what
is the breadth and length and
19 height and depth, and to know
the love of Christ which passeth
knowledge, that ye may be filled
unto all the fulness of God.
20 Now unto him that is able to
do exceeding abundantly above
all that we ask or think, accord-
ing to the power that worketh in
21 us, unto him *be* the glory in the
church and in Christ Jesus unto
[1]all generations for ever and
ever. Amen.
4 I therefore, the prisoner in the
Lord, beseech you to walk wor-
thily of the calling wherewith ye
2 were called, with all lowliness
and meekness, with longsuffering,
forbearing one another in love;
3 giving diligence to keep the unity
of the Spirit in the bond of peace.
4 *There is* one body, and one Spirit,
even as also ye were called in one
5 hope of your calling; one Lord,
6 one faith, one baptism, one God
and Father of all, who is over
all, and through all, and in all.
7 But unto each one of us was the
grace given according to the
measure of the gift of Christ.
8 Wherefore he saith,
When he ascended on high, he
led captivity captive,
And gave gifts unto men.
9 (Now this, He ascended, what is
it but that he also descended [2]in-
to the lower parts of the earth?
10 He that descended is the same
also that ascended far above all
the heavens, that he might fill all
11 things.) And he gave some *to be*
apostles; and some, prophets; and
some, evangelists; and some, pas-
12 tors and teachers; for the perfect-
ing of the saints, unto the work
of ministering, unto the building
13 up of the body of Christ: till we
all attain unto the unity of the
faith, and of the knowledge of
the Son of God, unto a fullgrown

[1] Gr. *all the generations of the age of the ages.*

[2] Some ancient authorities insert *first.*

16 ἵνα **δῴη**[19] ὑμῖν, κατὰ **τὸν πλοῦτον**[20] τῆς
δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ
Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,
17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν
ταῖς καρδίαις ὑμῶν· ἐν ἀγάπῃ ἐρριζωμένοι
18 καὶ τεθεμελιωμένοι ἵνα ἐξισχύσητε καταλα-
βέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος
19 καὶ μῆκος καὶ **βάθος καὶ ὕψος**[21], γνῶναί τε
τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην
τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ
πλήρωμα τοῦ Θεοῦ.
20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ
ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ
21 τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ
ἡ δόξα ἐν τῇ ἐκκλησίᾳ[22] ἐν Χριστῷ Ἰησοῦ
εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων.
ἀμήν.
4 Παρακαλῶ οὖν ὑμᾶς ἐγώ, ὁ δέσμιος ἐν
Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς
2 ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ
πρᾳότητος, μετὰ μακροθυμίας, ἀνεχόμενοι
3 ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν
ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς
4 εἰρήνης. ἓν σῶμα καὶ ἓν Πνεῦμα, καθὼς καὶ
ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·
5, 6 εἷς Κύριος, μία πίστις, ἓν βάπτισμα, εἷς
Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ
7 διὰ πάντων, καὶ ἐν πᾶσιν **ὑμῖν**[1]. ἑνὶ δὲ
ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον
8 τῆς δωρεᾶς τοῦ Χριστοῦ. διὸ λέγει, Ἀνα-
βὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν,
9 καὶ ἔδωκε δόματα τοῖς ἀνθρώποις. (τὸ δέ,
Ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη **πρῶ-
τον**[2] εἰς τὰ κατώτερα μέρη τῆς γῆς; ὁ κατα-
10 βάς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων
11 τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.) καὶ αὐ-
τὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προ-
φήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας
12 καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν
ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ
13 σώματος τοῦ Χριστοῦ· μέχρι καταντήσωμεν
οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ
τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα

[19] δῷ [20] τὸ πλοῦτος
[21] ὕψος καὶ βάθος
[22] *add* καὶ
[1] *om.* ὑμῖν
[2] *om.* πρῶτον *text, not marg.*

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man, unto the measure of the ‖stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive:

15 But, ‖speaking the truth in love, may grow up into him in all things which is the head, *even* Christ:

16 *From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

17 This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the *‖blindness of their heart:

19 Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ:

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus,

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts:

23 And be renewed in the spirit of your mind:

24 And that ye put on that new man, which after God is created in righteousness, and ‖true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry and sin not, let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have ‖to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good ‖to the use of edifying,

‖ *Or, age.*
‖ *Or, being sincere.*
* Col. 2. 19.
* Rom. 1. 21.
‖ *Or, hardness.*
‖ *Or, holiness of truth.*
‖ *Or, to distribute.*
‖ *Or, to edify profitably.*

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man, unto the measure of the
stature of the fulness of Christ:
14 that we may be no longer children, tossed to and fro and carried about with every wind of
doctrine, by the sleight of men,
in craftiness, after the wiles
15 of error; but [1]speaking truth
in love, may grow up in all
things into him, which is the
16 head, *even* Christ; from whom all
the body fitly framed and knit
together [2]through that which
every joint supplieth, according
to the working in *due* measure
of each several part, maketh
the increase of the body unto
the building up of itself in love.
17 This I say therefore, and testify in the Lord, that ye no
longer walk as the Gentiles also
walk, in the vanity of their
18 mind, being darkened in their
understanding, alienated from
the life of God because of the
ignorance that is in them, because of the hardening of their
19 heart; who being past feeling
gave themselves up to lascivi-
ousness, [3]to work all unclean-
20 ness with [4]greediness. But ye
21 did not so learn Christ; if so
be that ye heard him, and were
taught in him, even as truth
22 is in Jesus: that ye put away,
as concerning your former manner of life, the old man, which
waxeth corrupt after the lusts
23 of deceit; and that ye be renewed in the spirit of your
24 mind, and put on the new man,
[5]which after God hath been
created in righteousness and
holiness of truth.
25 Wherefore, putting away falsehood, speak ye truth each one
with his neighbour: for we are
26 members one of another. Be ye
angry, and sin not: let not the
sun go down upon your [6]wrath:
27 neither give place to the devil.
28 Let him that stole steal no
more: but rather let him labour,
working with his hands the
thing that is good, that he may
have whereof to give to him
29 that hath need. Let no corrupt speech proceed out of your
mouth, but such as is good for
[7]edifying as the need may be,

[1] Or, *dealing truly*
[2] Gr. *through every joint of the supply.*
[3] Or, *to make a trade of*
[4] Or, *covetousness*
[5] Or, *which is after God, created &c.*
[6] Gr. *provocation.*
[7] Gr. *the building up of the need.*

τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος
14 τοῦ Χριστοῦ· ἵνα μηκέτι ὦμεν νήπιοι, κλυ-
δωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ
τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώ-
πων, ἐν πανουργίᾳ, πρὸς τὴν μεθοδείαν τῆς
15 πλάνης· ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσω-
μεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλή,
16 **ὁ**[3] Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμο-
λογούμενον καὶ συμβιβαζόμενον διὰ πάσης
ἁφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέ-
τρῳ ἑνὸς ἑκάστου μέρους, τὴν αὔξησιν τοῦ
σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν
ἀγάπῃ.
17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ,
μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ **λοιπὰ**[4]
ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐ-
18 τῶν, ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες[5] ἀπηλ-
λοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ διὰ τὴν
ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώ-
19 ρωσιν τῆς καρδίας αὐτῶν· οἵτινες ἀπηλγη-
κότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, εἰς
ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.
20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,
21 εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχ-
θητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ·
22 ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀνα-
στροφήν, τὸν παλαιὸν ἄνθρωπον, τὸν φθει-
23 ρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· ἀνα-
24 νεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ
ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ
Θεὸν[6] κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι
τῆς ἀληθείας.
25 Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλή-
θειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ·
26 ὅτι ἐσμὲν ἀλλήλων μέλη. ὀργίζεσθε καὶ
μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ
27 **τῷ**[7] παροργισμῷ ὑμῶν· **μήτε**[8] δίδοτε τό-
28 πον τῷ διαβόλῳ. ὁ κλέπτων μηκέτι κλεπ-
τέτω· μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ
ἀγαθὸν ταῖς χερσίν, ἵνα ἔχῃ μεταδιδόναι
29 τῷ χρείαν ἔχοντι. πᾶς λόγος σαπρὸς ἐκ
τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ'
εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,

[3] *om.* ὁ

[4] *om.* λοιπὰ

[5] (διανοίᾳ ὄντες,)

[6] (*Marg.* ἄνθρωπον τὸν κατὰ Θεόν,)

[7] *om.* τῷ

[8] μηδὲ

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that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice,

32 *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

* 2 Cor. 2. 10.

5 Be ye therefore followers of God, as dear children.

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savour;

3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints:

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of ‖ disobedience.

‖ *Or, unbelief.*

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light,

9 (For the fruit of the spirit is in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord:

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are ‖ reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

‖ *Or, discovered.*

14 Wherefore he saith: *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

* Is. 60. 1.

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that it may give grace to them
30 that hear. And grieve not the
Holy Spirit of God, in whom
ye were sealed unto the day
31 of redemption. Let all bit-
terness, and wrath, and anger,
and clamour, and railing, be
put away from you, with all
32 malice: and be ye kind one
to another, tenderhearted, for-
giving each other, even as
God also in Christ forgave
[1]you.
5 Be ye therefore imitators of
2 God, as beloved children; and
walk in love, even as Christ
also loved you, and gave him-
self up for [2]us, an offering
and a sacrifice to God for an
3 odour of a sweet smell. But
fornication, and all unclean-
ness, or covetousness, let it not
even be named among you, as
4 becometh saints; nor filthiness,
nor foolish talking, or jesting,
which are not befitting: but
5 rather giving of thanks. For
this ye know of a surety, that
no fornicator, nor unclean per-
son, nor covetous man, which
is an idolater, hath any in-
heritance in the kingdom of
6 Christ and God. Let no man
deceive you with empty words:
for because of these things
cometh the wrath of God upon
7 the sons of disobedience. Be
not ye therefore partakers with
8 them; for ye were once dark-
ness, but are now light in
the Lord: walk as children of
9 light (for the fruit of the light
is in all goodness and right-
10 eousness and truth), proving
what is well-pleasing unto the
11 Lord; and have no fellowship
with the unfruitful works of
darkness, but rather even [3]re-
12 prove them; for the things
which are done by them in
secret it is a shame even to
13 speak of. But all things when
they are [4]reproved are made
manifest by the light: for
everything that is made mani-
14 fest is light. Wherefore *he*
saith, Awake, thou that sleep-
est, and arise from the dead,
and Christ shall shine upon
thee.

[1] Many ancient authorities read *us.*

[2] Some ancient authorities read *you.*

[3] Or, *convict*

[4] Or, *convicted*

30 ἵνα δῷ χάριν τοῖς ἀκούουσι. καὶ μὴ λυπεῖτε
τὸ Πνεῦμα τὸ Ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφρα-
31 γίσθητε εἰς ἡμέραν ἀπολυτρώσεως. πᾶσα
πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ
βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ
32 κακίᾳ· γίνεσθε δὲ εἰς ἀλλήλους χρηστοί,
εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ
ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο **ὑμῖν**[9]. [9] *Marg.* ἡμῖν
5 Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα
2 ἀγαπητά· καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς
καὶ ὁ Χριστὸς ἠγάπησεν **ἡμᾶς**[1], καὶ παρέ- [1] ὑμᾶς
δωκεν ἑαυτὸν ὑπὲρ **ἡμῶν**[2] προσφορὰν καὶ [2] *Marg.* ὑμῶν
3 θυσίαν τῷ Θεῷ εἰς ὀσμὴν εὐωδίας. πορ-
νεία δὲ καὶ **πᾶσα ἀκαθαρσία**[3] ἢ πλεονεξία [3] ἀκαθαρσία πᾶσα
μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει
4 ἁγίοις· καὶ αἰσχρότης, καὶ μωρολογία ἢ εὐ-
τραπελία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον
5 εὐχαριστία. τοῦτο γάρ **ἐστε**[4] γινώσκοντες, [4] (γὰρ) ἴστε
ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης,
ὅς[5] ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονο- [5] ὅ
μίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.
6 μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦ-
τα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς
7 υἱοὺς τῆς ἀπειθείας. μὴ οὖν γίνεσθε συμ-
8 μέτοχοι αὐτῶν· ἦτε γάρ ποτε σκότος, νῦν
δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περι-
9 πατεῖτε (ὁ γὰρ καρπὸς τοῦ **Πνεύματος**[6] ἐν [6] φωτὸς
πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀλη-
10 θείᾳ), δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ
11 Κυρίῳ· καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις
τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ
12 ἐλέγχετε· τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐ-
13 τῶν αἰσχρόν ἐστι καὶ λέγειν. τὰ δὲ πάντα
ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν
14 γὰρ τὸ φανερούμενον φῶς ἐστί. διὸ λέγει,
Ἔγειραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νε-
κρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

* Col. 4. 5.

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15 *See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess: but be filled with the Spirit:

19 Speaking to yourselves, in Psalms, and Hymns, and Spiritual songs, singing and making melody in your heart to the Lord,

20 Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ,

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body.

24 Therefore as the Church is subject unto Christ, so let the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the Church, and gave himself for it:

26 That he might sanctify and cleanse *it* with the washing of water, by the word,

27 That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the Church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the Church.

33 Nevertheless, let every one of you in particular, so love his wife even as himself, and the wife *see* that she reverence her husband.

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15 Look therefore carefully how
ye walk, not as unwise, but as
16 wise; [1]redeeming the time, be-
17 cause the days are evil. Where-
fore be ye not foolish, but under-
stand what the will of the Lord
18 is. And be not drunken with
wine, wherein is riot, but be
19 filled [2]with the Spirit; speak-
ing [3]one to another in psalms
and hymns and spiritual songs,
singing and making melody
with your heart to the Lord;
20 giving thanks always for all
things in the name of our Lord
Jesus Christ to [4]God, even the
21 Father; subjecting yourselves
one to another in the fear of
Christ.
22 Wives, *be in subjection* unto
your own husbands, as unto
23 the Lord. For the husband is
the head of the wife, as Christ
also is the head of the church,
being himself the saviour of the
24 body. But as the church is
subject to Christ, [5]so *let* the
wives also *be* to their husbands
25 in everything. Husbands, love
your wives, even as Christ also
loved the church, and gave him-
26 self up for it; that he might
sanctify it, having cleansed it
by the [6]washing of water with
27 the word, that he might pre-
sent the church to himself a
glorious *church*, not having spot
or wrinkle or any such thing;
but that it should be holy and
28 without blemish. Even so ought
husbands also to love their
own wives as their own bodies.
He that loveth his own wife
29 loveth himself: for no man
ever hated his own flesh; but
nourisheth and cherisheth it,
even as Christ also the church;
30 because we are members of
31 his body. For this cause shall
a man leave his father and mo-
ther, and shall cleave to his
wife; and the twain shall be-
32 come one flesh. This mystery
is great: but I speak in regard
of Christ and of the church.
33 Nevertheless do ye also seve-
rally love each one his own wife
even as himself; and *let* the
wife *see* that she fear her hus-
band.

[1] Gr. *buying up the opportunity.*

[2] Or, *in spirit*

[3] Or, *to yourselves*

[4] Gr. *the God and Father.*

[5] Or, *so are the wives also*

[6] Gr. *laver.*

15 Βλέπετε οὖν **πῶς ἀκριβῶς**[7] περιπατεῖτε,
16 μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί, ἐξαγοραζόμε-
νοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραί εἰσι.
17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ **συνιέν-**
18 **τες**[8] τί τὸ θέλημα τοῦ Κυρίου. καὶ μὴ με-
θύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ
19 πληροῦσθε ἐν Πνεύματι, λαλοῦντες ἑαυτοῖς
ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς,
ᾄδοντες καὶ ψάλλοντες **ἐν**[9] τῇ καρδίᾳ ὑμῶν
20 τῷ Κυρίῳ, εὐχαριστοῦντες πάντοτε ὑπὲρ
πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ
21 Χριστοῦ τῷ Θεῷ καὶ πατρί, ὑποτασσόμενοι
ἀλλήλοις ἐν φόβῳ **Θεοῦ**[10].
22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν **ὑποτάσ-**
23 **σεσθε**[11], ὡς τῷ Κυρίῳ. ὅτι **ὁ**[12] ἀνήρ ἐστι
κεφαλὴ τῆς γυναικός, ὡς καὶ ὁ Χριστὸς
κεφαλὴ τῆς ἐκκλησίας, **καὶ**[13] αὐτός **ἐστι**[14]
24 σωτὴρ τοῦ σώματος. ἀλλ' **ὥσπερ**[15] ἡ ἐκ-
κλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ
αἱ γυναῖκες τοῖς **ἰδίοις**[16] ἀνδράσιν ἐν παντί.
25 οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας **ἑαυτῶν**[17],
καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλη-
26 σίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς· ἵνα
αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ
27 ὕδατος ἐν ῥήματι, ἵνα παραστήσῃ **αὐτὴν**[18]
ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν
σπῖλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ' ἵνα
28 ᾖ ἁγία καὶ ἄμωμος. οὕτως **ὀφείλουσιν**[19] οἱ
ἄνδρες ἀγαπᾷν τὰς ἑαυτῶν γυναῖκας ὡς τὰ
ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυ-
29 ναῖκα ἑαυτὸν ἀγαπᾷ· οὐδεὶς γάρ ποτε τὴν
ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ
θάλπει αὐτήν, καθὼς καὶ ὁ **Κύριος**[20] τὴν
30 ἐκκλησίαν· ὅτι μέλη ἐσμὲν τοῦ σώματος
αὐτοῦ, **ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν**
31 **ὀστέων αὐτοῦ**[21]. Ἀντὶ τούτου καταλείψει
ἄνθρωπος τὸν* πατέρα **αὐτοῦ**[22] καὶ τὴν μη-
τέρα, καὶ προσκολληθήσεται πρὸς τὴν γυ-
ναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα
32 μίαν. τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ
δὲ λέγω εἰς Χριστόν, καὶ εἰς τὴν ἐκκλησίαν.
33 πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν
ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν·
ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

[7] ἀκριβῶς πῶς
[8] συνίετε
[9] *om.* ἐν
[10] Χριστοῦ
[11] *om.* ὑποτάσσεσθε
[12] *om.* ὁ
[13] *om.* καὶ
[14] (αὐτὸς) *om.* ἐστι
[15] ὡς
[16] *om.* ἰδίοις
[17] *om.* ἑαυτῶν
[18] αὐτὸς
[19] (*om.* ν) *add* καὶ
[20] Χριστὸς
[21] *om.* , ἐκ τῆς σαρκὸς *to end of ver.* 30
[22] *om.* αὐτοῦ

1611

6 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And *ye* fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eyeservice as menpleasers, but as the servants of Christ, doing the will of God from the heart:

7 With good will doing service, as to the Lord, and not to men,

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And ye masters, do the same things unto them, ‖forbearing threatening: knowing that ‖your master also is in heaven, neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against ‖spiritual wickedness in ‖high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and ‖having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness:

15 And your feet shod with the preparation of the Gospel of peace;

16 Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

‖ Or, *moderating.*

‖ Some read, *both your and their master.*

‖ Or, *wicked spirits.*

‖ Or, *heavenly.*

‖ Or, *having overcome all.*

1881

6 Children, obey your parents
in the Lord: for this is right.
2 Honour thy father and mother
(which is the first command-
3 ment with promise), that it may
be well with thee, and thou
[1]mayest live long on the [2]earth.
4 And, ye fathers, provoke not
your children to wrath: but
nurture them in the chastening
and admonition of the Lord.
5 [3]Servants, be obedient unto
them that according to the flesh
are your [4]masters, with fear and
trembling, in singleness of your
6 heart, as unto Christ; not in
the way of eyeservice, as men-
pleasers; but as [3]servants of
Christ, doing the will of God
7 from the [5]heart; with good will
doing service, as unto the Lord,
8 and not unto men: knowing that
whatsoever good thing each one
doeth, the same shall he receive
again from the Lord, whether *he*
9 *be* bond or free. And, ye [4]mas-
ters, do the same things unto
them, and forbear threatening:
knowing that both their Master
and yours is in heaven, and there
is no respect of persons with him.
10 [6]Finally, [7]be strong in the
Lord, and in the strength of
11 his might. Put on the whole
armour of God, that ye may
be able to stand against the
12 wiles of the devil. For our wres-
tling is not against flesh and
blood, but against the prin-
cipalities, against the powers,
against the world-rulers of this
darkness, against the spiritual
hosts of wickedness in the hea-
13 venly *places*. Wherefore take
up the whole armour of God,
that ye may be able to with-
stand in the evil day, and, having
14 done all, to stand. Stand there-
fore, having girded your loins
with truth, and having put on
the breastplate of righteous-
15 ness, and having shod your feet
with the preparation of the
16 gospel of peace; withal taking
up the shield of faith, wherewith
ye shall be able to quench all
the fiery darts of the evil *one*.
17 And take the helmet of salva-
tion, and the sword of the Spi-
rit, which is the word of God:

[1] Or, *shalt*

[2] Or, *land*

[3] Gr. *Bond-servants*

[4] Gr. *lords.*

[5] Gr. *soul.*

[6] Or, *From henceforth*

[7] Gr. *made powerful.*

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν
2 ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον. Τίμα
τὸν πατέρα σου καὶ τὴν μητέρα (ἥτις ἐστὶν
3 ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ), ἵνα εὖ σοι
γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.
4 καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα
ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ
νουθεσίᾳ Κυρίου.
5 Οἱ δοῦλοι, ὑπακούετε τοῖς **κυρίοις κατὰ**
σάρκα[1] μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι
6 τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· μὴ κατ'
ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ'
ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα
7 τοῦ Θεοῦ ἐκ ψυχῆς, μετ' εὐνοίας δουλεύον-
8 τες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· εἰδότες
ὅτι ὃ **ἐάν τι ἕκαστος**[2] ποιήσῃ ἀγαθόν, τοῦτο
κομιεῖται παρὰ **τοῦ**[3] Κυρίου, εἴτε δοῦλος,
9 εἴτε ἐλεύθερος. καὶ οἱ κύριοι, τὰ αὐτὰ
ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν·
εἰδότες ὅτι καὶ **ὑμῶν αὐτῶν**[4] ὁ Κύριός ἐστιν
ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι
παρ' αὐτῷ.
10 **Τὸ λοιπόν**[5], **ἀδελφοί μου**[6], ἐνδυναμοῦσθε
ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐ-
11 τοῦ. ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ,
πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς
12 μεθοδείας τοῦ διαβόλου. ὅτι οὐκ ἔστιν ἡμῖν
ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς
ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμο-
κράτορας τοῦ σκότους **τοῦ αἰῶνος**[7] τούτου,
πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς
13 ἐπουρανίοις. διὰ τοῦτο ἀναλάβετε τὴν παν-
οπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι
ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατερ-
14 γασάμενοι στῆναι. στῆτε οὖν περιζωσά-
μενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐν-
δυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,
15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ
16 τοῦ εὐαγγελίου τῆς εἰρήνης· **ἐπὶ**[8] πᾶσιν
ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ
δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ
17 τὰ πεπυρωμένα σβέσαι. καὶ τὴν περικε-
φαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μά-
χαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ·

[1] κατὰ σάρκα κυρίοις
[2] ἕκαστος ὃ ἐὰν
[3] om. τοῦ
[4] αὐτῶν καὶ ὑμῶν
[5] Τοῦ λοιποῦ
[6] om. ἀδελφοί μου,
[7] om. τοῦ αἰῶνος
[8] ἐν

1611

18 Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel,

20 For which I am an ambassador ‖ in bonds, that ‖ therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love, with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ ‖ in sincerity.

¶ Written from Rome unto the Ephesians by Tychicus.

‖ *Or, in a chain.*
‖ *Or, thereof.*
‖ *Or, with incorruption.*

1881

18 with all prayer and supplication
praying at all seasons in the
Spirit, and watching thereunto
in all perseverance and supplica-
19 tion for all the saints, and on
my behalf, that utterance may
be given unto me [1] in opening
my mouth, to make known with
boldness the mystery of the gos-
20 pel, for which I am an ambas-
sador in [2] chains; that in it I
may speak boldly, as I ought to
speak.
21 But that ye also may know
my affairs, how I do, Tychicus,
the beloved brother and faithful
minister in the Lord, shall make
22 known to you all things: whom
I have sent unto you for this
very purpose, that ye may know
our state, and that he may com-
fort your hearts.
23 Peace be to the brethren, and
love with faith, from God the
Father and the Lord Jesus
24 Christ. Grace be with all them
that love our Lord Jesus Christ
in uncorruptness.

[1] Or, *in opening my mouth with boldness, to make known*
[2] Gr. *a chain.*

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

1611

1 PAUL and Timotheus, the servants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the Bishops and Deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every ‖ remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the Gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you, ‖ will perform it until the day of Jesus Christ:

‖ *Or, mention.*
‖ *Or, will finish it.*

1881

1 PAUL and Timothy, [1] servants
of Christ Jesus, to all the saints
in Christ Jesus which are at Phi-
lippi, with the [2] bishops and dea-
2 cons: Grace to you and peace
from God our Father and the
Lord Jesus Christ.
3 I thank my God upon all my
4 remembrance of you, always in
every supplication of mine on
behalf of you all making my
5 supplication with joy, for your
fellowship in furtherance of the
gospel from the first day until
6 now; being confident of this very
thing, that he which began a
good work in you will perfect it
until the day of Jesus Christ:

[1] Gr. *bond-servants.*
[2] Or, *overseers*

18 *διὰ πάσης προσευχῆς καὶ δεήσεως προσ-*
ευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ
εἰς αὐτὸ **τοῦτο**[9] *ἀγρυπνοῦντες ἐν πάσῃ*
προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν
19 *ἁγίων, καὶ ὑπὲρ ἐμοῦ, ἵνα μοι* **δοθείη**[10] *λόγος*
ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ,[11]
γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,
20 *ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ*
παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.
21 *Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ᾽ ἐμέ, τί*
πράσσω, πάντα **ὑμῖν γνωρίσει**[12] *Τυχικὸς ὁ*
ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν
22 *Κυρίῳ· ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο,*
ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς
καρδίας ὑμῶν.
23 *Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ*
πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ
24 *Χριστοῦ. ἡ χάρις μετὰ πάντων τῶν ἀγα-*
πώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν
ἀφθαρσίᾳ.

[Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.][13]

[9] *om.* τοῦτο
[10] δοθῇ
[11] (τοῦ στόματός μου, ἐν παρρησίᾳ *text, not marg.*)
[12] γνωρίσει ὑμῖν
[13] *om. subscription*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

1 *Παῦλος καὶ Τιμόθεος, δοῦλοι* **Ἰησοῦ Χρι-**
στοῦ[1], *πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ*
τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ
2 *διακόνοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ*
πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
3 *Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ*
4 *τῇ μνείᾳ ὑμῶν, πάντοτε ἐν πάσῃ δεή-*
σει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς
5 *τὴν δέησιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ*
ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ[2] *πρώτης*
6 *ἡμέρας ἄχρι τοῦ νῦν· πεποιθὼς αὐτὸ τοῦ-*
το, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν
ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ·

[1] Χριστοῦ Ἰησοῦ
[2] *add* τῆς

1611

7 Even as it is meet for me to think this of you all, because ‖ I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are ‖ partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, and in all ‖ judgment.

10 That ye may ‖ approve things that ‖ are excellent, that ye may be sincere and without offence till the day of Christ.

11 Being filled with the fruits of righteousness, which *are* by Jesus Christ unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel.

13 So that my bonds ‖ in Christ are manifest in all ‖ the palace, and ‖ in all other *places*.

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife, and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the Gospel.

18 What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ,

20 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, *so* now also Christ shall be magnified in my body, whether it be by life or by death.

21 For to me to live is Christ, and to die is gain.

‖ *Or, you have me in your heart.*

‖ *Or, partakers with me of grace.*

‖ *Or, sense.*

‖ *Or, try.*

‖ *Or, differ.*

‖ *Or, for Christ.*

‖ *Or, Cæsar's Court.*

‖ *Or, to all others.*

1881

7 even as it is right for me to
be thus minded on behalf of you
all, because [1]I have you in my
heart, inasmuch as, both in my
bonds and in the defence and
confirmation of the gospel, ye
all are partakers with me of
8 grace. For God is my witness,
how I long after you all in the
tender mercies of Christ Jesus.
9 And this I pray, that your love
may abound yet more and more
in knowledge and all discern-
10 ment; so that ye may [2]approve
the things that are excellent;
that ye may be sincere and
void of offence unto the day
11 of Christ; being filled with the
[3]fruits of righteousness, which
are through Jesus Christ, unto
the glory and praise of God.
12 Now I would have you know,
brethren, that the things *which
happened* unto me have fallen
out rather unto the progress
13 of the gospel; so that my
bonds became manifest in Christ
[4]throughout the whole præto-
rian guard, and to all the rest;
14 and that most of the brethren
in the Lord, [5]being confident
through my bonds, are more
abundantly bold to speak the
15 word of God without fear. Some
indeed preach Christ even of
envy and strife; and some also
16 of good will: the one *do it*
of love, knowing that I am
set for the defence of the gos-
17 pel: but the other proclaim
Christ of faction, not sincere-
ly, thinking to raise up affliction
18 for me in my bonds. What
then? only that in every way,
whether in pretence or in truth,
Christ is proclaimed; and there-
in I rejoice, yea, and will re-
19 joice. For I know that this
shall turn to my salvation,
through your supplication and
the supply of the Spirit of
20 Jesus Christ, according to my
earnest expectation and hope,
that in nothing shall I be put
to shame, but *that* with all
boldness, as always, *so* now
also Christ shall be magnified
in my body, whether by life,
21 or by death. For to me to
live is Christ, and to die is gain.

[1] Or, *ye have me in your heart*

[2] Or, *prove the things that differ*

[3] Gr. *fruit.*

[4] Gr. *in the whole Prætorium.*

[5] Gr. *trusting in my bonds.*

7 καθώς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ
πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ[3] τῇ ἀπο-
λογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγ-
κοινωνούς μου τῆς χάριτος πάντας ὑμᾶς
8 ὄντας. μάρτυς γάρ μού **ἐστιν**[4] ὁ Θεός, ὡς
ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις **Ἰησοῦ**
9 **Χριστοῦ**[5]. καὶ τοῦτο προσεύχομαι, ἵνα ἡ
ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισ-
10 σεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς
τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε
εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χρι-
11 στοῦ, πεπληρωμένοι **καρπῶν**[6] δικαιοσύνης
τῶν[7] διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ
ἔπαινον Θεοῦ.
12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι
τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγ-
13 γελίου ἐλήλυθεν· ὥστε τοὺς δεσμούς μου
φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ
14 πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, καὶ τοὺς
πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθό-
τας τοῖς δεσμοῖς μου, περισσοτέρως τολμᾷν
15 ἀφόβως τὸν λόγον[8] λαλεῖν. τινὲς μὲν καὶ
διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν
16 τὸν Χριστὸν κηρύσσουσιν· οἱ μὲν [9]**ἐξ ἐρι-
θείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ
ἁγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν**[10] **τοῖς
17 δεσμοῖς μου**· οἱ δὲ [9]**ἐξ ἀγάπης, εἰδότες ὅτι
18 εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι.** τί
γάρ; πλὴν[11] παντὶ τρόπῳ, εἴτε προφάσει
εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ
ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.
19 οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς
σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπι-
χορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ,
20 κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου,
ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν
πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγα-
λυνθήσεται Χριστὸς ἐν τῷ σώματί μου,
21 εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. ἐμοὶ γὰρ
τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος.

[3] *add* ἐν

[4] (μου) *om.* ἐστιν

[5] Χριστοῦ Ἰησοῦ

[6] καρπὸν

[7] τὸν

[8] *add* τοῦ Θεοῦ

[9] ἐξ ἀγάπης...*to end of ver.* 17 *and* ἐξ ἐριθείας ...*to end of ver.* 16 *change places*

[10] ἐγείρειν

[11] *add* ὅτι

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22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose, I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

24 Nevertheless, to abide in the flesh, *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith,

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel,

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake,

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

2 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

3 Let nothing be *done* through strife, or vainglory, but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the ‖likeness of men.

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.

‖ Or, *habit.*

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22 [1]But if to live in the flesh,—*if*
this is the fruit of my work,
then [2]what I shall choose [3]I wot
23 not. But I am in a strait betwixt the two, having the desire
to depart and be with Christ;
24 for it is very far better: yet to
abide in the flesh is more needful
25 for your sake. And having this
confidence, I know that I shall abide, yea, and abide with you all,
for your progress and joy [4]in the
26 faith; that your glorying may
abound in Christ Jesus in me
through my presence with you
27 again. Only [5]let your manner
of life be worthy of the gospel of
Christ: that, whether I come
and see you or be absent, I
may hear of your state, that
ye stand fast in one spirit,
with one soul striving [6]for the
28 faith of the gospel; and in nothing affrighted by the adversaries: which is for them an
evident token of perdition, but
of your salvation, and that from
29 God; because to you it hath
been granted in the behalf of
Christ, not only to believe on
him, but also to suffer in his
30 behalf: having the same conflict which ye saw in me, and
now hear to be in me.

2 If there is therefore any comfort in Christ, if any consolation
of love, if any fellowship of
the Spirit, if any tender mercies
2 and compassions, fulfil ye my joy,
that ye be of the same mind, having the same love, being of one ac-
3 cord, [7]of one mind; *doing* nothing
through faction or through vainglory, but in lowliness of mind
each counting other better than
4 himself; not looking each of you
to his own things, but each of
you also to the things of others.
5 Have this mind in you, which
6 was also in Christ Jesus: who,
[8]being in the form of God,
counted it not [9]a prize to be
7 on an equality with God, but
emptied himself, taking the
form of a [10]servant, [11]being
made in the likeness of men;
8 and being found in fashion as a
man, he humbled himself, becoming obedient *even* unto death,
yea, the death of the cross.

[1] Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I wot not.*

[2] Or, *what shall I choose?*

[3] Or, *I do not make known*

[4] Or, *of faith*

[5] Gr. *behave as citizens worthily.*

[6] Gr. *with.*

[7] Some ancient authorities read *of the same mind.*

[8] Gr. *being originally.*

[9] Gr. *a thing to be grasped.*

[10] Gr. *bondservant.*

[11] Gr. *becoming in.*

22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς
ἔργου[12]· καὶ τί αἱρήσομαι[13] οὐ γνωρίζω.
23 συνέχομαι **γὰρ**[14] ἐκ τῶν δύο, τὴν ἐπιθυμίαν
ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι,
24 πολλῷ*[15] μᾶλλον κρεῖσσον· τὸ δὲ ἐπιμένειν
25 **ἐν**[16] τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. καὶ
τοῦτο πεποιθὼς οἶδα ὅτι μενῶ, καὶ **συμπα-
ραμενῶ**[17] πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν
26 καὶ χαρὰν τῆς πίστεως, ἵνα τὸ καύχημα ὑμῶν
περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ
27 τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. μό-
νον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πο-
λιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς,
εἴτε ἀπών, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στή-
κετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦν-
28 τες τῇ πίστει τοῦ εὐαγγελίου, καὶ μὴ πτυρό-
μενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις
αὐτοῖς μέν ἐστιν[18] ἔνδειξις ἀπωλείας, **ὑμῖν**[19]
29 δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· ὅτι ὑμῖν
ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς
αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ
30 πάσχειν· τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον
εἴδετε* ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.

2 Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι
παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύ-
ματος, εἴ **τινα**[1] σπλάγχνα καὶ οἰκτιρμοί,
2 πληρώσατέ μου τὴν χαράν, ἵνα τὸ αὐτὸ
φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμ-
3 ψυχοι, τὸ **ἓν**[2] φρονοῦντες· μηδὲν κατὰ ἐρί-
θειαν **ἢ**[3] κενοδοξίαν, ἀλλὰ τῇ ταπεινοφρο-
σύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυ-
4 τῶν· μὴ τὰ ἑαυτῶν **ἕκαστος σκοπεῖτε**[4], ἀλλὰ
5 καὶ τὰ ἑτέρων **ἕκαστος**[5]. τοῦτο γὰρ **φρονεί-
6 σθω**[6] ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ· ὃς ἐν
μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγή-
7 σατο τὸ εἶναι ἶσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε,
μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώ-
8 πων γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς
ἄνθρωπος, ἐταπείνωσεν ἑαυτόν, γενόμενος
ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

[12] (σαρκί,—) , for · text, not marg.
[13] (Marg. αἱρήσομαι;)
[14] δὲ
[15] add γὰρ
[16] om. ἐν
[17] παραμενῶ
[18] ἐστὶν αὐτοῖς
[19] ὑμῶν

[1] τις
[2] Marg. αὐτὸ
[3] μηδὲ κατὰ
[4] ἕκαστοι σκοποῦντες
[5] ἕκαστοι
[6] φρονεῖτε

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9 Wherefore God also hath highly exalted him, and given him a Name which is above every name:

10 That at the Name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth:

11 And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear, and trembling.

13 For it is God which worketh in you, both to will and to do, of *his* good pleasure.

14 Do all things without murmurings, and disputings:

15 That ye may be blameless and ‖harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ‖ye shine as lights in the world:

16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be †offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 ‖But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man ‖likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, That as a son with the father he hath served with me in the Gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

‖ *Or, sincere.*

‖ *Or, shine ye.*

† *Gr. poured forth.*

‖ *Or, moreover.*

‖ *Or, so dear unto me.*

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9 Wherefore also God highly ex-
alted him, and gave unto him
the name which is above every
10 name; that in the name of Jesus
every knee should bow, of *things*
in heaven and *things* on earth
and [1]*things* under the earth,
11 and that every tongue should
confess that Jesus Christ is
Lord, to the glory of God the
Father.
12 So then, my beloved, even as
ye have always obeyed, not [2]as
in my presence only, but now
much more in my absence, work
out your own salvation with fear
13 and trembling; for it is God
which worketh in you both to
will and to work, for his good
14 pleasure. Do all things without
15 murmurings and disputings; that
ye may be blameless and harm-
less, children of God without
blemish in the midst of a crooked
and perverse generation, among
whom ye are seen as [3]lights in
16 the world, holding forth the
word of life; that I may have
whereof to glory in the day
of Christ, that I did not run
in vain neither labour in vain.
17 Yea, and if I am [4]offered upon
the sacrifice and service of
your faith, I joy, and rejoice
18 with you all: and in the same
manner do ye also joy, and re-
joice with me.
19 But I hope in the Lord Je-
sus to send Timothy shortly
unto you, that I also may be of
good comfort, when I know
20 your state. For I have no
man likeminded, who will care
21 [5]truly for your state. For they
all seek their own, not the
22 things of Jesus Christ. But
ye know the proof of him,
that, as a child *serveth* a father,
so he served with me in fur-
23 therance of the gospel. Him
therefore I hope to send forth-
with, so soon as I shall see
24 how it will go with me: but
I trust in the Lord that I
myself also shall come shortly.
25 But I counted it necessary to
send to you Epaphroditus, my
brother and fellow-worker and
fellow-soldier, and your [6]mes-
senger and minister to my need;

[1] Or, things *of the world below*

[2] Some ancient authorities omit *as*.

[3] Gr. *luminaries.*

[4] Gr. *poured out as a drink-offering*

[5] Gr. *genuinely.*

[6] Gr. *apostle.*

9 *διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρί-*
10 *σατο αὐτῷ*[7] *ὄνομα τὸ ὑπὲρ πᾶν ὄνομα· ἵνα* [7] *add τὸ*
ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπου-
11 *ρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ*
πᾶσα γλῶσσα ἐξομολογήσηται ὅτι Κύριος
Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ πατρός.
12 *Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπη-*
κούσατε, μὴ **ὡς**[8] *ἐν τῇ παρουσίᾳ μου μόνον,* [8] *Marg. om. ὡς*
ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου,
μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτη-
13 *ρίαν κατεργάζεσθε·* **ὁ**[9] *Θεὸς γάρ ἐστιν ὁ* [9] *om. ὁ*
ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνερ-
14 *γεῖν ὑπὲρ τῆς εὐδοκίας. πάντα ποιεῖτε*
15 *χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ἵνα γέ-*
νησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ
ἀμώμητα[10] **ἐν μέσῳ**[11] *γενεᾶς σκολιᾶς καὶ* [10] *ἄμωμα* [11] *μέσον*
διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆ-
16 *ρες ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες, εἰς*
καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ
εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.
17 *ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ*
λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ
18 *συγχαίρω πᾶσιν ὑμῖν· τὸ δ' αὐτὸ καὶ ὑμεῖς*
χαίρετε καὶ συγχαίρετέ μοι.
19 *Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον*
ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ,
20 *γνοὺς τὰ περὶ ὑμῶν. οὐδένα γὰρ ἔχω ἰσό-*
ψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μερι-
21 *μνήσει. οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν,*
22 *οὐ τὰ τοῦ* **Χριστοῦ Ἰησοῦ**[12]. *τὴν δὲ δοκι-* [12] Ἰησοῦ Χριστοῦ
μὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον,
σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.
23 *τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν*
24 *ἀπίδω τὰ περὶ ἐμέ, ἐξαυτῆς· πέποιθα δὲ ἐν*
Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσο-
25 *μαι**. *ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον*
τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώ-
την μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουρ-
γὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς·

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26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death, but God had mercy on him: and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and ‖hold such in reputation:

‖ Or, *honour such.*

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous: but for you it is safe.

2 Beware of dogs, beware of evil workers: beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee:

6 Concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the

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26 since he longed [1]after you all,
and was sore troubled, because
ye had heard that he was sick:
27 for indeed he was sick nigh unto
death: but God had mercy on
him; and not on him only, but
on me also, that I might not
28 have sorrow upon sorrow. I have
sent him therefore the more diligently, that, when ye see him
again, ye may rejoice, and that
I may be the less sorrowful.
29 Receive him therefore in the
Lord with all joy; and hold
30 such in honour: because for
the work of [2]Christ he came
nigh unto death, hazarding his
life to supply that which was
lacking in your service toward
me.

3 Finally, my brethren, [3]rejoice
in the Lord. To write the same
things to you, to me indeed is
not irksome, but for you it is
2 safe. Beware of the dogs, beware of the evil workers, beware
3 of the concision: for we are
the circumcision, who worship
by the Spirit of God, and glory
in Christ Jesus, and have no
4 confidence in the flesh: though
I myself might have confidence
even in the flesh: if any other
man [4]thinketh to have confidence in the flesh, I yet more:
5 circumcised the eighth day, of
the stock of Israel, of the tribe
of Benjamin, a Hebrew of Hebrews; as touching the law, a
6 Pharisee; as touching zeal, persecuting the church; as touching
the righteousness which is in
7 the law, found blameless. Howbeit what things were [5]gain to
me, these have I counted loss
8 for Christ. Yea verily, and
I count all things to be loss
for the excellency of the knowledge of Christ Jesus my Lord:
for whom I suffered the loss of
all things, and do count them
but [6]dung, that I may gain
9 Christ, and be found in him,
[7]not having a righteousness of
mine own, *even* that which is of
the law, but that which is through
faith in Christ, the righteousness
10 which is of God [8]by faith: that
I may know him, and the power
of his resurrection, and the

[1] Many ancient authorities read *to see you all.*

[2] Many ancient authorities read *the Lord.*

[3] Or, *farewell*

[4] Or, *seemeth*

[5] Gr. *gains.*

[6] Or, *refuse*

[7] Or, *not having as my righteousness that which is of the law*

[8] Gr. *upon.*

26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς[13], καὶ
27 ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε· καὶ
γὰρ ἠσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ
Θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον,
ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ **λύπῃ**[14] σχῶ.
28 σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα, ἰδόν-
τες αὐτὸν πάλιν, χαρῆτε, κἀγὼ ἀλυπότερος
29 ὦ. προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ
πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους
30 ἔχετε· ὅτι διὰ τὸ ἔργον **τοῦ**[15] **Χριστοῦ**[16]
μέχρι θανάτου ἤγγισε, **παραβουλευσάμενος**[17]
τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρη-
μα τῆς πρός με λειτουργίας.

3 Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν Κυ-
ρίῳ. τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ
2 ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. βλέπετε τοὺς
κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέ-
3 πετε τὴν κατατομήν· ἡμεῖς γάρ ἐσμεν ἡ
περιτομή, οἱ πνεύματι **Θεῷ**[1] λατρεύοντες, καὶ
καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν
4 σαρκὶ πεποιθότες· καίπερ ἐγὼ ἔχων πεποί-
θησιν καὶ ἐν σαρκί· εἴ τις δοκεῖ ἄλλος πε-
5 ποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· **περιτομὴ**[2]
ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βεν-
ιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον
6 Φαρισαῖος, κατὰ **ζῆλον**[3] διώκων τὴν ἐκκλη-
σίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμε-
7 νος ἄμεμπτος. ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦ-
8 τα ἥγημαι διὰ τὸν Χριστὸν ζημίαν. ἀλλὰ
μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ
τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ
τοῦ Κυρίου μου· δι' ὃν τὰ πάντα ἐζημιώθην,
καὶ ἡγοῦμαι σκύβαλα **εἶναι**[4], ἵνα Χριστὸν
9 κερδήσω, καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων
ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν
διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιο-
10 σύνην ἐπὶ τῇ πίστει· τοῦ γνῶναι αὐτόν, καὶ
τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ **τὴν**[5]

[13] *Marg. adds* ἰδεῖν
[14] λύπην
[15] *om.* τοῦ
[16] *Marg.* Κυρίου
[17] παραβολευσάμενος
[1] (Πνεύματι) Θεοῦ
[2] περιτομῇ
[3] ζῆλος
[4] *om.* εἶναι
[5] *om.* τὴν

1611

fellowship of his sufferings, being made conformable unto his death,

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is* their belly, and whose glory is in their shame, who mind earthly things.)

20 For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

4 Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

1881

fellowship of his sufferings, be-
coming conformed unto his
11 death; if by any means I may
attain unto the resurrection
12 from the dead. Not that I
have already obtained, or am
already made perfect: but I
press on, if so be that I may
[1]apprehend that for which also
I was apprehended by Christ
13 Jesus. Brethren, I count not
myself [2]yet to have apprehend-
ed: but one thing *I do*, for-
getting the things which are
behind, and stretching forward
to the things which are before,
14 I press on toward the goal
unto the prize of the [3]high
calling of God in Christ Jesus.
15 Let us therefore, as many as
be perfect, be thus minded: and
if in anything ye are otherwise
minded, even this shall God
16 reveal unto you: only, where-
unto we have already attained,
by that same *rule* let us walk.
17 Brethren, be ye imitators to-
gether of me, and mark them
which so walk even as ye have
18 us for an ensample. For many
walk, of whom I told you often,
and now tell you even weeping,
that they are the enemies of
19 the cross of Christ: whose end
is perdition, whose god is the
belly, and *whose* glory is in
their shame, who mind earth-
20 ly things. For our [4]citizenship
is in heaven; from whence also
we wait for a Saviour, the Lord
21 Jesus Christ: who shall fashion
anew the body of our humilia-
tion, *that it may be* conformed
to the body of his glory, ac-
cording to the working where-
by he is able even to subject all
things unto himself.

4 Wherefore, my brethren be-
loved and longed for, my joy
and crown, so stand fast in the
Lord, my beloved.
2 I exhort Euodia, and I exhort
Syntyche, to be of the same
3 mind in the Lord. Yea, I be-
seech thee also, true yokefellow,
help these women, for they la-
boured with me in the gospel,
with Clement also, and the rest
of my fellow-workers, whose
names are in the book of life.

[1] Or, *apprehend, seeing that also I was apprehended*

[2] Many ancient authorities omit *yet*.

[3] Or, *upward*

[4] Or *commonwealth*

κοινωνίαν τῶν παθημάτων αὐτοῦ, **συμμορ-**
11 **φούμενος**[6] τῷ θανάτῳ αὐτοῦ, εἴ πως καταν-
τήσω εἰς τὴν ἐξανάστασιν **τῶν**[7] νεκρῶν.
12 οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι·
διώκω δέ, εἰ καὶ καταλάβω ἐφ' ᾧ[8] καὶ κατε-
13 λήφθην ὑπὸ **τοῦ**[9] Χριστοῦ Ἰησοῦ. ἀδελφοί,
ἐγὼ ἐμαυτὸν **οὐ**[10] λογίζομαι κατειληφέναι·
ἓν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς
14 δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν
διώκω **ἐπὶ**[11] τὸ βραβεῖον τῆς ἄνω κλήσεως
15 τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. ὅσοι οὖν τέ-
λειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως
φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει·
16 πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν
κανόνι, τὸ αὐτὸ φρονεῖν[12].

17 Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ
σκοπεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς
18 ἔχετε τύπον ἡμᾶς. πολλοὶ γὰρ περιπατοῦ-
σιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ
κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ
19 Χριστοῦ· ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ
κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν,
20 οἱ τὰ ἐπίγεια φρονοῦντες. ἡμῶν γὰρ * τὸ
πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ
Σωτῆρα ἀπεκδεχόμεθα, Κύριον Ἰησοῦν Χρι-
21 στόν· ὃς μετασχηματίσει τὸ σῶμα τῆς τα-
πεινώσεως ἡμῶν, **εἰς τὸ γενέσθαι αὐτὸ**[13]
σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ,
κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ
ὑποτάξαι **ἑαυτῷ**[14] τὰ πάντα.

4 Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπό-
θητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε
ἐν Κυρίῳ, ἀγαπητοί.

2 Εὐοδίαν παρακαλῶ, καὶ Συντύχην παρα-
3 καλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. **καὶ**[1]
ἐρωτῶ καί σε, **σύζυγε γνήσιε**[2], συλλαμβά-
νου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνή-
θλησάν μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν
λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν
βίβλῳ ζωῆς.

[6] συμμορφιζόμενος
[7] τὴν ἐκ
[8] (*Marg.*, ἐφ' ᾧ)
[9] *om.* τοῦ
[10] οὔπω *text, not marg.*
[11] εἰς
[12] *om.* κανόνι, τὸ αὐτὸ φρονεῖν
[13] *om.* εἰς τὸ γενέσθαι αὐτὸ
[14] αὐτῷ

[1] ναί,
[2] γνήσιε σύζυγε

1611

4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your request be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things *are* true, whatsoever things *are* ‖ honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report: if there be any virtue, and if there be any praise, think on these things.

9 Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me ‖ hath flourished again, wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ, which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But ‖ I have all, and abound. I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

‖ *Or, venerable.*

‖ *Or, is revived.*

‖ *Or, I have received all.*

1881

4 [1] Rejoice in the Lord alway:
5 again I will say, [1] Rejoice. Let
your [2] forbearance be known unto
all men. The Lord is at hand.
6 In nothing be anxious; but in
everything by prayer and supplication with thanksgiving let
your requests be made known
7 unto God. And the peace of God,
which passeth all understanding,
shall guard your hearts and your
thoughts in Christ Jesus.
8 Finally, brethren, whatsoever
things are true, whatsoever
things are [3] honourable, whatsoever things are just, whatsoever
things are pure, whatsoever
things are lovely, whatsoever
things are [4] of good report; if there
be any virtue, and if there be any
praise, [5] think on these things.
9 The things which ye both learned
and received and heard and saw
in me, these things do: and the
God of peace shall be with you.
10 But I [6] rejoice in the Lord
greatly, that now at length ye
have revived your thought for me;
[7] wherein ye did indeed take
thought, but ye lacked opportu-
11 nity. Not that I speak in respect
of want: for I have learned, in
whatsoever state I am, therein to
12 be content. I know how to be
abased, and I know also how to
abound: in everything and in all
things have I learned the secret
both to be filled and to be hun-
gry, both to abound and to be in
13 want. I can do all things in him
14 that strengtheneth me. Howbeit
ye did well, that ye had fellowship
15 with my affliction. And ye your-
selves also know, ye Philippians,
that in the beginning of the
gospel, when I departed from
Macedonia, no church had fel-
lowship with me in the matter
of giving and receiving, but ye
16 only; for even in Thessalonica
ye sent once and again unto
17 my need. Not that I seek for
the gift; but I seek for the
fruit that increaseth to your ac-
18 count. But I have all things, and
abound: I am filled, having re-
ceived from Epaphroditus the
things *that came* from you, an
odour of a sweet smell, a sacrifice
acceptable, well-pleasing to God.

[1] Or, *Farewell*

[2] Or, *gentleness*

[3] Gr. *reverend.*

[4] Or, *gracious*

[5] Gr. *take account of.*

[6] Gr. *rejoiced.*

[7] Or, *seeing that*

4 Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ,
5 χαίρετε. τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν
6 ἀνθρώποις. ὁ Κύριος ἐγγύς. μηδὲν μεριμ-
νᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ
δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν
7 γνωριζέσθω πρὸς τὸν Θεόν. καὶ ἡ εἰρήνη
τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρου-
ρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα
ὑμῶν ἐν Χριστῷ Ἰησοῦ.

8 Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα
σεμνά, ὅσα δίκαια, ὅσα ἁγνά, ὅσα προσ-
φιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις
9 ἔπαινος, ταῦτα λογίζεσθε. ἃ καὶ ἐμάθετε
καὶ παρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν
ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρή-
νης ἔσται μεθ' ὑμῶν.

10 Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη
ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ'
11 ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. οὐχ ὅτι
καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν
12 οἷς εἰμί, αὐτάρκης εἶναι. οἶδα καὶ* ταπει-
νοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ
ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πει-
13 νᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. πάν-
τα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ[3].
14 πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές
15 μου τῇ θλίψει. οἴδατε δὲ καὶ ὑμεῖς, Φιλιπ-
πήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκ-
κλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ
16 λήψεως, εἰ μὴ ὑμεῖς μόνοι· ὅτι καὶ ἐν
Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν
17 χρείαν μοι ἐπέμψατε. οὐχ ὅτι ἐπιζητῶ
τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν
18 πλεονάζοντα εἰς λόγον ὑμῶν. ἀπέχω δὲ
πάντα καὶ περισσεύω· πεπλήρωμαι, δεξάμε-
νος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν
εὐωδίας, θυσίαν δεκτήν, εὐάρεστον τῷ Θεῷ.

[3] *om.* Χριστῷ

1611

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every Saint in Christ Jesus: the brethren which are with me greet you.

22 All the Saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

1881

19 And my God shall fulfil every
need of yours according to his
riches in glory in Christ Jesus.
20 Now unto our God and Father
be the glory [1] for ever and ever.
Amen.
21 Salute every saint in Christ
Jesus. The brethren which are
22 with me salute you. All the
saints salute you, especially they
that are of Cæsar's household.
23 The grace of the Lord Jesus
Christ be with your spirit.

[1] Gr. *unto the ages of the ages.*

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

1611

1 Paul an Apostle of Jesus Christ, by the will of God, and Timotheus our brother,

2 To the saints and faithful brethren in Christ, which are at Colosse, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the Saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel,

6 Which is come unto you as *it is* in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard *of it*, and knew the grace of God in truth,

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful Minister of Christ:

8 Who also declared unto us your love in the spirit.

9 For this cause we also, since the day we heard it, do not cease to

1881

1 Paul, an apostle of Christ
Jesus through the will of God,
2 and Timothy [1] our brother, [2] to
the saints and faithful brethren
in Christ *which are* at Colossæ:
Grace to you and peace from
God our Father.
3 We give thanks to God the
Father of our Lord Jesus Christ,
4 praying always for you, having
heard of your faith in Christ
Jesus, and of the love which ye
5 have toward all the saints, because of the hope which is laid
up for you in the heavens, whereof ye heard before in the word
6 of the truth of the gospel, which
is come unto you; even as it is
also in all the world bearing fruit
and increasing, as *it doth* in you
also, since the day ye heard and
knew the grace of God in truth;
7 even as ye learned of Epaphras
our beloved fellow-servant, who
is a faithful minister of Christ
8 on [3] our behalf, who also declared unto us your love in the
Spirit.
9 For this cause we also, since the
day we heard *it*, do not cease to

[1] Gr. *the brother.*

[2] Or, *to those that are at Colossæ, holy and faithful brethren in Christ*

[3] Many ancient authorities read *your.*

19 ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν
κατὰ **τὸν πλοῦτον**[4] αὐτοῦ ἐν δόξῃ, ἐν Χρι-
20 στῷ Ἰησοῦ. τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰη-
σοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.
22 ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα
δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.
23 Ἡ χάρις τοῦ Κυρίου **ἡμῶν**[5] Ἰησοῦ Χρι-
στοῦ μετὰ **πάντων**[6] ὑμῶν. **ἀμήν.**[7]

[Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι᾽ Ἐπαφροδίτου.][8]

4 τὸ πλοῦτος
5 *om.* ἡμῶν
6 τοῦ πνεύματος
7 *om.* ἀμήν.
8 *om. subscription*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΚΟΛΟΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

1 Παῦλος ἀπόστολος **Ἰησοῦ Χριστοῦ**[1] διὰ
θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός,
2 τοῖς ἐν Κολοσσαῖς[2] ἁγίοις καὶ πιστοῖς ἀδελ-
φοῖς ἐν Χριστῷ*· χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ Θεοῦ πατρὸς ἡμῶν **καὶ Κυρίου Ἰησοῦ
Χριστοῦ**[3].
3 Εὐχαριστοῦμεν τῷ Θεῷ **καὶ**[4] πατρὶ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε περὶ
4 ὑμῶν προσευχόμενοι, ἀκούσαντες τὴν πίστιν
ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην **τὴν**[5]
5 εἰς πάντας τοὺς ἁγίους, διὰ τὴν ἐλπίδα τὴν
ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προ-
ηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ
6 εὐαγγελίου, τοῦ παρόντος εἰς ὑμᾶς, καθὼς
καὶ ἐν παντὶ τῷ κόσμῳ, **καὶ**[6] ἔστι καρποφο-
ρούμενον[7], καθὼς καὶ ἐν ὑμῖν, ἀφ᾽ ἧς ἡμέρας
ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ
7 ἐν ἀληθείᾳ· καθὼς **καὶ**[8] ἐμάθετε ἀπὸ Ἐπα-
φρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι
πιστὸς ὑπὲρ **ὑμῶν**[9] διάκονος τοῦ Χριστοῦ,
8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν
Πνεύματι.
9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ᾽ ἧς
ἡμέρας ἠκούσαμεν, οὐ παυόμεθα

1 Χριστοῦ Ἰησοῦ
2 (*Marg.* Κολοσσαῖς,)
3 *om.* καὶ Κυρίου Ἰησοῦ Χριστοῦ
4 *om.* καὶ
5 ἣν ἔχετε
6 *om.* , καὶ (ἐστὶ)
7 *add* καὶ αὐξανόμενον
8 *om.* καὶ
9 ἡμῶν *text, not marg.*

1611

pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding:

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God:

11 Strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness:

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of † his dear Son,

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature.

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 *And he is before all things, and by him all things consist.

18 And he is the head of the body, the Church: who is the beginning, the firstborn from the dead, that ‖ in all things he might have the preeminence:

19 For it pleased *the Father* that in him should all fulness dwell,

20 And (‖ having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, *I say*, whether they be things in earth, or things in heaven.

21 And you that were sometimes alienated, and enemies ‖ in your mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh through death, to present you holy and unblameable, and unreproveable in his sight,

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, *and* which was preached to every creature which is under heaven, whereof I Paul am made a Minister.

† *Gr. the Son of his love.*

* John 1. 1, 3. 1 Cor. 8. 6.

‖ *Or, among all.*

‖ *Or, making peace.*

‖ *Or, by your mind in wicked works.*

1881

pray and make request for you,
that ye may be filled with the
knowledge of his will in all spi-
ritual wisdom and understand-
10 ing, to walk worthily of the Lord
[1]unto all pleasing, bearing fruit
in every good work, and increas-
ing [2]in the knowledge of God;
11 [3]strengthened [4]with all power,
according to the might of his
glory, unto all patience and
12 longsuffering with joy; giving
thanks unto the Father, who
made [5]us meet to be partakers
of the inheritance of the saints
13 in light; who delivered us out
of the power of darkness, and
translated us into the kingdom
14 of the Son of his love; in whom
we have our redemption, the for-
15 giveness of our sins: who is the
image of the invisible God, the
16 firstborn of all creation; for in
him were all things created, in
the heavens and upon the earth,
things visible and things in-
visible, whether thrones or do-
minions or principalities or
powers; all things have been
created through him, and unto
17 him; and he is before all things,
and in him all things [6]consist.
18 And he is the head of the body,
the church: who is the beginning,
the firstborn from the dead; [7]that
in all things he might have the
19 preeminence. [8]For it was the
good pleasure *of the Father* that
in him should all the fulness
20 dwell; and through him to recon-
cile all things [9]unto [10]himself,
having made peace through the
blood of his cross; through him,
I say, whether things upon the
earth, or things in the heavens.
21 And you, being in time past
alienated and enemies in your
mind in your evil works, yet now
22 [11]hath he reconciled in the body
of his flesh through death, to
present you holy and without
blemish and unreproveable be-
23 fore him: if so be that ye con-
tinue in the faith, grounded and
stedfast, and not moved away
from the hope of the gospel which
ye heard, which was preached
in all creation under heaven;
whereof I Paul was made a
minister.

[1] Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.*

[2] Or, *by*

[3] Gr. *made powerful.*

[4] Or, *in*

[5] Some ancient authorities read *you.*

[6] That is, *hold together.*

[7] Or, *that among all he might have*

[8] Or, *For the whole fulness* of God *was pleased to dwell in him*

[9] Or, *into him*

[10] Or, *him*

[11] Some ancient authorities read *ye have been reconciled.*

ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι
ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος
αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευμα-
10 τικῇ, περιπατῆσαι **ὑμᾶς**[10] ἀξίως τοῦ Κυρίου
εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ[11]
καρποφοροῦντες καὶ αὐξανόμενοι **εἰς τὴν**
11 **ἐπίγνωσιν**[12] τοῦ Θεοῦ· ἐν πάσῃ δυνάμει
δυναμούμενοι, κατὰ τὸ κράτος τῆς δόξης
αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν
12 μετὰ χαρᾶς· εὐχαριστοῦντες τῷ πατρὶ τῷ
ἱκανώσαντι **ἡμᾶς**[13] εἰς τὴν μερίδα τοῦ κλή-
13 ρου τῶν ἁγίων ἐν τῷ φωτί, ὃς ἐρρύσατο
ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέ-
στησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγά-
14 πης αὐτοῦ, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν
διὰ τοῦ αἵματος αὐτοῦ[14], τὴν ἄφεσιν τῶν
15 ἁμαρτιῶν· ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ
16 ἀοράτου, πρωτότοκος πάσης κτίσεως· ὅτι ἐν
αὐτῷ ἐκτίσθη τὰ πάντα, **τὰ**[15] ἐν τοῖς οὐρα-
νοῖς καὶ **τὰ**[15] ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ
ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε
ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ
17 εἰς αὐτὸν ἔκτισται· καὶ αὐτός ἐστι πρὸ πάν-
18 των, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. καὶ
αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς
ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ
τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς
19 πρωτεύων· ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ
20 πλήρωμα κατοικῆσαι, καὶ δι' αὐτοῦ ἀποκατ-
αλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας
διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι'
αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς
21 οὐρανοῖς. καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριω-
μένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις
22 τοῖς πονηροῖς, νυνὶ δὲ **ἀποκατήλλαξεν**[16] ἐν
τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανά-
του, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους
23 καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· εἴγε
ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ
ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπί-
δος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κη-
ρυχθέντος ἐν πάσῃ **τῇ**[17] κτίσει τῇ ὑπὸ τὸν
οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

[10] *om.* ὑμᾶς
[11] (*Marg.* ἀγαθῷ,)
[12] τῇ ἐπιγνώσει
[13] *Marg.* ὑμᾶς
[14] *om.* διὰ τοῦ αἵματος αὐτοῦ
[15] *om.* τὰ
[16] *Marg.* ἀποκατηλλάγητε
[17] *om.* τῇ

1611

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church,

25 Whereof I am made a Minister, according to the dispensation of God, which is given to me for you, ‖to fulfil the word of God:

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints,

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ ‖in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

2 For I would that ye knew what great ‖conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh:

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ,

3 ‖In whom are hid all the treasures of wisdom, and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the ‖rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulness of the Godhead bodily.

‖ *Or, fully to preach the word of God. Rom.* 15. 19.

‖ *Or, amongst you.*

‖ *Or, fear or care.*

‖ *Or, wherein.*

‖ *Or, elements.*

1881

24 Now I rejoice in my sufferings
for your sake, and fill up on my
part that which is lacking of
the afflictions of Christ in my
flesh for his body's sake, which
25 is the church; whereof I was
made a minister, according to
the [1]dispensation of God which
was given me to you-ward, to
26 fulfil the word of God, *even* the
mystery which hath been hid
[2]from all ages and generations:
but now hath it been manifested
27 to his saints, to whom God was
pleased to make known what is
the riches of the glory of this
mystery among the Gentiles,
which is Christ in you, the hope
28 of glory: whom we proclaim, admonishing
every man and teaching every man in all wisdom,
that we may present every man
29 perfect in Christ; whereunto I
labour also, striving according
to his working, which worketh
in me [3]mightily.

2 For I would have you know
how greatly I strive for you, and
for them at Laodicea, and for as
many as have not seen my face
2 in the flesh; that their hearts
may be comforted, they being
knit together in love, and unto
all riches of the [4]full assurance
of understanding, that they may
know the mystery of God, [5]*even*
3 Christ, in whom are all the
treasures of wisdom and know-
4 ledge hidden. This I say, that
no one may delude you with
5 persuasiveness of speech. For
though I am absent in the flesh,
yet am I with you in the spirit,
joying and beholding your order,
and the stedfastness of your
faith in Christ.
6 As therefore ye received Christ
Jesus the Lord, *so* walk in him,
7 rooted and builded up in him,
and stablished [6]in your faith,
even as ye were taught, abound-
ing [7]in thanksgiving.
8 [8]Take heed lest there shall be
any one that maketh spoil of you
through his philosophy and vain
deceit, after the tradition of
men, after the [9]rudiments of
the world, and not after Christ:
9 for in him dwelleth all the
fulness of the Godhead bodily,

[1] Or, *stewardship*

[2] Gr. *from the ages and from the generations.*

[3] Or, *in power*

[4] Or, *fulness*

[5] The ancient authorities vary much in the text of this passage.

[6] Or, *by*

[7] Some ancient authorities insert *in it.*

[8] Or, *See whether*

[9] Or, *elements*

24 **Ὃς**[18] νῦν χαίρω ἐν τοῖς παθήμασί **μου**[19]
ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα
τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου
ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκ-
25 κλησία· ἧς ἐγενόμην ἐγὼ διάκονος, κατὰ τὴν
οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς
26 ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, τὸ μυ-
στήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων
καὶ ἀπὸ τῶν γενεῶν· **νυνὶ**[20] δὲ ἐφανερώθη τοῖς
27 ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι
τίς ὁ[21] πλοῦτος τῆς δόξης τοῦ μυστηρίου
τούτου ἐν τοῖς ἔθνεσιν, **ὅς**[22] ἐστι Χριστὸς
28 ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· ὃν ἡμεῖς καταγ-
γέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ
διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ,
ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον
29 ἐν Χριστῷ **Ἰησοῦ**[23]· εἰς ὃ καὶ κοπιῶ, ἀγω-
νιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ, τὴν ἐνερ-
γουμένην ἐν ἐμοὶ ἐν δυνάμει.

2 Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω
περὶ[1] ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι
οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί,
2 ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, **συμβι-
βασθέντων**[2] ἐν ἀγάπῃ, καὶ εἰς **πάντα πλοῦ-
τον**[3] τῆς πληροφορίας τῆς συνέσεως, εἰς
ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ[4] **καὶ**
3 **πατρὸς καὶ τοῦ**[5] Χριστοῦ, ἐν ᾧ εἰσὶ πάντες
οἱ θησαυροὶ τῆς σοφίας καὶ **τῆς**[6] γνώσεως
4 ἀπόκρυφοι. **τοῦτο δὲ**[7] λέγω, ἵνα **μή τις**[8]
5 ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ. εἰ γὰρ
καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν
ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν
τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν
πίστεως ὑμῶν.

6 Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν
7 τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ἐρριζω-
μένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βε-
βαιούμενοι **ἐν**[9] τῇ πίστει, καθὼς ἐδιδάχθητε,
περισσεύοντες **ἐν αὐτῇ**[10] ἐν εὐχαριστίᾳ.

8 Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγω-
γῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπά-
της, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων,
κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ
9 κατὰ Χριστόν· ὅτι ἐν αὐτῷ κατοικεῖ πᾶν
τὸ πλήρωμα τῆς θεότητος σωματικῶς.

[18] *om.* Ὃς (Νῦν)
[19] (-μασι) *om.* μου
[20] νῦν
[21] τί τὸ
[22] ὅ
[23] *om.* Ἰησοῦ

[1] ὑπὲρ
[2] συμβιβασθέντες
[3] πᾶν πλοῦτος
[4] (Θεοῦ,)
[5] *om.* καὶ πατρὸς καὶ τοῦ *Marg. states that ancient authorities vary much*
[6] *om.* τῆς
[7] *om.* δὲ
[8] μηδεὶς
[9] *om.* ἐν
[10] *om.* ἐν αὐτῇ *text, not marg.*

1611

10 And ye are complete in him, which is the head of all principality, and power.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

12 Buried with him in Baptism, wherein also you are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

14 Blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross:

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them ‖ in it.

16 Let no man therefore judge you ‖ in meat, or in drink, or ‖ in respect of an Holyday, or of the New moon, or of the Sabbath *days:*

17 Which are a shadow of things to come, but the body *is* of Christ.

18 Let no man ‖ beguile you of your reward, † in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind:

19 And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the ‖ rudiments of the world, why, as though living in the world, are ye subject to ordinances?

21 (Touch not, taste not, handle not:

22 Which all are to perish with the using) after the commandments and doctrines of men:

23 Which things have indeed a shew of wisdom in will-worship and humility, and ‖ neglecting of the body, not in any honour to the satisfying of the flesh.

3 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God:

‖ *Or, in himself.*

‖ *Or, for eating and drinking.*

‖ *Or, in part.*

‖ *Or, judge against you.*

† *Gr. being a voluntary in humility.*

‖ *Or, elements.*

‖ *Or, punishing, or not sparing.*

1881

10 and in him ye are made full, who
is the head of all principality and
11 power: in whom ye were also
circumcised with a circumcision
not made with hands, in the
putting off of the body of the
flesh, in the circumcision of
12 Christ; having been buried with
him in baptism, wherein ye were
also raised with him through
faith in the working of God, who
13 raised him from the dead. And
you, being dead through your
trespasses and the uncircumcision of your flesh, you, *I say*,
did he quicken together with him,
having forgiven us all our tres-
14 passes; having blotted out [1] the
bond written in ordinances that
was against us, which was contrary to us: and he hath taken it
out of the way, nailing it to the
15 cross; [2] having put off from himself
the principalities and the powers,
he made a show of them openly,
triumphing over them in it.
16 Let no man therefore judge
you in meat, or in drink, or in
respect of a feast day or a new
17 moon or a sabbath day: which
are a shadow of the things to
come; but the body is Christ's.
18 Let no man rob you of your
prize [3] by a voluntary humility
and worshipping of the angels,
[4] dwelling in the things which
he hath [5] seen, vainly puffed up
19 by his fleshly mind, and not
holding fast the Head, from
whom all the body, being supplied
and knit together through the
joints and bands, increaseth with
the increase of God.
20 If ye died with Christ from the
[6] rudiments of the world, why, as
though living in the world, do ye
subject yourselves to ordinances,
21 Handle not, nor taste, nor touch
22 (all which things are to perish
with the using), after the precepts
23 and doctrines of men? Which
things have indeed a show of wisdom in will-worship, and humility, and severity to the body;
but are not of any [7] value against
the indulgence of the flesh.
3 If then ye were raised together
with Christ, seek the things
that are above, where Christ is,
seated on the right hand of God.

[1] Or, *the bond that was against us by its ordinances*

[2] Or, *having put off from himself* his body, *he made a show of the principalities &c.*

[3] Or, *of his own mere will, by humility &c.*

[4] Or, *taking his stand upon*

[5] Many authorities, some ancient, insert *not.*

[6] Or, *elements*

[7] Or, *honour*

10 καί ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν
11 ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· ἐν ᾧ
καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν
τῇ ἀπεκδύσει τοῦ σώματος **τῶν ἁμαρτιῶν**[11]
τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,
12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ
καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνερ-
γείας τοῦ Θεοῦ, τοῦ ἐγείραντος αὐτὸν ἐκ
13 τῶν νεκρῶν. καὶ ὑμᾶς, νεκροὺς ὄντας **ἐν**[12]
τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς
σαρκὸς ὑμῶν, συνεζωοποίησε[13] σὺν αὐτῷ,
χαρισάμενος **ὑμῖν**[14] πάντα τὰ παραπτώματα,
14 ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς
δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν· καὶ αὐτὸ
ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ
15 τῷ σταυρῷ· ἀπεκδυσάμενος τὰς ἀρχὰς καὶ
τὰς ἐξουσίας, ἐδειγμάτισεν[15] ἐν παρρησίᾳ,
θριαμβεύσας αὐτοὺς ἐν αὐτῷ.
16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν
πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαβ-
17 βάτων· ἅ ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ
18 σῶμα τοῦ Χριστοῦ. μηδεὶς ὑμᾶς καταβρα-
βευέτω θέλων[16] ἐν ταπεινοφροσύνῃ καὶ θρη-
σκείᾳ τῶν ἀγγέλων, ἃ **μὴ**[17] ἑώρακεν ἐμβα-
τεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς
19 σαρκὸς αὐτοῦ, καὶ οὐ κρατῶν τὴν κεφαλήν,
ἐξ οὗ πᾶν τὸ σῶμα, διὰ τῶν ἁφῶν καὶ συν-
δέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμε-
νον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ.
20 Εἰ **οὖν**[18] ἀπεθάνετε σὺν **τῷ**[19] Χριστῷ ἀπὸ
τῶν στοιχείων τοῦ κόσμου, τί, ὡς ζῶντες
21 ἐν κόσμῳ, δογματίζεσθε, Μὴ ἅψῃ, μηδὲ
22 γεύσῃ, μηδὲ θίγῃς (ἅ ἐστι πάντα εἰς φθο-
ρὰν τῇ ἀποχρήσει), κατὰ τὰ ἐντάλματα καὶ
23 διδασκαλίας τῶν ἀνθρώπων; ἅτινά ἐστι λό-
γον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ
ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν
τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός.
3 Εἰ οὖν συνηγέρθητε τῷ Χριστῷ,
τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐσ-
τιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.

11 *om.* τῶν ἁμαρτιῶν
12 *om.* ἐν
13 *add* (ν) ὑμᾶς
14 ἡμῖν
15 (*Marg.* ἀπεκδυσάμενος, τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν)
16 (*Marg.* θέλων,)
17 *om.* μὴ
18 *om.* οὖν
19 *om.* τῷ

‖ Or, mind.

1611

2 Set your ‖affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake, the wrath of God cometh on the children of disobedience,

7 In the which ye also walked sometime, when ye lived in them.

8 But now you also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds:

10 And have put on the new man, which is renewed in knowledge, after the image of him that created him,

11 Where there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, longsuffering,

13 Forbearing one another, and forgiving one another, if any man have a ‖quarrel against any: even as Christ forgave you, so also *do* ye.

‖ Or, complaint.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the Name of the Lord Jesus, giving thanks to God and the Father, by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

1881

2 Set your mind on the things
that are above, not on the
things that are upon the earth.
3 For ye died, and your life is
4 hid with Christ in God. When
Christ, *who is* [1] our life, shall be
manifested, then shall ye also
with him be manifested in glory.
5 [2] Mortify therefore your members which are upon the earth;
fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry;
6 for which things' sake cometh
the wrath of God [3] upon the sons
7 of disobedience; [4] in the which
ye also walked aforetime, when
8 ye lived in these things. But
now put ye also away all these;
anger, wrath, malice, railing,
shameful speaking out of your
9 mouth: lie not one to another;
seeing that ye have put off the
10 old man with his doings, and
have put on the new man, which
is being renewed unto knowledge
after the image of him that
11 created him: where there cannot be Greek and Jew, circumcision and uncircumcision,
barbarian, Scythian, bondman,
freeman: but Christ is all, and
in all.
12 Put on therefore, as God's
elect, holy and beloved, a heart
of compassion, kindness, humili-
13 ty, meekness, longsuffering; forbearing one another, and forgiving each other, if any man
have a complaint against any;
even as [5] the Lord forgave you,
14 so also do ye: and above all
these things *put on* love, which
15 is the bond of perfectness. And
let the peace of Christ [6] rule
in your hearts, to the which also
ye were called in one body; and
16 be ye thankful. Let the word
of [7] Christ dwell in you richly
in all wisdom; teaching and
admonishing [8] one another with
psalms *and* hymns *and* spiritual
songs, singing with grace in
17 your hearts unto God. And
whatsoever ye do, in word or in
deed, *do* all in the name of the
Lord Jesus, giving thanks to
God the Father through him.
18 Wives, be in subjection to your
husbands, as is fitting in the Lord.

[1] Many ancient authorities read *your*.

[2] Gr. *Make dead*.

[3] Some ancient authorities omit *upon the sons of disobedience*. See Eph. v. 6.

[4] Or, *amongst whom*

[5] Many ancient authorities read *Christ*.

[6] Gr. *arbitrate*.

[7] Some ancient authorities read *the Lord*: others, *God*.

[8] Or, *yourselves*

2, 3 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. ἀπεθά-
νετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ
4 Χριστῷ ἐν τῷ Θεῷ. ὅταν ὁ Χριστὸς φανε-
ρωθῇ, ἡ ζωὴ **ἡμῶν**[1], τότε καὶ ὑμεῖς σὺν αὐτῷ
φανερωθήσεσθε ἐν δόξῃ.
5 Νεκρώσατε οὖν τὰ μέλη **ὑμῶν**[2] τὰ ἐπὶ τῆς
γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν
κακήν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδω-
6 λολατρεία, δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ
7 **ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας**[3]· ἐν οἷς καὶ
ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν **αὐ-**
8 **τοῖς**[4]. νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα,
ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρο-
9 λογίαν ἐκ τοῦ στόματος ὑμῶν· μὴ ψεύδεσθε
εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν
10 ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐν-
δυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς
ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν·
11 ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ
καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος,
ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι
Χριστός.
12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ,
ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα **οἰκτιρ-**
μῶν[5], χρηστότητα, ταπεινοφροσύνην, πρᾳό-
13 τητα, μακροθυμίαν· ἀνεχόμενοι ἀλλήλων,
καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα
ἔχῃ μομφήν· καθὼς καὶ ὁ **Χριστὸς**[6] ἐχαρί-
14 σατο ὑμῖν, οὕτω καὶ ὑμεῖς· ἐπὶ πᾶσι δὲ
τούτοις τὴν ἀγάπην, **ἥτις**[7] ἐστὶ σύνδεσμος
15 τῆς τελειότητος. καὶ ἡ εἰρήνη τοῦ **Θεοῦ**[8]
βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν
καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι
16 γίνεσθε. ὁ λόγος τοῦ **Χριστοῦ**[9] ἐνοικείτω
ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ· διδάσ-
κοντες καὶ νουθετοῦντες ἑαυτούς, ψαλμοῖς,
καὶ[10] ὕμνοις, **καὶ**[10] ᾠδαῖς πνευματικαῖς, ἐν
χάριτι ᾄδοντες ἐν **τῇ καρδίᾳ**[11] ὑμῶν τῷ
17 **Κυρίῳ**[12]. καὶ πᾶν ὅ τι ἂν ποιῆτε, ἐν λόγῳ
ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰη-
σοῦ, εὐχαριστοῦντες τῷ Θεῷ **καὶ**[13] πατρὶ
δι' αὐτοῦ.
18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς **ἰδί-**
οις[14] ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ.

1 *Marg.* ὑμῶν
2 *om.* ὑμῶν
3 *Marg. om.* ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας
4 τούτοις
5 οἰκτιρμοῦ
6 Κύριος *text, not marg.*
7 ὅ (ἐστι)
8 Χριστοῦ
9 *Marg.* Κυρίου *or* Θεοῦ
10 *om.* καὶ
11 ταῖς καρδίαις
12 Θεῷ
13 *om.* καὶ
14 *om.* ἰδίοις

1611

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things, for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh: not with eyeservice as menpleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

4 Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving:

3 Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be alway with grace, seasoned with salt, that you may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister, and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.

9 With Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which *are* done here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him:)

11 And Jesus, which is called Justus, who are of the circumcision. These

1881

19 Husbands, love your wives, and
20 be not bitter against them. Chil-
dren, obey your parents in all
things, for this is well-pleasing
21 in the Lord. Fathers, provoke
not your children, that they
22 be not discouraged. [1]Servants,
obey in all things them that
are your [2]masters according to
the flesh; not with eyeservice,
as men-pleasers, but in single-
ness of heart, fearing the Lord:
23 whatsoever ye do, work [3]heartily,
as unto the Lord, and not unto
24 men; knowing that from the
Lord ye shall receive the recom-
pense of the inheritance: ye
25 serve the Lord Christ. For he
that doeth wrong shall [4]re-
ceive again for the wrong that
he hath done: and there is no
4 respect of persons. [2]Masters,
render unto your [1]servants that
which is just and [5]equal; know-
ing that ye also have a Master
in heaven.
2 Continue stedfastly in prayer,
watching therein with thanks-
3 giving; withal praying for us
also, that God may open unto us
a door for the word, to speak
the mystery of Christ, for which
4 I am also in bonds; that I may
make it manifest, as I ought to
5 speak. Walk in wisdom toward
them that are without, [6]redeem-
6 ing the time. Let your speech
be always with grace, seasoned
with salt, that ye may know how
ye ought to answer each one.
7 All my affairs shall Tychicus
make known unto you, the be-
loved brother and faithful mi-
nister and fellow-servant in the
8 Lord: whom I have sent un-
to you for this very purpose,
that ye may know our estate,
and that he may comfort your
9 hearts; together with Onesimus,
the faithful and beloved bro-
ther, who is one of you. They
shall make known unto you all
things that *are done* here.
10 Aristarchus my fellow-prisoner
saluteth you, and Mark, the cou-
sin of Barnabas (touching whom
ye received commandments; if he
11 come unto you, receive him), and
Jesus, which is called Justus, who
are of the circumcision: these

1 Gr. *Bond-servants.*
2 Gr. *lords.*
3 Gr. *from the soul.*
4 Gr. *receive again the wrong.*
5 Gr. *equality.*
6 Gr. *buying up the opportunity.*

19 οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ
20 πικραίνεσθε πρὸς αὐτάς. τὰ τέκνα, ὑπα-
κούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ
21 **ἐστιν εὐάρεστον**[15] **τῷ**[16] Κυρίῳ. οἱ πατέρες,
μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυ-
22 μῶσιν. οἱ δοῦλοι, ὑπακούετε κατὰ πάντα
τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμο-
δουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλό-
23 τητι καρδίας, φοβούμενοι τὸν Θεόν[17]· καὶ
πᾶν ὅ τι[18] ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργά-
ζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις·
24 εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν
ἀνταπόδοσιν τῆς κληρονομίας· τῷ **γὰρ**[19]
25 Κυρίῳ Χριστῷ δουλεύετε. ὁ **δὲ**[20] ἀδικῶν
κομιεῖται ὃ ἠδίκησε· καὶ οὐκ ἔστι προσω-
4 πολημψία. οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσό-
τητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ
ὑμεῖς ἔχετε Κύριον ἐν **οὐρανοῖς**[1].

2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦν-
3 τες ἐν αὐτῇ ἐν εὐχαριστίᾳ· προσευχόμενοι
ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν
θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον
4 τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι· ἵνα φανε-
5 ρώσω αὐτό, ὡς δεῖ με λαλῆσαι. ἐν σοφίᾳ
περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξα-
6 γοραζόμενοι. ὁ λόγος ὑμῶν πάντοτε ἐν χά-
ριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς
ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός,
ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ
8 σύνδουλος ἐν Κυρίῳ· ὃν ἔπεμψα πρὸς ὑμᾶς
εἰς αὐτὸ τοῦτο, ἵνα **γνῷ**[2] τὰ περὶ **ὑμῶν**[3]
9 καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν· σὺν
Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ,
ὅς ἐστιν ἐξ ὑμῶν. πάντα ὑμῖν γνωριοῦσι
τὰ ὧδε.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμά-
λωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς **Βαρνάβα**[4]
(περὶ οὗ ἐλάβετε ἐντολάς· ἐὰν ἔλθῃ πρὸς
11 ὑμᾶς, δέξασθε αὐτόν), καὶ Ἰησοῦς ὁ λεγό-
μενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι

[15] (γὰρ) εὐάρεστόν ἐστιν
[16] ἐν
[17] Κύριον
[18] ὃ
[19] om. γὰρ
[20] γὰρ
[1] οὐρανῷ
[2] γνῶτε
[3] ἡμῶν
[4] Βαρνάβα

1611

only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always ‖labouring fervently for you in prayers, that ye may stand perfect, and ‖complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke the beloved physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this Epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise read the Epistle from Laodicea,

17 And say to Archippus, Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

‖ Or, *striving.*

‖ Or, *filled.*

1881

only *are my* fellow-workers unto
the kingdom of God, men that
have been a comfort unto me.
12 Epaphras, who is one of you, a
[1]servant of Christ Jesus, salu-
teth you, always striving for
you in his prayers, that ye may
stand perfect and fully assured
13 in all the will of God. For I
bear him witness, that he hath
much labour for you, and for
them in Laodicea, and for them
14 in Hierapolis. Luke, the be-
loved physician, and Demas sa-
15 lute you. Salute the brethren
that are in Laodicea, and [2]Nym-
phas, and the church that is in
16 [3]their house. And when [4]this
epistle hath been read among
you, cause that it be read also
in the church of the Laodi-
ceans; and that ye also read
17 the epistle from Laodicea. And
say to Archippus, Take heed to
the ministry which thou hast
received in the Lord, that thou
fulfil it.
18 The salutation of me Paul
with mine own hand. Remem-
ber my bonds. Grace be with
you.

[1] Gr. *bond-servant.*

[2] The Greek may represent *Nympha.*

[3] Some ancient authorities read *her.*

[4] Gr. *the.*

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

1611

1 Paul and Silvanus, and Timotheus, unto the Church of the Thessalonians, *which is* in God the Father, and in the Lord Jesus Christ: grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers,

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father:

1881

1 Paul, and Silvanus, and Ti-
mothy, unto the church of the
Thessalonians in God the Father
and the Lord Jesus Christ:
Grace to you and peace.
2 We give thanks to God al-
ways for you all, making men-
tion *of you* in our prayers;
3 remembering without ceasing
your work of faith and labour
of love and patience of hope
in our Lord Jesus Christ, be-
fore our God and Father;

μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ,
12 *οἵτινες ἐγενήθησάν μοι παρηγορία. ἀσπά-*
ζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος
Χριστοῦ[5], *πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν*
ἐν ταῖς προσευχαῖς, ἵνα στῆτε τέλειοι καὶ
πεπληρωμένοι[6] *ἐν παντὶ θελήματι τοῦ Θεοῦ.*
13 *μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει* **ζῆλον πολὺν**[7]
ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν
14 *ἐν Ἱεραπόλει. ἀσπάζεται ὑμᾶς Λουκᾶς ὁ*
15 *ἰατρὸς ὁ ἀγαπητός, καὶ Δημᾶς. ἀσπάσασθε*
τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμφᾶν[8],
16 *καὶ τὴν κατ' οἶκον* **αὐτοῦ**[9] *ἐκκλησίαν. καὶ*
ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποι-
ήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ
ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ
17 *ὑμεῖς ἀναγνῶτε. καὶ εἴπατε Ἀρχίππῳ, Βλέπε*
τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα
αὐτὴν πληροῖς.
18 *Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνη-*
μονεύετέ μου τῶν δεσμῶν. ἡ χάρις μεθ'
ὑμῶν. **ἀμήν.**[10]

[Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου.][11]

[5] *add* Ἰησοῦ
[6] *πεπληροφορημένοι*
[7] *πολὺν πόνον*
[8] *Marg.* Νύμφαν
[9] *αὐτῶν text, αὐτῆς marg.*
[10] *om. ἀμήν.*
[11] *om. subscription*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1 Παῦλος *καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ*
ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρί, καὶ
Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ[1].
2 *Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ*
πάντων ὑμῶν, μνείαν **ὑμῶν**[2] *ποιούμενοι ἐπὶ*
3 *τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως μνημο-*
νεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ
τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς
τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν·

[1] *om.* ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ
[2] *om.* ὑμῶν

‖ *Or, beloved of God, your election.*

1611

4 Knowing, brethren ‖beloved, your election of God.

5 For our Gospel came not unto you in word only: but also in power, and in the holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing.

9 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God,

10 And to wait for his son from heaven, whom he raised from the dead, *even* Jesus which delivered us from the wrath to come.

2 For yourselves, brethren, know our entrance in unto you, that it was not in vain.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God, to speak unto you the Gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness, God *is* witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have ‖been burdensome, as the Apostles of Christ.

‖ *Or, used authority.*

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only,

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4 knowing, brethren beloved of
5 God, your election, [1] how that our
gospel came not unto you in word
only, but also in power, and in
the [2] Holy Ghost, and *in* much
[3] assurance; even as ye know
what manner of men we shewed
ourselves toward you for your
6 sake. And ye became imitators
of us, and of the Lord, having
received the word in much affliction,
with joy of the [2] Holy
7 Ghost; so that ye became an
ensample to all that believe in
8 Macedonia and in Achaia. For
from you hath sounded forth the
word of the Lord, not only in
Macedonia and Achaia, but in
every place your faith to Godward
is gone forth; so that we
9 need not to speak anything. For
they themselves report concerning
us what manner of entering
in we had unto you; and how
ye turned unto God from idols,
to serve a living and true God,
10 and to wait for his Son from
heaven, whom he raised from
the dead, *even* Jesus, which delivereth
us from the wrath to
come.

2 For yourselves, brethren, know
our entering in unto you, that it
2 hath not been found vain: but
having suffered before, and been
shamefully entreated, as ye know,
at Philippi, we waxed bold in our
God to speak unto you the gospel
3 of God in much conflict. For
our exhortation *is* not of error,
nor of uncleanness, nor in guile:
4 but even as we have been approved
of God to be intrusted
with the gospel, so we speak;
not as pleasing men, but God
5 which proveth our hearts. For
neither at any time were we
found using words of flattery,
as ye know, nor a cloke of
covetousness, God is witness;
6 nor seeking glory of men, neither
from you, nor from others, when
we might have [4] been burden-
7 some, as apostles of Christ. But
we were [5] gentle in the midst of
you, as when a nurse cherisheth
8 her own children: even so, being
affectionately desirous of you, we
were well pleased to impart unto
you, not the gospel of God only,

[1] Or, *because our gospel &c.*
[2] Or, *Holy Spirit*
[3] Or, *fulness*
[4] Or, *claimed honour*
[5] Most of the ancient authorities read *babes.*

4 εἰδότες, ἀδελφοὶ ἠγαπημένοι, ὑπὸ Θεοῦ*[3]
5 τὴν ἐκλογὴν ὑμῶν· ὅτι τὸ εὐαγγέλιον ἡμῶν
οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ
καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι Ἁγίῳ, καὶ
ἐν[4] πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι
6 ἐγενήθημεν **ἐν**[4] ὑμῖν δι' ὑμᾶς. καὶ ὑμεῖς
μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου,
δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ
7 χαρᾶς Πνεύματος Ἁγίου, ὥστε γενέσθαι
ὑμᾶς **τύπους**[5] πᾶσι τοῖς πιστεύουσιν ἐν τῇ
8 Μακεδονίᾳ καὶ[6] τῇ Ἀχαΐᾳ. ἀφ' ὑμῶν γὰρ
ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν
τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, **ἀλλὰ καὶ**[7] ἐν
παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν
ἐξελήλυθεν, ὥστε μὴ χρείαν **ἡμᾶς ἔχειν**[8]
9 λαλεῖν τι. αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλ-
λουσιν ὁποίαν εἴσοδον ἔσχομεν* πρὸς ὑμᾶς,
καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ
τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀλη-
10 θινῷ, καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν
οὐρανῶν, ὃν ἤγειρεν ἐκ[9] νεκρῶν, Ἰησοῦν, τὸν
ῥυόμενον ἡμᾶς **ἀπὸ**[10] τῆς ὀργῆς τῆς ἐρχο-
μένης.

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον
ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν·
2 ἀλλὰ **καὶ**[1] προπαθόντες καὶ ὑβρισθέντες, κα-
θὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα
ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ
3 εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. ἡ
γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ
4 ἐξ ἀκαθαρσίας, **οὔτε**[2] ἐν δόλῳ· ἀλλὰ καθὼς
δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι
τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀν-
θρώποις ἀρέσκοντες, ἀλλὰ **τῷ**[3] Θεῷ τῷ δο-
5 κιμάζοντι τὰς καρδίας ἡμῶν. οὔτε γάρ ποτε
ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴ-
δατε, οὔτε ἐν προφάσει πλεονεξίας· Θεὸς
6 μάρτυς· οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν,
οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι
ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι.
7 ἀλλ' ἐγενήθημεν **ἤπιοι**[4] ἐν μέσῳ ὑμῶν,
8 ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα· οὕ-
τως, **ἱμειρόμενοι**[5] ὑμῶν, εὐδοκοῦμεν μεταδοῦ-
ναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ,

[3] (ἠγαπημένοι ὑπὸ Θεοῦ.)
[4] *om.* ἐν
[5] τύπον
[6] *add* ἐν
[7] ἀλλ'
[8] ἔχειν ἡμᾶς
[9] *add* τῶν
[10] ἐκ

[1] *om.* καὶ
[2] οὐδὲ
[3] *om.* τῷ
[4] *Marg.* νήπιοι
[5] ὁμειρόμενοι

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but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.

10 Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably we behaved ourselves among you that believe.

11 As you know, how we exhorted and comforted, and charged every one of you, (as a father doth his children,)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the Churches of God, which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own Prophets, and have ‖persecuted us: and they please not God, and are contrary to all men:

‖ Or, *chased us out.*

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again: but Satan hindered us.

19 For what is our hope, or joy, or crown of ‖rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

‖ Or, *glorying.*

20 For ye are our glory and joy.

3 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone:

2 And sent Timotheus our brother

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but also our own souls, because
ye were become very dear to
9 us. For ye remember, brethren,
our labour and travail: working
night and day, that we might
not burden any of you, we
preached unto you the gospel
10 of God. Ye are witnesses, and
God *also*, how holily and righteously
and unblameably we
behaved ourselves toward you
11 that believe: as ye know how
we *dealt with* each one of
you, as a father with his own
children, exhorting you, and encouraging
you, and testifying,
12 to the end that ye should walk
worthily of God, who [1]calleth
you into his own kingdom and
glory.
13 And for this cause we also thank
God without ceasing, that, when
ye received from us [2]the word of
the message, *even the word* of
God, ye accepted *it* not *as* the
word of men, but, as it is in truth,
the word of God, which also
14 worketh in you that believe. For
ye, brethren, became imitators
of the churches of God which
are in Judæa in Christ Jesus:
for ye also suffered the same
things of your own countrymen,
even as they did of the Jews;
15 who both killed the Lord Jesus
and the prophets, and drave out
us, and please not God, and are
16 contrary to all men; forbidding
us to speak to the Gentiles that
they may be saved; to fill up
their sins alway: but the wrath
is come upon them to the uttermost.
17 But we, brethren, being bereaved
of you for [3]a short season,
in presence, not in heart, endeavoured
the more exceedingly
to see your face with great de-
18 sire: because we would fain have
come unto you, I Paul once and
again; and Satan hindered us.
19 For what is our hope, or joy, or
crown of glorying? Are not even
ye, before our Lord Jesus at his
20 [4]coming? For ye are our glory
and our joy.
3 Wherefore when we could no
longer forbear, we thought it good
to be left behind at Athens alone;
2 and sent Timothy, our brother

[1] Some ancient authorities read *called.*

[2] Gr. *the word of hearing.*

[3] Gr. *a season of an hour*

[4] Gr. *presence.*

ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ
9 ἡμῖν **γεγένησθε**[6]. μνημονεύετε γάρ, ἀδελφοί,
τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς **γὰρ**[7]
καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβα-
ρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ
10 εὐαγγέλιον τοῦ Θεοῦ. ὑμεῖς μάρτυρες καὶ
ὁ Θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως
11 ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν· καθάπερ
οἴδατε ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα
ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθού-
12 μενοι καὶ **μαρτυρούμενοι**[8], εἰς τὸ **περιπατῆ-
σαι**[9] ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ **καλοῦντος**[10]
ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
13 [11]Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ
Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον
ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ
λόγον ἀνθρώπων, ἀλλὰ καθώς ἐστιν ἀληθῶς,
λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς
14 πιστεύουσιν. ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε,
ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐ-
σῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ· ὅτι
ταὐτὰ[12] ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων
συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰου-
15 δαίων, τῶν καὶ τὸν Κύριον ἀποκτεινάντων
Ἰησοῦν καὶ τοὺς **ἰδίους**[13] προφήτας, καὶ
ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων,
16 καὶ πᾶσιν ἀνθρώποις ἐναντίων, κωλυόντων
ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς
τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάν-
τοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέ-
λος.
17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ'
ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρ-
δίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσ-
18 ωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ· **διὸ**[14]
ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν
Παῦλος καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς
19 ὁ Σατανᾶς. τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ
στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς,
ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
20 **στοῦ**[15] ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς γάρ
ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.
3 Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν
2 καταλειφθῆναι ἐν Ἀθήναις μόνοι, καὶ
ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν

[6] ἐγενήθητε
[7] *om.* γὰρ
[8] μαρτυρόμενοι
[9] περιπατεῖν
[10] *Marg.* καλέσαντος
[11] *add* Καὶ (διὰ)
[12] τὰ αὐτὰ
[13] *om.* ἰδίους
[14] διότι
[15] *om.* Χριστοῦ

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and minister of God, and our fellow-labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to pass and ye know.

5 For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore brethren, we were comforted over you in all our affliction and distress, by your faith:

8 For now we *live, if ye stand fast in the Lord. (* Rom. 7. 9.)

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ ‖ direct our way unto you. (‖ Or, *guide.*)

12 And the Lord make you to increase, and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his Saints.

4 Furthermore then we ‖ beseech you, brethren, and ‖ exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more. (‖ Or, *request.* ‖ Or, *beseech.*)

2 For ye know what commandments we gave you, by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

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and [1] God's minister in the gos-
pel of Christ, to establish you,
and to comfort *you* concerning
3 your faith; that no man be
moved by these afflictions; for
yourselves know that hereunto
4 we are appointed. For verily,
when we were with you, we told
you [2] beforehand that we are to
suffer affliction; even as it came
5 to pass, and ye know. For this
cause I also, when I could no
longer forbear, sent that I might
know your faith, lest by any
means the tempter had tempted
you, and our labour should be in
6 vain. But when Timothy came
even now unto us from you, and
brought us glad tidings of your
faith and love, and that ye have
good remembrance of us always,
longing to see us, even as we
7 also *to see* you; for this cause,
brethren, we were comforted over
you in all our distress and afflic-
8 tion through your faith: for now
we live, if ye stand fast in the
9 Lord. For what thanksgiving
can we render again unto God
for you, for all the joy where-
with we joy for your sakes be-
10 fore our God; night and day
praying exceedingly that we may
see your face, and may perfect
that which is lacking in your
faith?
11 Now may our God and Father
himself, and our Lord Jesus,
12 direct our way unto you: and
the Lord make you to increase
and abound in love one toward
another, and toward all men,
even as we also *do* toward
13 you; to the end he may sta-
blish your hearts unblameable
in holiness before our God and
Father, at the [3] coming of
our Lord Jesus with all his
saints.[4]
4 Finally then, brethren, we
beseech and exhort you in the
Lord Jesus, that, as ye received
of us how ye ought to walk
and to please God, even as ye
do walk,—that ye abound more
2 and more. For ye know what
[5] charge we gave you through the
3 Lord Jesus. For this is the will
of God, *even* your sanctification,
that ye abstain from fornication;

[1] Some ancient authorities read *fellow-worker with God.*

[2] Or, *plainly*

[3] Gr. *presence.*

[4] Many ancient authorities add *Amen.*

[5] Gr. *charges.*

καὶ **διάκονον**[1] τοῦ Θεοῦ **καὶ συνεργὸν ἡμῶν**[2]
ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στη-
ρίξαι ὑμᾶς καὶ παρακαλέσαι **ὑμᾶς**[3] **περὶ**[4] τῆς
3 πίστεως ὑμῶν, **τῷ**[5] μηδένα σαίνεσθαι ἐν
ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι
4 εἰς τοῦτο κείμεθα. καὶ γὰρ ὅτε πρὸς ὑμᾶς
ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλί-
5 βεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε. διὰ
τοῦτο κἀγώ, μηκέτι στέγων, ἔπεμψα εἰς τὸ
γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν
ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ
6 κόπος ἡμῶν. ἄρτι δὲ ἐλθόντος Τιμοθέου
πρὸς ἡμᾶς ἀφ᾽ ὑμῶν, καὶ εὐαγγελισαμένου
ὑμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ
ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπι-
ποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς
7 ὑμᾶς· διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ᾽
ὑμῖν ἐπὶ πάσῃ τῇ **θλίψει καὶ ἀνάγκῃ**[6] ἡμῶν
8 διὰ τῆς ὑμῶν πίστεως· ὅτι νῦν ζῶμεν, ἐὰν
9 ὑμεῖς στήκητε ἐν Κυρίῳ. τίνα γὰρ εὐχα-
ριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι
περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν
10 δι᾽ ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, νυκτὸς
καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ δεόμενοι εἰς τὸ
ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ
ὑστερήματα τῆς πίστεως ὑμῶν;
11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ
Κύριος ἡμῶν Ἰησοῦς **Χριστός**[7], κατευθύναι
12 τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ὑμᾶς δὲ ὁ Κύριος
πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς
ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς
13 εἰς ὑμᾶς, εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας
ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ
Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ
Κυρίου ἡμῶν Ἰησοῦ **Χριστοῦ**[8] μετὰ πάντων
τῶν ἁγίων αὐτοῦ.[9]
4 **Τὸ**[1] λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς
καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ[2] καθὼς
παρελάβετε παρ᾽ ἡμῶν τὸ πῶς δεῖ ὑμᾶς
περιπατεῖν καὶ ἀρέσκειν Θεῷ[3], ἵνα περισ-
2 σεύητε μᾶλλον. οἴδατε γὰρ τίνας παραγ-
γελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ.
3 τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασ-
μὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας·

[1] *Marg.* συνεργὸν
[2] *om.* καὶ συνεργὸν ἡμῶν
[3] *om.* ὑμᾶς
[4] ὑπὲρ
[5] τὸ
[6] ἀνάγκῃ καὶ θλίψει
[7] *om.* Χριστός
[8] *om.* Χριστοῦ
[9] *Marg.* adds ἀμήν.
[1] *om.* Τὸ (Λοιπὸν)
[2] *add* . ἵνα,
[3] *add* , καθὼς καὶ περιπατεῖτε,—

1611

4 That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That *no man* go beyond and ‖defraud his brother ‖in *any* matter, because that the Lord is the avenger of all such; as we also have forewarned you, and testified:

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that ‖despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more:

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, (as we commanded you:)

12 That ye may walk honestly toward them that are without, and that ye may have lack of ‖nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.

15 For this we say unto you by the word of the Lord, That we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore, ‖comfort one another with these words.

‖ *Or, oppress, or, overreach.*
‖ *Or, in the matter.*
‖ *Or, rejecteth.*
‖ *Or, of no man.*
‖ *Or, exhort.*

1881

4 that each one of you know
how to possess himself of his
own vessel in sanctification
5 and honour, not in the passion
of lust, even as the Gentiles
6 which know not God; that no
man [1]transgress, and wrong
his brother in the matter: because
the Lord is an avenger
in all these things, as also we
[2]forewarned you and testified.
7 For God called us not for uncleanness,
but in sanctification.
8 Therefore he that rejecteth,
rejecteth not man, but God,
who giveth his Holy Spirit unto
you.
9 But concerning love of the
brethren ye have no need that
one write unto you: for ye yourselves
are taught of God to love
10 one another; for indeed ye do it
toward all the brethren which
are in all Macedonia. But we
exhort you, brethren, that ye
11 abound more and more; and
that ye [3]study to be quiet, and
to do your own business, and to
work with your hands, even as
12 we charged you; that ye may
walk honestly toward them that
are without, and may have need
of nothing.
13 But we would not have you
ignorant, brethren, concerning
them that fall asleep; that ye
sorrow not, even as the rest,
14 which have no hope. For if we
believe that Jesus died and rose
again, even so them also that
are fallen asleep [4]in Jesus will
15 God bring with him. For this
we say unto you by the word
of the Lord, that we that are
alive, that are left unto the
[5]coming of the Lord, shall in no
wise precede them that are fallen
16 asleep. For the Lord himself
shall descend from heaven, with
a shout, with the voice of the
archangel, and with the trump
of God: and the dead in Christ
17 shall rise first: then we that are
alive, that are left, shall together
with them be caught up in the
clouds, to meet the Lord in the
air: and so shall we ever be
18 with the Lord. Wherefore [6]comfort
one another with these
words.

[1] Or, *overreach*
[2] Or, *told you plainly*
[3] Gr. *be ambitious.*
[4] Gr. *through.* Or, *will God through Jesus*
[5] Gr. *presence.*
[6] Or, *exhort*

4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος
5 κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, μὴ ἐν πάθει
ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα
6 τὸν Θεόν· τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν
ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι
ἔκδικος **ὁ**[4] Κύριος περὶ πάντων τούτων, κα-
θὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυρά-
7 μεθα. οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ
8 ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. τοιγαροῦν ὁ
ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν
τὸν **καὶ**[5] **δόντα**[6] τὸ Πνεῦμα αὐτοῦ τὸ Ἅγιον
εἰς **ἡμᾶς**[7].
9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε
γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί
10 ἐστε εἰς τὸ ἀγαπᾷν ἀλλήλους· καὶ γὰρ
ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς
ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ
11 ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, καὶ
φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ
ἴδια, καὶ ἐργάζεσθαι ταῖς **ἰδίαις**[8] χερσὶν
12 ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν· ἵνα περι-
πατῆτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μη-
δενὸς χρείαν ἔχητε.
13 Οὐ **θέλω**[9] δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ
τῶν **κεκοιμημένων**[10], ἵνα μὴ λυπῆσθε, καθὼς
14 καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. εἰ γὰρ
πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη,
οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ[11] τοῦ
15 Ἰησοῦ ἄξει σὺν αὐτῷ. τοῦτο γὰρ ὑμῖν
λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶν-
τες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ
Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.
16 ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ
ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ κατα-
βήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χρι-
17 στῷ ἀναστήσονται πρῶτον· ἔπειτα ἡμεῖς οἱ
ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς
ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν
τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτω πάντοτε σὺν
18 Κυρίῳ ἐσόμεθα. ὥστε παρακαλεῖτε ἀλλή-
λους ἐν τοῖς λόγοις τούτοις.

[4] *om.* ὁ
[5] *om.* καὶ
[6] διδόντα
[7] ὑμᾶς
[8] *om.* ἰδίαις
[9] θέλομεν
[10] κοιμωμένων
[11] (*Marg.* κοιμηθέντας, διὰ)

1611

5 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others: but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath: but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore, ‖ comfort yourselves together, and edify one another, even as also ye do.

‖ *Or, exhort.*

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you:

13 And to esteem them very highly in love for their work's sake: and be at peace among yourselves.

14 Now we ‖ exhort you, brethren, warn them that are ‖ unruly, comfort the feebleminded, support the weak, be patient toward all men.

‖ *Or, beseech.*

‖ *Or, disorderly.*

15 See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves and to all men.

16 Rejoice evermore:

17 Pray without ceasing:

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

1881

5 But concerning the times and
the seasons, brethren, ye have
no need that aught be written
2 unto you. For yourselves know
perfectly that the day of the
Lord so cometh as a thief in the
3 night. When they are saying,
Peace and safety, then sudden
destruction cometh upon them,
as travail upon a woman with
child; and they shall in no wise
4 escape. But ye, brethren, are
not in darkness, that that day
should overtake you [1] as a thief:
5 for ye are all sons of light, and
sons of the day: we are not of
6 the night, nor of darkness; so
then let us not sleep, as do the
rest, but let us watch and be
7 sober. For they that sleep sleep
in the night; and they that be
drunken are drunken in the
8 night. But let us, since we are
of the day, be sober, putting on
the breastplate of faith and love;
and for a helmet, the hope of sal-
9 vation. For God appointed us not
unto wrath, but unto the obtain-
ing of salvation through our Lord
10 Jesus Christ, who died for us,
that, whether we [2] wake or sleep,
we should live together with him.
11 Wherefore [3] exhort one another,
and build each other up, even as
also ye do.
12 But we beseech you, brethren,
to know them that labour among
you, and are over you in the Lord,
13 and admonish you; and to esteem
them exceeding highly in love for
their work's sake. Be at peace a-
14 mong yourselves. And we exhort
you, brethren, admonish the dis-
orderly, encourage the faint heart-
ed, support the weak, be longsuf-
15 fering toward all. See that none
render unto any one evil for evil;
but alway follow after that which
is good, one toward another, and
16 17 toward all. Rejoice alway; pray
18 without ceasing; in everything
give thanks: for this is the will of
God in Christ Jesus to you-ward.

[1] Some ancient authorities read *as thieves.*

[2] Or, *watch*

[3] Or, *comfort*

5 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν,
ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι.
2 αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡ[1] ἡμέρα
Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται·
3 ὅταν **γὰρ**[2] λέγωσιν, Εἰρήνη καὶ ἀσφάλεια,
τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος,
ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ
4 μὴ ἐκφύγωσιν. ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ
ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς **κλέπτης**[3]
5 καταλάβῃ· πάντες[4] ὑμεῖς υἱοὶ φωτός ἐστε
καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ σκό-
6 τους· ἄρα οὖν μὴ καθεύδωμεν ὡς **καὶ**[5] οἱ
7 λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. οἱ
γὰρ καθεύδοντες νυκτὸς καθεύδουσι· καὶ οἱ
8 μεθυσκόμενοι νυκτὸς μεθύουσιν. ἡμεῖς δέ,
ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα
πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν,
9 ἐλπίδα σωτηρίας. ὅτι οὐκ ἔθετο ἡμᾶς ὁ
Θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτη-
ρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε γρη-
γορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ
11 ζήσωμεν. διὸ παρακαλεῖτε ἀλλήλους, καὶ
οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς
κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν
13 ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, καὶ ἡγεῖ-
σθαι αὐτοὺς ὑπὲρ ἐκ περισσοῦ ἐν ἀγάπῃ
διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυ-
14 τοῖς. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νου-
θετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς
ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μα-
15 κροθυμεῖτε πρὸς πάντας. ὁρᾶτε μή τις κα-
κὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· ἀλλὰ πάντοτε
τὸ ἀγαθὸν διώκετε **καὶ**[6] εἰς ἀλλήλους καὶ
16,17 εἰς πάντας. πάντοτε χαίρετε· ἀδιαλείπτως
18 προσεύχεσθε· ἐν παντὶ εὐχαριστεῖτε· τοῦτο
γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

[1] *om.* ἡ
[2] *om.* γὰρ
[3] *Marg.* κλέπτας
[4] *add* γὰρ
[5] *om.* καὶ
[6] *om.* καὶ

1611

19 Quench not the spirit:

20 Despise not prophesyings:

21 Prove all things: hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly: and *I pray God* your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I ‖charge you by the Lord, that this Epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first Epistle unto the Thessalonians, was written from Athens.

‖ *Or, adjure.*

1881

19 20 Quench not the Spirit; de-
21 spise not prophesyings; [1]prove
all things; hold fast that which
22 is good; abstain from every
[2]form of evil.
23 And the God of peace himself
sanctify you wholly; and may
your spirit and soul and body
be preserved entire, without
blame at the [3]coming of our
24 Lord Jesus Christ. Faithful is
he that calleth you, who will
also do it.
25 Brethren, pray for us[4].
26 Salute all the brethren with a
27 holy kiss. I adjure you by the
Lord that this epistle be read
unto all the [5]brethren.
28 The grace of our Lord Jesus
Christ be with you.

[1] Many ancient authorities insert *but.*

[2] Or, *appearance*

[3] Gr. *presence.*

[4] Some ancient authorities add *also.*

[5] Many ancient authorities insert *holy.*

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

1611

1 Paul and Silvanus, and Timotheus unto the Church of the Thessalonians, in God our Father, and the Lord Jesus Christ:

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we ourselves glory in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer;

1881

1 Paul, and Silvanus, and Ti-
mothy, unto the church of the
Thessalonians in God our Fa-
ther and the Lord Jesus Christ;
2 Grace to you and peace from
God the Father and the Lord
Jesus Christ.
3 We are bound to give thanks
to God alway for you, brethren,
even as it is meet, for that your
faith groweth exceedingly, and
the love of each one of you all
toward one another aboundeth;
4 so that we ourselves glory in
you in the churches of God for
your patience and faith in all
your persecutions and in the
afflictions which ye endure;
5 *which is* a manifest token of
the righteous judgement of God;
to the end that ye may be
counted worthy of the kingdom
of God, for which ye also suffer:

19, 20 τὸ Πνεῦμα μὴ σβέννυτε· προφητείας μὴ ἐξ-
21 ουθενεῖτε· πάντα[7] δοκιμάζετε· τὸ καλὸν κατ-
22 έχετε· ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.
23 Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς
ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα
καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ
παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
24 τηρηθείη. πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ
ποιήσει.
25 Ἀδελφοί, προσεύχεσθε[8] περὶ ἡμῶν.
26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν
27 φιλήματι ἁγίῳ. **ὁρκίζω**[9] ὑμᾶς τὸν Κύριον,
ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς **ἁγί-
οις**[10] ἀδελφοῖς.
28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
μεθ' ὑμῶν. **ἀμήν.**[11]

[Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.][12]

[7] *Marg. adds* δὲ
[8] *Marg. adds* καὶ
[9] ἐνορκίζω
[10] *om.* ἁγίοις *text, not marg.*
[11] *om.* ἀμήν.
[12] *om. subscription*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκ-
κλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν
2 καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ Θεοῦ πατρὸς **ἡμῶν**[1] καὶ Κυρίου
Ἰησοῦ Χριστοῦ.
3 Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε
περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν,
ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεο-
νάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν
4 εἰς ἀλλήλους· ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν
καυχᾶσθαι[2] ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ
ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν
πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν
5 αἷς ἀνέχεσθε· ἔνδειγμα τῆς δικαίας κρίσεως
τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς
βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε·

[1] *om.* ἡμῶν
[2] ἐγκαυχᾶσθαι

1611

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you:

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with †his mighty Angels,

8 In flaming fire, ‖taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ,

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his Saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would ‖count you worthy of this calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

2 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means, for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition,

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God, sitteth in the Temple of God, shewing himself that he is God.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what ‖withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

8 And then shall that wicked be revealed, whom the Lord shall consume

† *Gr. the angels of his power.*
‖ *Or, yielding.*
‖ *Or, vouchsafe.*
‖ *Or, holdeth.*

1881

6 if so be that it is a righteous
thing with God to recompense
affliction to them that afflict you,
7 and to you that are afflicted rest
with us, at the revelation of the
Lord Jesus from heaven with the
8 angels of his power in flaming
fire, rendering vengeance to
them that know not God, and
to them that obey not the gospel
9 of our Lord Jesus: who shall
suffer punishment, *even* eternal
destruction from the face of the
Lord and from the glory of
10 his might, when he shall come
to be glorified in his saints,
and to be marvelled at in all
them that believed (because our
testimony unto you was believed)
11 in that day. To which end we
also pray always for you, that
our God may count you worthy
of your calling, and fulfil every
[1]desire of goodness and *every*
12 work of faith, with power; that
the name of our Lord Jesus may
be glorified in you, and ye in
him, according to the grace of our
God and the Lord Jesus Christ.
2 Now we beseech you, brethren, [2]touching the [3]coming of
our Lord Jesus Christ, and our
2 gathering together unto him; to
the end that ye be not quickly
shaken from your mind, nor yet
be troubled, either by spirit, or by
word, or by epistle as from us, as
that the day of the Lord is *now*
3 present; let no man beguile you
in any wise: for *it will not be*,
except the falling away come
first, and the man of [4]sin be
revealed, the son of perdition,
4 he that opposeth and exalteth
himself against all that is called
God or [5]that is worshipped; so
that he sitteth in the [6]temple
of God, setting himself forth as
5 God. Remember ye not, that,
when I was yet with you, I told
6 you these things? And now ye
know that which restraineth,
to the end that he may be re-
7 vealed in his own season. For
the mystery of lawlessness doth
already work: [7]only *there is* one
that restraineth now, until he be
8 taken out of the way. And then
shall be revealed the lawless one,
whom the Lord [8]Jesus shall [9]slay

[1] Gr. *good pleasure of goodness.*
[2] Gr. *in behalf of.*
[3] Gr. *presence.*
[4] Many ancient authorities read *lawlessness.*
[5] Gr. *an object of worship.*
[6] Or, *sanctuary*
[7] Or, *only until he that now restraineth be taken &c.*
[8] Some ancient authorities omit *Jesus.*
[9] Some ancient authorities read *consume.*

6 εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς
7 θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς θλι-
βομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκα-
λύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ'
8 ἀγγέλων δυνάμεως αὐτοῦ, ἐν πυρὶ φλογός,
διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ
τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυ-
9 ρίου ἡμῶν Ἰησοῦ **Χριστοῦ**[3]· οἵτινες δίκην
τίσουσιν, ὄλεθρον αἰώνιον ἀπὸ προσώπου
τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος
10 αὐτοῦ, ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγί-
οις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς
πιστεύουσιν[4] (ὅτι ἐπιστεύθη τὸ μαρτύριον
11 ἡμῶν ἐφ' ὑμᾶς) ἐν τῇ ἡμέρᾳ ἐκείνῃ. εἰς ὃ
καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα
ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν,
καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης
12 καὶ ἔργον πίστεως ἐν δυνάμει· ὅπως ἐνδο-
ξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ[5] ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ
τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς
παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,
2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ
τοῦ νοός, **μήτε**[1] θροεῖσθαι, μήτε διὰ πνεύ-
ματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς
ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ
3 **Χριστοῦ**[2]· μή τις ὑμᾶς ἐξαπατήσῃ κατὰ
μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀπο-
στασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρω-
πος τῆς **ἁμαρτίας**[3], ὁ υἱὸς τῆς ἀπωλείας,
4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πᾶν
τὸ[4] λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐ-
τὸν εἰς τὸν ναὸν τοῦ Θεοῦ **ὡς Θεὸν**[5] κα-
θίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός.
5 οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦ-
6 τα ἔλεγον ὑμῖν; καὶ νῦν τὸ κατέχον οἴ-
δατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ
7 **ἑαυτοῦ**[6] καιρῷ. τὸ γὰρ μυστήριον ἤδη ἐνερ-
γεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι,
8 ἕως ἐκ μέσου γένηται. καὶ τότε ἀποκαλυφ-
θήσεται ὁ ἄνομος, ὃν ὁ Κύριος[7] **ἀναλώσει**[8]

[3] *om.* Χριστοῦ
[4] πιστεύσασιν
[5] *om.* Χριστοῦ
[1] μηδὲ
[2] Κυρίου
[3] *Marg.* ἀνομίας
[4] πάντα
[5] *om.* ὡς Θεὸν
[6] αὐτοῦ
[7] *add* Ἰησοῦς *text, not marg.*
[8] ἀνελεῖ *text, not marg.*

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with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him* whose coming is after the working of Satan, with all power and signs, and lying wonders,

10 And with all deceivableness of unrighteousness, in them that perish: because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth,

14 Whereunto he called you by our Gospel, to the obtaining of the glory of the Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

3 Finally, brethren, pray for us, that the word of the Lord †may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from † unreasonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into ‖ the patient waiting for Christ.

6 Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

† *Gr. may run.*

† *Gr. absurd.*

‖ *Or, the patience of Christ.*

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with the breath of his mouth,
and bring to nought by the
manifestation of his [1] coming;
9 *even he*, whose [1] coming is according to the working of Satan
with all [2] power and signs and
10 lying wonders, and with all deceit of unrighteousness for them
that are perishing; because they
received not the love of the
truth, that they might be saved.
11 And for this cause God sendeth
them a working of error, that
12 they should believe a lie: that
they all might be judged who
believed not the truth, but had
pleasure in unrighteousness.
13 But we are bound to give
thanks to God alway for you,
brethren beloved of the Lord,
for that God chose you [3] from the
beginning unto salvation in sanctification of the Spirit and [4] belief
14 of the truth: whereunto he called you through our gospel, to
the obtaining of the glory of
15 our Lord Jesus Christ. So then,
brethren, stand fast, and hold the
traditions which ye were taught,
whether by word, or by epistle
of ours.
16 Now our Lord Jesus Christ
himself, and God our Father
which loved us and gave us
eternal comfort and good hope
17 through grace, comfort your
hearts and stablish them in
every good work and word.

3 Finally, brethren, pray for us,
that the word of the Lord may
run and be glorified, even as also
2 *it is* with you; and that we may
be delivered from unreasonable
and evil men; for all have not
3 [5] faith. But the Lord is faithful,
who shall stablish you, and guard
4 you from [6] the evil *one*. And we
have confidence in the Lord
touching you, that ye both do
and will do the things which we
5 command. And the Lord direct
your hearts into the love of God,
and into the patience of Christ.
6 Now we command you, brethren, in the name of our Lord
Jesus Christ, that ye withdraw yourselves from every
brother that walketh disorderly,
and not after the tradition
which [7] they received of us.

[1] Gr. *presence.*

[2] Gr. *power and signs and wonders of falsehood.*

[3] Many ancient authorities read *as firstfruits.*

[4] Or, *faith*

[5] Or, *the faith*

[6] Or, *evil*

[7] Some ancient authorities read *ye.*

τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταρ-
γήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ·
9 *οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ*
Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ
10 *τέρασι ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ* **τῆς**[9]
ἀδικίας **ἐν**[10] *τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν*
ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ
11 *σωθῆναι αὐτούς. καὶ διὰ τοῦτο* **πέμψει**[11]
αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ
12 *πιστεῦσαι αὐτοὺς τῷ ψεύδει· ἵνα κριθῶσι*
πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ'
εὐδοκήσαντες **ἐν**[12] *τῇ ἀδικίᾳ.*
13 *Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ*
πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ
Κυρίου, ὅτι εἵλετο ὑμᾶς ὁ Θεὸς **ἀπ' ἀρ-**
χῆς[13] *εἰς σωτηρίαν ἐν ἁγιασμῷ Πνεύματος*
14 *καὶ πίστει ἀληθείας· εἰς ὃ ἐκάλεσεν ὑμᾶς*
διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν
δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
15 *ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς*
παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου
εἴτε δι' ἐπιστολῆς ἡμῶν.
16 *Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός,*
καὶ ὁ Θεὸς **καὶ**[14] *πατὴρ ἡμῶν ὁ ἀγαπήσας*
ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα
17 *ἀγαθὴν ἐν χάριτι, παρακαλέσαι ὑμῶν τὰς καρ-*
δίας καὶ στηρίξαι **ὑμᾶς**[15] *ἐν παντὶ* **λόγῳ καὶ**
ἔργῳ[16] *ἀγαθῷ.*
3 *Τὸ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ*
ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ
2 *δοξάζηται, καθὼς καὶ πρὸς ὑμᾶς, καὶ ἵνα*
ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀν-
3 *θρώπων· οὐ γὰρ πάντων ἡ πίστις. πιστὸς*
δέ ἐστιν ὁ Κύριος, ὃς στηρίξει ὑμᾶς καὶ
4 *φυλάξει ἀπὸ τοῦ πονηροῦ. πεποίθαμεν δὲ*
ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν
5 **ὑμῖν**[1] *καὶ ποιεῖτε καὶ ποιήσετε. ὁ δὲ Κύ-*
ριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν
ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν*
τοῦ Χριστοῦ.
6 *Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν*
ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελ-
φοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ
τὴν παράδοσιν ἣν **παρέλαβε**[2] *παρ' ἡμῶν.*

[9] *om.* τῆς
[10] *om.* ἐν
[11] πέμπει
[12] *om.* ἐν
[13] *Marg.* ἀπαρχὴν
[14] ὁ
[15] *om.* ὑμᾶς
[16] ἔργῳ καὶ λόγῳ
[1] *om.* ὑμῖν
[2] παρελάβοσαν *text*, παρελάβετε *marg.*

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7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you,

8 Neither did we eat any man's bread for nought: but wrought with labour and travail night and day, that we might not be chargeable to any of you.

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such, we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, ‖ be not weary in well doing.

14 And if any man obey not our word, ‖ by this Epistle, note that man, and have no company with him, that he may be ashamed,

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace always, by all means. The Lord be with you all.

17 The salutation of Paul, with mine own hand, which is the token in every Epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *Epistle* to the Thessalonians was written from Athens.

‖ *Or, faint not.*

‖ *Or, signify that man by an Epistle.*

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7 For yourselves know how ye
ought to imitate us: for we
behaved not ourselves disorderly
8 among you; neither did we eat
bread for nought at any man's
hand, but in labour and travail,
working night and day, that we
might not burden any of you:
9 not because we have not the
right, but to make ourselves
an ensample unto you, that
10 ye should imitate us. For even
when we were with you, this we
commanded you, If any will
not work, neither let him eat.
11 For we hear of some that walk
among you disorderly, that work
not at all, but are busybodies.
12 Now them that are such we
command and exhort in the
Lord Jesus Christ, that with
quietness they work, and eat
13 their own bread. But ye, brethren,
be not weary in well-
14 doing. And if any man obeyeth
not our word by this epistle,
note that man, that ye have
no company with him, to the
end that he may be ashamed.
15 And *yet* count him not as
an enemy, but admonish him
as a brother.
16 Now the Lord of peace himself
give you peace at all times
in all ways. The Lord be with
you all.
17 The salutation of me Paul
with mine own hand, which is
the token in every epistle: so I
18 write. The grace of our Lord
Jesus Christ be with you all.

7 αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς·
8 ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, οὐδὲ δωρεὰν
ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ
καὶ μόχθῳ, **νύκτα καὶ ἡμέραν**[3] ἐργαζόμενοι,
9 πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν· οὐχ ὅτι
οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον
10 δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. καὶ γὰρ
ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν
ὑμῖν ὅτι Εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ
11 ἐσθιέτω. ἀκούομεν γάρ τινας περιπατοῦν-
τας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους,
12 ἀλλὰ περιεργαζομένους. τοῖς δὲ τοιούτοις
παραγγέλλομεν, καὶ παρακαλοῦμεν **διὰ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ**[4], ἵνα μετὰ
ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθί-
13 ωσιν. ὑμεῖς δέ, ἀδελφοί, μὴ **ἐκκακήσητε**[5]
14 καλοποιοῦντες. εἰ δέ τις οὐχ ὑπακούει τῷ
λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον ση-
μειοῦσθε, **καὶ**[6] μὴ **συναναμίγνυσθε**[7] αὐτῷ,
15 ἵνα ἐντραπῇ· καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε,
ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.
16 Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δῴη ὑμῖν
τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ
Κύριος μετὰ πάντων ὑμῶν.
17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι
18 σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω. ἡ
χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
πάντων ὑμῶν. **ἀμήν.**[8]

[Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.][9]

[3] *νυκτὸς καὶ ἡμέρας*

[4] *ἐν Κυρίῳ Ἰησοῦ Χριστῷ*

[5] *ἐγκακήσητε*

[6] *om. καὶ*

[7] *συναναμίγνυσθαι*

[8] *om. ἀμήν.*

[9] *om. subscription*

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

1611

1 PAUL an Apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ *which is* our hope,

2 Unto Timothy *my* own son in the Faith: Grace, mercy, *and* peace from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

5 Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

6 From which some ‖having swerved, have turned aside unto vain jangling,

‖ *Or, not aiming at.*

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully.

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for unholy, and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11 According to the glorious Gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me: for

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1 PAUL, an apostle of Christ Jesus
according to the commandment
of God our Saviour, and Christ
2 Jesus our hope; unto Timothy,
my true child in faith: Grace,
mercy, peace, from God the
Father and Christ Jesus our
Lord.
3 As I exhorted thee to tarry at
Ephesus, when I was going into
Macedonia, that thou mightest
charge certain men not to teach
4 a different doctrine, neither to
give heed to fables and endless
genealogies, the which minister
questionings, rather than a [1]dis-
pensation of God which is in
5 faith; *so do I now.* But the
end of the charge is love out of
a pure heart and a good con-
science and faith unfeigned:
6 from which things some having
[2]swerved have turned aside un-
7 to vain talking; desiring to be
teachers of the law, though they
understand neither what they
say, nor whereof they confidently
8 affirm. But we know that the law
is good, if a man use it lawfully,
9 as knowing this, that law is not
made for a righteous man, but
for the lawless and unruly, for
the ungodly and sinners, for the
unholy and profane, for [3]mur-
derers of fathers and [3]murderers
10 of mothers, for manslayers, for
fornicators, for abusers of them-
selves with men, for men-stealers,
for liars, for false swearers, and
if there be any other thing
contrary to the [4]sound [5]doc-
11 trine; according to the gospel
of the glory of the blessed God,
which was committed to my
trust.
12 I thank him that [6]enabled me,
even Christ Jesus our Lord, for

[1] Or, *stewardship*

[2] Gr. *missed the mark.*

[3] Or, *smiters*

[4] Gr. *healthful.*

[5] Or, *teaching*

[6] Some ancient authorities read *enableth.*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1 Παῦλος ἀπόστολος **Ἰησοῦ Χριστοῦ**[1] κατ'
ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ **Κυρίου**[2]
2 **Ἰησοῦ Χριστοῦ**[3] τῆς ἐλπίδος ἡμῶν, Τιμοθέῳ
γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη
ἀπὸ Θεοῦ πατρὸς **ἡμῶν**[4] καὶ Ἰησοῦ Χριστοῦ*
τοῦ Κυρίου ἡμῶν.
3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν
Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα
4 παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, μηδὲ
προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράν-
τοις, αἵτινες **ζητήσεις**[5] παρέχουσι μᾶλλον ἢ
5 **οἰκοδομίαν**[6] Θεοῦ τὴν ἐν πίστει—. τὸ δὲ
τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ κα-
θαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ
6 πίστεως ἀνυποκρίτου· ὧν τινὲς ἀστοχήσαν-
7 τες ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες
εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ
λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται.
8 οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ
9 νομίμως χρῆται, εἰδὼς τοῦτο, ὅτι δικαίῳ
νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκ-
τοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ
βεβήλοις, πατραλῴαις καὶ μητραλῴαις, ἀν-
10 δροφόνοις, πόρνοις, ἀρσενοκοίταις, ἀνδραπο-
δισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον
11 τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται, κατὰ τὸ
εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ
ἐπιστεύθην ἐγώ.
12 **Καὶ**[7] χάριν ἔχω τῷ **ἐνδυναμώσαντί**[8]
με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι

[1] Χριστοῦ Ἰησοῦ
[2] *om.* Κυρίου
[3] Χριστοῦ Ἰησοῦ
[4] *om.* ἡμῶν
[5] ἐκζητήσεις
[6] οἰκονομίαν
[7] *om.* Καὶ (Χάριν)
[8] *Marg.* ἐνδυναμοῦντί

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that he counted me faithful, putting me into the Ministry,

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief.

14 And the grace of our Lord was exceeding abundant, with faith, and love, which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare,

19 Holding faith, and a good conscience, which some having put away, concerning faith, have made shipwreck.

20 Of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

19. 20. against Gnostics

2 I ‖ exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men:

‖ *Or, desire.*

2 For Kings, and for all that are in ‖ authority, that we may lead a quiet and peaceable life in all godliness and honesty.

‖ *Or, eminent place.*

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one Mediator between God and men, the man Christ Jesus,

6 Who gave himself a ransom for all, ‖ to be testified in due time.

‖ *Or, a testimony.*

7 Whereunto I am ordained a preacher, and an Apostle (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity.

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that he counted me faithful,
appointing me to *his* service;
13 though I was before a blas-
phemer, and a persecutor, and
injurious: howbeit I obtained
mercy, because I did it igno-
14 rantly in unbelief; and the grace
of our Lord abounded exceed-
ingly with faith and love which
15 is in Christ Jesus. Faithful is
the saying, and worthy of all
acceptation, that Christ Jesus
came into the world to save
sinners; of whom I am chief:
16 howbeit for this cause I ob-
tained mercy, that in me as
chief might Jesus Christ shew
forth all his longsuffering, for an
ensample of them which should
hereafter believe on him unto
17 eternal life. Now unto the
King [1] eternal, incorruptible, in-
visible, the only God, *be* honour
and glory [2] for ever and ever.
Amen.
18 This charge I commit unto
thee, my child Timothy, ac-
cording to the prophecies which
[3] went before on thee, that by them
thou mayest war the good war-
19 fare; holding faith and a good
conscience; which some having
thrust from them made ship-
20 wreck concerning the faith: of
whom is Hymenæus and Alex-
ander; whom I delivered unto
Satan, that they might be taught
not to blaspheme.
2 I exhort therefore, first of all,
[4] that supplications, prayers, in-
tercessions, thanksgivings, be
2 made for all men; for kings and
all that are in high place; that
we may lead a tranquil and
quiet life in all godliness and
3 gravity. This is good and ac-
ceptable in the sight of God our
4 Saviour; who willeth that all
men should be saved, and come
to the knowledge of the truth.
5 For there is one God, one me-
diator also between God and men,
6 *himself* man, Christ Jesus, who
gave himself a ransom for all;
the testimony *to be borne* in its
7 own times; whereunto I was
appointed a [5] preacher and an
apostle (I speak the truth, I lie
not), a teacher of the Gentiles
in faith and truth.

1 Gr. *of the ages.*
2 Gr. *unto the ages of the ages.*
3 Or, *led the way to thee*
4 Gr. *to make supplications, &c.*
5 Gr. *herald.*

πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν,
13 **τὸν**[9] πρότερον ὄντα βλάσφημον καὶ διώκτην
καὶ ὑβριστήν· ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποί-
14 ησα ἐν ἀπιστίᾳ· ὑπερεπλεόνασε δὲ ἡ χάρις
τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης
15 τῆς ἐν Χριστῷ Ἰησοῦ. πιστὸς ὁ λόγος καὶ
πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς
ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν
16 πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεήθην,
ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χρι-
στὸς τὴν **πᾶσαν**[10] μακροθυμίαν, πρὸς ὑπο-
τύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ
17 εἰς ζωὴν αἰώνιον. τῷ δὲ βασιλεῖ τῶν αἰώ-
νων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ **σοφῷ**[11] Θεῷ,
τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
ἀμήν.

18 Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι,
τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπί
σε προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν
19 καλὴν στρατείαν, ἔχων πίστιν καὶ ἀγαθὴν
συνείδησιν, ἥν τινες ἀπωσάμενοι περὶ τὴν
20 πίστιν ἐναυάγησαν· ὧν ἐστὶν Ὑμέναιος καὶ
Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα
παιδευθῶσι μὴ βλασφημεῖν.

2 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι
δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας,
2 ὑπὲρ πάντων ἀνθρώπων· ὑπὲρ βασιλέων καὶ
πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρεμον
καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσε-
3 βείᾳ καὶ σεμνότητι. τοῦτο **γὰρ**[1] καλὸν καὶ
ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ,
4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς
5 ἐπίγνωσιν ἀληθείας ἐλθεῖν. εἷς γὰρ Θεός,
εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος
6 Χριστὸς Ἰησοῦς, ὁ δοὺς ἑαυτὸν ἀντίλυτρον
7 ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις, εἰς
ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος (ἀλήθειαν
λέγω **ἐν Χριστῷ**[2], οὐ ψεύδομαι), διδάσκαλος
ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

[9] τὸ
[10] ἅπασαν
[11] *om.* σοφῷ
[1] *om.* γὰρ
[2] *om.* ἐν Χριστῷ

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8 I will therefore that men pray every where, lifting up holy hands without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with ‖broided hair, or gold, or pearls, or costly array,

‖ *Or, plaited.*

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection:

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve:

14 And Adam was not deceived, but the woman being deceived was in the transgression:

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity, and holiness, with sobriety.

3 This is a true saying: If a man desire the office of a Bishop, he desireth a good work.

2 A Bishop then must be blameless, the husband of one wife, vigilant, sober, ‖of good behaviour, given to hospitality, apt to teach;

‖ *Or, modest.*

3 ‖Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

‖ *Or, not ready to quarrel and offer wrong, as one in wine.*

4 One that ruleth well his own house, having his children in subjection with all gravity.

5 (For if a man know not how to rule his own house, how shall he take care of the Church of God?)

6 Not ‖a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

‖ *Or, one newly come to the faith.*

7 Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

8 Likewise must the Deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre,

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a Deacon, being *found* blameless.

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8 I desire therefore that the men
pray in every place, lifting up
holy hands, without wrath and
9 [1]disputing. In like manner,
that women adorn themselves in
modest apparel, with shamefast-
ness and sobriety; not with
braided hair, and gold or pearls
10 or costly raiment; but (which
becometh women professing god-
11 liness) through good works. Let
a woman learn in quietness with
12 all subjection. But I permit not
a woman to teach, nor to have
dominion over a man, but to be
13 in quietness. For Adam was first
14 formed, then Eve; and Adam
was not beguiled, but the woman
being beguiled hath fallen into
15 transgression: but she shall be
saved through [2]the childbearing,
if they continue in faith and love
and sanctification with sobriety.
3 [3]Faithful is the saying, If a
man seeketh the office of a
[4]bishop, he desireth a good work.
2 The [4]bishop therefore must be
without reproach, the husband
of one wife, temperate, sober-
minded, orderly, given to hospi-
3 tality, apt to teach; [5]no brawler,
no striker; but gentle, not con-
4 tentious, no lover of money; one
that ruleth well his own house,
having *his* children in subjection
5 with all gravity; (but if a man
knoweth not how to rule his own
house, how shall he take care of
6 the church of God?) not a novice,
lest being puffed up he fall into
the [6]condemnation of the devil.
7 Moreover he must have good tes-
timony from them that are with-
out; lest he fall into reproach
and the snare of the devil.
8 Deacons in like manner *must be*
grave, not doubletongued, not
given to much wine, not greedy
9 of filthy lucre; holding the mys-
tery of the faith in a pure con-
10 science. And let these also first
be proved; then let them serve
as deacons, if they be blameless.

[1] Or, *doubting*

[2] Or, *her childbearing*

[3] Some connect the words *Faithful is the saying* with the preceding paragraph.

[4] Or, *overseer*

[5] Or, *not quarrelsome over wine*

[6] Gr. *judgement.*

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας
ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας,
9 χωρὶς ὀργῆς καὶ διαλογισμοῦ. ὡσαύτως
καὶ τὰς[3] γυναῖκας ἐν καταστολῇ κοσμίῳ,
μετὰ αἰδοῦς καὶ σωφροσύνης, κοσμεῖν ἑαυ-
τάς, μὴ ἐν πλέγμασιν, **ἢ**[4] **χρυσῷ**[5], ἢ μαργα-
10 ρίταις, ἢ ἱματισμῷ πολυτελεῖ, ἀλλ' (ὃ πρέ-
πει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν)
11 δι' ἔργων ἀγαθῶν. γυνὴ ἐν ἡσυχίᾳ μανθα-
12 νέτω ἐν πάσῃ ὑποταγῇ. **γυναικὶ δὲ διδά-
σκειν**[6] οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός,
13 ἀλλ' εἶναι ἐν ἡσυχίᾳ. Ἀδὰμ γὰρ πρῶτος
14 ἐπλάσθη, εἶτα Εὕα· καὶ Ἀδὰμ οὐκ ἠπατήθη,
ἡ δὲ γυνὴ **ἀπατηθεῖσα**[7] ἐν παραβάσει γέ-
15 γονε· σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν
μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ
μετὰ σωφροσύνης.

3 Πιστὸς ὁ λόγος·[8] Εἴ τις ἐπισκοπῆς ὀρέ-
2 γεται, καλοῦ ἔργου ἐπιθυμεῖ. δεῖ οὖν τὸν
ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς
ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλό-
3 ξενον, διδακτικόν· μὴ πάροινον, μὴ πλήκτην,
μὴ αἰσχροκερδῆ,[1] ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφι-
4 λάργυρον· τοῦ ἰδίου οἴκου καλῶς προϊστά-
μενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης
5 σεμνότητος (εἰ δέ τις τοῦ ἰδίου οἴκου προ-
στῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπι-
6 μελήσεται;)· μὴ νεόφυτον, ἵνα μὴ τυφω-
7 θεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. δεῖ
δὲ **αὐτὸν**[2] καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ
τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ
8 καὶ παγίδα τοῦ διαβόλου. διακόνους ὡσαύ-
τως σεμνούς, μὴ διλόγους, μὴ οἴνῳ πολλῷ
9 προσέχοντας, μὴ αἰσχροκερδεῖς, ἔχοντας τὸ
μυστήριον τῆς πίστεως ἐν καθαρᾷ συνει-
10 δήσει. καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶ-
τον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες.

[3] *om.* καὶ τὰς
[4] καὶ
[5] χρυσίῳ
[6] διδάσκειν δὲ γυναικὶ
[7] ἐξαπατηθεῖσα
[8] (*Marg.* σωφροσύνης· πιστὸς ὁ λόγος.)
[1] *om.* μὴ αἰσχροκερδῆ,
[2] *om.* αὐτὸν

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11 Even so must their wives be grave; not slanderers, sober, faithful in all things.

12 Let the Deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have ‖used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith, *which is* in Christ Jesus.

‖ Or, *ministered.*

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ‖ground of the truth.

‖ Or, *stay.*

16 And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.

1–3. against Gnostics.

4 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:

2 Speaking lies in hypocrisy, having their conscience seared with a hot iron,

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe, and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth ‖little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

‖ Or, *for a little time.*

9 This *is* a faithful saying, and worthy of all acceptation:

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11 Women in like manner *must*
be grave, not slanderers, tempe-
12 rate, faithful in all things. Let
deacons be husbands of one
wife, ruling *their* children and
13 their own houses well. For
they that have served well as
deacons gain to themselves a
good standing, and great bold-
ness in the faith which is in
Christ Jesus.
14 These things write I unto thee,
hoping to come unto thee shortly;
15 but if I tarry long, that thou
mayest know [1] how men ought to
behave themselves in the house
of God, which is the church of
the living God, the pillar and
16 [2] ground of the truth. And with-
out controversy great is the
mystery of godliness; [3] He who
was manifested in the flesh, jus-
tified in the spirit, seen of angels,
preached among the nations, be-
lieved on in the world, received
up in glory.
4 But the Spirit saith expressly,
that in later times some shall
fall away from the faith, giving
heed to seducing spirits and doc-
2 trines of [4] devils, through the
hypocrisy of men that speak lies,
[5] branded in their own conscience
3 as with a hot iron; forbidding
to marry, *and commanding* to
abstain from meats, which God
created to be received with
thanksgiving by them that be-
4 lieve and know the truth. For
every creature of God is good,
and nothing is to be rejected, if
it be received with thanksgiving:
5 for it is sanctified through the
word of God and prayer.
6 If thou put the brethren in
mind of these things, thou shalt
be a good minister of Christ
Jesus, nourished in the words of
the faith, and of the good doc-
trine which thou hast followed
7 *until now*: but refuse profane
and old wives' fables. And exer-
8 cise thyself unto godliness: for
bodily exercise is profitable [6] for
a little; but godliness is profit-
able for all things, having pro-
mise of the life which now
is, and of that which is to
9 come. Faithful is the saying,
and worthy of all acceptation.

[1] Or, *how thou oughtest to behave thyself*

[2] Or, *stay*

[3] The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

[4] Gr. *demons.*

[5] Or, *seared*

[6] Or, *for little*

11 γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νη-
12 φαλίους, πιστὰς ἐν πᾶσι. διάκονοι ἔστωσαν
μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊ-
13 στάμενοι καὶ τῶν ἰδίων οἴκων. οἱ γὰρ καλῶς
διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περι-
ποιοῦνται, καὶ πολλὴν παρρησίαν ἐν πίστει
τῇ ἐν Χριστῷ Ἰησοῦ.

14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός
15 σε **τάχιον**[3]· ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς
δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν
ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα
16 τῆς ἀληθείας. καὶ ὁμολογουμένως μέγα ἐστὶ
τὸ τῆς εὐσεβείας μυστήριον· **Θεὸς**[4] ἐφανε-
ρώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη
ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν
κόσμῳ, ἀνελήφθη ἐν δόξῃ.

[3] ἐν τάχει

[4] ὃς *text*, ὃ *marg.*, *with note that* Θεὸς *rests on no sufficient ancient evidence.*

4 Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέ-
ροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως,
προσέχοντες πνεύμασι πλάνοις καὶ διδασκα-
2 λίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων,
3 κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, κω-
λυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ
Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαρι-
στίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλή-
4 θειαν. ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ
οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβα-
5 νόμενον· ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ
ἐντεύξεως.

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς
ἔσῃ διάκονος **Ἰησοῦ Χριστοῦ**[1], ἐντρεφό-
μενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς
7 καλῆς διδασκαλίας ᾗ παρηκολούθηκας. τοὺς
δὲ βεβήλους καὶ γραώδεις μύθους παραι-
τοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·
8 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον
ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάν-
τα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα
9 ζωῆς τῆς νῦν καὶ τῆς μελλούσης. πισ-
τὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.

[1] Χριστοῦ Ἰησοῦ

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10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.

15 Meditate upon these things, give thyself wholly to them, that thy profiting may appear ‖ to all.

‖ *Or, in all things.*

16 Take heed unto thyself, and unto the doctrine: continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.

5 Rebuke not an Elder, but intreat him as a father, and the younger men as brethren:

2 The elder women as mothers, the younger as sisters with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew ‖ piety at home, and to requite their parents: for that is good and acceptable before God.

‖ *Or, kindness.*

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth ‖ in pleasure, is dead while she liveth.

‖ *Or, delicately.*

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own ‖ house, he hath denied the faith, and is worse than an infidel.

‖ *Or, kindred.*

9 Let not a widow be ‖ taken into the number, under threescore years old, having been the wife of one man,

‖ *Or, chosen.*

10 Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the Saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

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10 For to this end we labour and
strive, because we have our hope
set on the living God, who is
the Saviour of all men, specially
11 of them that believe. These
12 things command and teach. Let
no man despise thy youth; but
be thou an ensample to them
that believe, in word, in manner
of life, in love, in faith, in puri-
13 ty. Till I come, give heed to
reading, to exhortation, to teach-
14 ing. Neglect not the gift that
is in thee, which was given thee
by prophecy, with the laying on
of the hands of the presbytery.
15 Be diligent in these things;
give thyself wholly to them;
that thy progress may be ma-
16 nifest unto all. Take heed
to thyself, and to thy teaching.
Continue in these things; for
in doing this thou shalt save
both thyself and them that hear
thee.

5 Rebuke not an elder, but ex-
hort him as a father; the younger
2 men as brethren: the elder wo-
men as mothers; the younger as
3 sisters, in all purity. Honour
widows that are widows indeed.
4 But if any widow hath chil-
dren or grandchildren, let them
learn first to shew piety to-
wards their own family, and to
requite their parents: for this
is acceptable in the sight of
5 God. Now she that is a widow
indeed, and desolate, hath her
hope set on God, and continu-
eth in supplications and prayers
6 night and day. But she that
giveth herself to pleasure is
7 dead while she liveth. These
things also command, that they
8 may be without reproach. But
if any provideth not for his own,
and specially his own household,
he hath denied the faith, and is
9 worse than an unbeliever. Let
none be enrolled as a widow
under threescore years old, *hav-
ing been* the wife of one man,
10 well reported of for good works;
if she hath brought up children,
if she hath used hospitality to
strangers, if she hath washed the
saints' feet, if she hath relieved
the afflicted, if she hath diligent-
ly followed every good work.

10 εἰς τοῦτο γὰρ **καὶ**[2] κοπιῶμεν καὶ ὀνειδιζό- [2] om. καὶ
μεθα[3], ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστι [3] ἀγωνιζόμεθα
σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.
11,12 παράγγελλε ταῦτα καὶ δίδασκε. μηδείς σου
τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γί-
νου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν
ἀγάπῃ, **ἐν πνεύματι,**[4] ἐν πίστει, ἐν ἁγνείᾳ. [4] om. ἐν πνεύματι,
13 ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ πα-
14 ρακλήσει, τῇ διδασκαλίᾳ. μὴ ἀμέλει τοῦ ἐν
σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας
μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτε-
15 ρίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα
16 σου ἡ προκοπὴ φανερὰ ᾖ **ἐν**[5] πᾶσιν. ἔπεχε [5] om. ἐν
σεαυτῷ καὶ τῇ διδασκαλίᾳ. ἐπίμενε αὐτοῖς·
τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ
τοὺς ἀκούοντάς σου.

5 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρα-
κάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς·
2 πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς
3 ἀδελφάς, ἐν πάσῃ ἁγνείᾳ. χήρας τίμα τὰς
4 ὄντως χήρας. εἰ δέ τις χήρα τέκνα ἢ ἔκ-
γονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον
οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς
προγόνοις· τοῦτο γάρ ἐστι **καλὸν καὶ**[1] ἀπό- [1] (ν) om. καλὸν καὶ
5 δεκτον ἐνώπιον τοῦ Θεοῦ. ἡ δὲ ὄντως χήρα
καὶ μεμονωμένη ἤλπικεν ἐπὶ **τὸν**[2] Θεόν, καὶ [2] om. τὸν
προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς
6 νυκτὸς καὶ ἡμέρας. ἡ δὲ σπαταλῶσα, ζῶσα
7 τέθνηκε. καὶ ταῦτα παράγγελλε, ἵνα ἀνεπί-
8 ληπτοι ὦσιν. εἰ δέ τις τῶν ἰδίων καὶ μάλιστα
τῶν[3] οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνη- [3] om. τῶν
9 ται, καὶ ἔστιν ἀπίστου χείρων. χήρα κατα-
λεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα
10 ἑνὸς[4] ἀνδρὸς γυνή, ἐν ἔργοις καλοῖς μαρτυ- [4] (ἑξήκοντα γεγονυῖα, ἑνὸς)
ρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν,
εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρ-
κεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε.

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11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry,

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary † to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged, that it may relieve them that are widows indeed.

17 Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the Scripture saith, * Thou shalt not muzzle the ox that treadeth out the corn: and, * The labourer is worthy of his reward.

19 Against an Elder receive not an accusation, but ‖ before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things ‖ without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins. Keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment: and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand, and they that are otherwise cannot be hid.

6 Let as many servants as are under the yoke, count their own masters worthy of all honour, that the Name of God, and his doctrine be not blasphemed.

† *Gr. for their railing.*

* Deut. 25. 4.

* Matt. 10. 10.

‖ *Or, under.*

‖ *Or, without prejudice.*

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11 But younger widows refuse: for
when they have waxed wanton
against Christ, they desire to
12 marry; having condemnation,
because they have rejected their
13 first faith. And withal they
learn also *to be* idle, going
about from house to house; and
not only idle, but tattlers also
and busybodies, speaking things
14 which they ought not. I desire
therefore that the younger [1]*wi-
dows* marry, bear children, rule
the household, give none occa-
sion to the adversary for revi-
15 ling: for already some are turned
16 aside after Satan. If any wo-
man that believeth hath widows,
let her relieve them, and let not
the church be burdened; that it
may relieve them that are wi-
dows indeed.
17 Let the elders that rule well
be counted worthy of double
honour, especially those who la-
bour in the word and in teach-
18 ing. For the scripture saith,
Thou shalt not muzzle the ox
when he treadeth out the corn.
And, The labourer is worthy
19 of his hire. Against an elder
receive not an accusation, ex-
cept at *the mouth of* two or
20 three witnesses. Them that sin
reprove in the sight of all, that
the rest also may be in fear.
21 I charge *thee* in the sight of
God, and Christ Jesus, and
the elect angels, that thou ob-
serve these things without [2]pre-
judice, doing nothing by par-
22 tiality. Lay hands hastily on
no man, neither be partaker of
other men's sins: keep thyself
23 pure. Be no longer a drinker
of water, but use a little wine
for thy stomach's sake and thine
24 often infirmities. Some men's
sins are evident, going before
unto judgement; and some men
25 also they follow after. In like
manner also [3]there are good
works that are evident; and
such as are otherwise cannot
be hid.

6 Let as many as are [4]servants
under the yoke count their
own masters worthy of all ho-
nour, that the name of God and
the doctrine be not blasphemed.

[1] Or, women

[2] Or, *preference*

[3] Gr. *the works that are good are evident.*

[4] Gr. *bond-servants.*

11 νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ κατα-
στρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν,
12 ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέ-
13 τησαν. ἅμα δὲ καὶ ἀργαὶ μανθάνουσι, πε-
ριερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαί,
ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι
14 τὰ μὴ δέοντα. βούλομαι οὖν νεωτέρας γα-
μεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν
ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας
15 χάριν. ἤδη γάρ τινες ἐξετράπησαν ὀπίσω
16 τοῦ Σατανᾶ. εἴ τις **πιστὸς ἢ**[5] πιστὴ ἔχει
χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ
ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.
17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς
τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν
18 λόγῳ καὶ διδασκαλίᾳ. λέγει γὰρ ἡ γραφή,
Βοῦν ἀλοῶντα οὐ φιμώσεις. καί, Ἄξιος ὁ
19 ἐργάτης τοῦ μισθοῦ αὐτοῦ. κατὰ πρεσβυ-
τέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ
20 μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. τοὺς ἁμαρ-
τάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ
21 λοιποὶ φόβον ἔχωσι. διαμαρτύρομαι ἐνώ-
πιον τοῦ Θεοῦ καὶ **Κυρίου Ἰησοῦ Χριστοῦ**[6]
καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυ-
λάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ
22 πρόσκλισιν. χεῖρας ταχέως μηδενὶ ἐπιτίθει,
μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν
23 ἁγνὸν τήρει. μηκέτι ὑδροπότει, ἀλλ' οἴνῳ
ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν σου[7] καὶ τὰς
24 πυκνάς σου ἀσθενείας. τινῶν ἀνθρώπων αἱ
ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρί-
25 σιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. ὡσαύτως
καὶ τὰ **καλὰ ἔργα**[8] πρόδηλά **ἐστι**[9]· καὶ τὰ
ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.
6 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς
ἰδίους δεσπότας πάσης τιμῆς ἀξίους
ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ
Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται.

[5] *om.* πιστὸς ἢ
[6] Χριστοῦ Ἰησοῦ
[7] (-χον) *om.* σου
[8] ἔργα τὰ καλὰ
[9] (-λα) *om.* ἐστι

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2 And they that have believing masters, let them not despise *them* because they are brethren: but rather do *them* service, because they are ‖faithful and beloved, partakers of the benefit: These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is ‖proud, knowing nothing, but ‖doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 ‖Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: From such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, *and* it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil, which while some coveted after, they have ‖erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good ‖Confession,

14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

15 Which in his times he shall shew, who is the blessed, and only Potentate, the King of kings, and Lord of lords;

‖ Or, believing.
3—5 against Gnostics. cf. 2 Ti. ...
‖ Or, a fool.
‖ Or, sick.
‖ Or, gallings one of another.
‖ Or, been seduced.
‖ Or, profession.

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2 And they that have believing
masters, let them not despise
them, because they are brethren;
but let them serve them the
rather, because they that [1]partake of the benefit are believing
and beloved. These things teach
and exhort.
3 If any man teacheth a different
doctrine, and consenteth not to
[2]sound words, *even* the words of
our Lord Jesus Christ, and to
the doctrine which is according
4 to godliness; he is puffed up,
knowing nothing, but [3]doting
about questionings and disputes
of words, whereof cometh envy,
strife, railings, evil surmisings,
5 wranglings of men corrupted in
mind and bereft of the truth,
supposing that godliness is a
6 way of gain. But godliness with
7 contentment is great gain: for
we brought nothing into the
world, for neither can we carry
8 anything out; but having food
and covering [4]we shall be there-
9 with content. But they that
desire to be rich fall into a
temptation and a snare and
many foolish and hurtful lusts,
such as drown men in destruction
10 and perdition. For the love of
money is a root of all [5]kinds of
evil: which some reaching after
have been led astray from the
faith, and have pierced themselves through with many sorrows.
11 But thou, O man of God, flee
these things; and follow after
righteousness, godliness, faith,
12 love, patience, meekness. Fight
the good fight of the faith, lay
hold on the life eternal, whereunto thou wast called, and didst
confess the good confession in
the sight of many witnesses.
13 I charge thee in the sight of
God, who [6]quickeneth all things,
and of Christ Jesus, who before
Pontius Pilate witnessed the
14 good confession; that thou keep
the commandment, without spot,
without reproach, until the
appearing of our Lord Jesus
15 Christ: which in [7]its own times
he shall shew, who is the blessed
and only Potentate, the King
of [8]kings, and Lord of [9]lords;

[1] Or, *lay hold of*
[2] Gr. *healthful.*
[3] Gr. *sick.*
[4] Or, *in these we shall have enough*
[5] Gr. *evils.*
[6] Or, *preserveth all things alive*
[7] Or, *his*
[8] Gr. *them that reign as kings.*
[9] Gr. *them that rule as lords.*

2 οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ κατα-
φρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλ-
λον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγα-
πητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.
ταῦτα δίδασκε καὶ παρακάλει.
3 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται
ὑγιαίνουσι λόγοις, τοῖς τοῦ Κυρίου ἡμῶν Ἰη-
σοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασ-
4 καλίᾳ, τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ
νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν
γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι
5 πονηραί, **παραδιατριβαὶ**[1] διεφθαρμένων ἀν-
θρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς
ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν
εὐσέβειαν. **ἀφίστασο ἀπὸ τῶν τοιούτων.**[2]
6 ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ
7 αὐταρκείας· οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν
κόσμον, **δῆλον**[3] ὅτι οὐδὲ ἐξενεγκεῖν τι δυνά-
8 μεθα· ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα
9 τούτοις ἀρκεσθησόμεθα. οἱ δὲ βουλόμενοι
πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ
παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ
βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀνθρώ-
10 πους εἰς ὄλεθρον καὶ ἀπώλειαν. ῥίζα γὰρ
πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἧς
τινὲς ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς
πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις
πολλαῖς.
11 Σὺ δέ, ὦ ἄνθρωπε **τοῦ**[4] Θεοῦ, ταῦτα
φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν,
πίστιν, ἀγάπην, ὑπομονήν, **πρᾳότητα**[5].
12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως,
ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν **καὶ**[6]
ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμο-
13 λογίαν ἐνώπιον πολλῶν μαρτύρων. παρ-
αγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ
ζωοποιοῦντος[7] τὰ πάντα, καὶ Χριστοῦ
Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου
14 Πιλάτου τὴν καλὴν ὁμολογίαν, τηρῆσαί σε
τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι
τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ
15 Χριστοῦ, ἣν* καιροῖς ἰδίοις δείξει ὁ μακά-
ριος καὶ μόνος δυνάστης, ὁ Βασιλεὺς τῶν
βασιλευόντων, καὶ Κύριος τῶν κυριευόντων,

1 διαπαρατριβαὶ
2 *om.* ἀφίστασο ἀπὸ τῶν τοιούτων.
3 *om.* δῆλον
4 *om.* τοῦ
5 πραυπάθειαν
6 *om.* καὶ
7 ζωογονοῦντος

1611

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in †uncertain riches, but in the living God, who giveth us richly all things to enjoy,

18 That they do good, that they be rich in good works, ready to distribute, ‖willing to communicate,

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science, falsely so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

† Gr. *uncertainty of riches.*

‖ Or, *sociable.*

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16 who only hath immortality,
dwelling in light unapproach-
able; whom no man hath seen,
nor can see: to whom *be* honour
and power eternal. Amen.
17 Charge them that are rich in
this present [1] world, that they be
not highminded, nor have their
hope set on the uncertainty of
riches, but on God, who giveth
us richly all things to enjoy;
18 that they do good, that they be
rich in good works, that they be
ready to distribute, [2] willing to
19 communicate; laying up in store
for themselves a good foundation
against the time to come, that
they may lay hold on the life
which is *life* indeed.
20 O Timothy, guard [3] that which
is committed unto *thee*, turning
away from the profane babblings
and oppositions of the know-
ledge which is falsely so called;
21 which some professing have
[4] erred concerning the faith.
Grace be with you.

[1] Or, *age*

[2] Or, *ready to sympathise*

[3] Gr. *the deposit.*

[4] Gr. *missed the mark.*

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

1611

1 Paul an Apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus,

2 To Timothy *my* dearly beloved son: grace, mercy, *and* peace from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy,

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1 Paul, an apostle of Christ Je-
sus [1] by the will of God, according
to the promise of the life which
2 is in Christ Jesus, to Timothy,
my beloved child: Grace, mercy,
peace, from God the Father and
Christ Jesus our Lord.
3 I thank God, whom I serve
from my forefathers in a pure
conscience, how unceasing is my
remembrance of thee in my suppli-
4 cations, night and day longing to
see thee, remembering thy tears,
that I may be filled with [2] joy;

[1] Gr. *through.*

[2] Or, *joy in being reminded*

16 ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσι-
τον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν
δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον. ἀμήν.
17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγ-
γελλε, μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι
ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν[8] **τῷ**[9] Θεῷ
τῷ ζῶντι[10], τῷ παρέχοντι ἡμῖν **πλουσίως**
18 **πάντα**[11] εἰς ἀπόλαυσιν· ἀγαθοεργεῖν, πλου-
τεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι,
19 κοινωνικούς, ἀποθησαυρίζοντας ἑαυτοῖς θε-
μέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται
τῆς **αἰωνίου**[12] ζωῆς.
20 Ὦ Τιμόθεε, τὴν **παρακαταθήκην**[13] φύλα-
ξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας
καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως·
21 ἥν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν
ἠστόχησαν.

Ἡ χάρις **μετὰ σοῦ**[14]. **ἀμήν.**[15]

[Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς.][16]

8 ἐπὶ 9 *om.* τῷ
10 *om.* τῷ ζῶντι
11 πάντα πλουσίως
12 ὄντως
13 παραθήκην
14 μεθ' ὑμῶν
15 *om.* ἀμήν.
16 *om. subscription*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

1 Παῦλος, ἀπόστολος **Ἰησοῦ Χριστοῦ**[1] διὰ
θελήματος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς
2 ἐν Χριστῷ Ἰησοῦ, Τιμοθέῳ ἀγαπητῷ τέκνῳ·
χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ
Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
3 Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω
ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς
ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν
ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέ-
4 ρας, ἐπιποθῶν[2] σε ἰδεῖν, μεμνημένος
σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ,

1 Χριστοῦ Ἰησοῦ
2 (, νυκτὸς καὶ ἡμέρας ἐπιποθῶν)

1611

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice: and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear, but of power, of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel according to the power of God,

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the Gospel:

11 Whereunto I am appointed a Preacher, and an Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things; nevertheless, I am not ashamed: for I know whom I have ‖believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

14 That good thing which was committed unto thee, keep, by the holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him, that he may find mercy of the Lord in that day: And in how many things he ministered unto me at Ephesus, thou knowest very well.

‖ *Or, trusted.*

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5 having been reminded of the
unfeigned faith that is in thee;
which dwelt first in thy grand-
mother Lois, and thy mother
Eunice; and, I am persuaded,
6 in thee also. For the which
cause I put thee in remem-
brance that thou [1]stir up the
gift of God, which is in thee
through the laying on of my
7 hands. For God gave us not
a spirit of fearfulness; but of
power and love and [2]disci-
8 pline. Be not ashamed there-
fore of the testimony of our
Lord, nor of me his prisoner:
but suffer hardship with the
gospel according to the power of
9 God; who saved us, and called
us with a holy calling, not ac-
cording to our works, but ac-
cording to his own purpose and
grace, which was given us in
Christ Jesus before times eternal,
10 but hath now been manifested
by the appearing of our Saviour
Christ Jesus, who abolished
death, and brought life and in-
corruption to light through the
11 gospel, whereunto I was ap-
pointed a [3]preacher, and an
12 apostle, and a teacher. For the
which cause I suffer also these
things: yet I am not ashamed;
for I know him whom I have
believed, and I am persuaded
that he is able to guard [4]that
which I have committed unto
13 him against that day. Hold the
pattern of [5]sound words which
thou hast heard from me, in
faith and love which is in Christ
14 Jesus. [6]That good thing which
was committed unto *thee* guard
through the [7]Holy Ghost which
dwelleth in us.
15 This thou knowest, that all
that are in Asia turned away from
me; of whom are Phygelus and
16 Hermogenes. The Lord grant
mercy unto the house of Onesi-
phorus: for he oft refreshed me,
and was not ashamed of my
17 chain; but, when he was in
Rome, he sought me diligently,
18 and found me (the Lord grant
unto him to find mercy of the
Lord in that day); and in how
many things he ministered at
Ephesus, thou knowest very well.

[1] Gr. *stir into flame.*

[2] Gr. *sobering.*

[3] Gr. *herald.*

[4] Or, *that which he hath committed unto me* Gr. *my deposit.*

[5] Gr. *healthful.*

[6] Gr. *The good deposit.*

[7] Or, *Holy Spirit*

5 ὑπόμνησιν **λαμβάνων**[3] τῆς ἐν σοὶ ἀνυποκρί-
του πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ
μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου Εὐνίκῃ*,
6 πέπεισμαι δὲ ὅτι καὶ ἐν σοί. δι' ἣν αἰτίαν
ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα
τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως
7 τῶν χειρῶν μου. οὐ γὰρ ἔδωκεν ἡμῖν ὁ
Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ
8 ἀγάπης καὶ σωφρονισμοῦ. μὴ οὖν ἐπαι-
σχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν,
μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκα-
κοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ,
9 τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει
ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν
πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν
10 Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, φανε-
ρωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ
σωτῆρος ἡμῶν **Ἰησοῦ Χριστοῦ**[4], καταργή-
σαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν
11 καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, εἰς ὃ
ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδά-
12 σκαλος **ἐθνῶν**[5]. δι' ἣν αἰτίαν καὶ ταῦτα
πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ
ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός
ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην
13 τὴν ἡμέραν. ὑποτύπωσιν ἔχε ὑγιαινόντων
λόγων ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ
14 ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. τὴν καλὴν
παρακαταθήκην[6] φύλαξον διὰ Πνεύματος
Ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.
15 Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάν-
τες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶ **Φύγελλος**[7] καὶ
16 Ἑρμογένης. δῴη ἔλεος ὁ Κύριος τῷ Ὀνη-
σιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε,
17 καὶ τὴν ἅλυσίν μου οὐκ ἐπῃσχύνθη, ἀλλὰ
γενόμενος ἐν Ῥώμῃ, **σπουδαιότερον**[8] ἐζήτησέ
18 με καὶ εὗρε (δῴη αὐτῷ ὁ Κύριος εὑρεῖν
ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ)·
καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ
γινώσκεις.

[3] λαβὼν

[4] Χριστοῦ Ἰησοῦ

[5] *om.* ἐθνῶν

[6] παραθήκην

[7] Φύγελος

[8] σπουδαίως

1611

2 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me ‖among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth, entangleth himself with the affairs of *this* life, that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned except he strive lawfully.

6 ‖The husbandman that laboureth, must be first partaker of the fruits.

7 Consider what I say, and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David, was raised from the dead, according to my Gospel:

9 Wherein I suffer trouble as an evil doer, *even* unto bonds: but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 *It is* a faithful saying: for if we be dead *with him*, we shall also live *with him*.

12 If we suffer, we shall also reign *with him:* if we deny him, he also will deny us.

13 If we believe not, *yet* he abideth faithful, he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord, that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings, for they will increase unto more ungodliness.

17 And their word will eat as doth a ‖canker: of whom is Hymenæus and Philetus.

18 Who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.

‖ *Or, by.*

‖ *Or, the husbandman labouring first, must be partaker of the fruits.*

‖ *Or, gangrene.*

14—18 against

1881

2 Thou therefore, my child, be
strengthened in the grace that
2 is in Christ Jesus. And the
things which thou hast heard
from me among many witnesses,
the same commit thou to faithful
men, who shall be able to teach
3 others also. [1]Suffer hardship
with *me*, as a good soldier of
4 Christ Jesus. No soldier on service
entangleth himself in the
affairs of *this* life; that he may
please him who enrolled him as
5 a soldier. And if also a man
contend in the games, he is not
crowned, except he have con-
6 tended lawfully. The husbandman
that laboureth must be the
first to partake of the fruits.
7 Consider what I say; for the
Lord shall give thee under-
8 standing in all things. Remember
Jesus Christ, risen
from the dead, of the seed of
David, according to my gos-
9 pel: wherein I suffer hardship
unto bonds, as a malefactor;
but the word of God is not
10 bound. Therefore I endure all
things for the elect's sake, that
they also may obtain the salvation
which is in Christ Jesus
11 with eternal glory. Faithful
is the [2]saying: For if we died
with him, we shall also live
12 with him: if we endure, we shall
also reign with him: if we shall
deny him, he also will deny us:
13 if we are faithless, he abideth
faithful; for he cannot deny himself.
14 Of these things put them in
remembrance, charging *them* in
the sight of [3]the Lord, that they
strive not about words, to no
profit, to the subverting of them
15 that hear. Give diligence to
present thyself approved unto
God, a workman that needeth
not to be ashamed, [4]handling
16 aright the word of truth. But
shun profane babblings: for they
will proceed further in ungod-
17 liness, and their word will [5]eat
as doth a gangrene: of whom is
18 Hymenæus and Philetus; men
who concerning the truth have
[6]erred, saying that [7]the resurrection
is past already, and
overthrow the faith of some.

[1] Or, *Take thy part in suffering hardship, as &c.*

[2] Or, *saying; for if &c.*

[3] Many ancient authorities read *God.*

[4] Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth*

[5] Or, *spread*

[6] Gr. *missed the mark.*

[7] Some ancient authorities read *a resurrection.*

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χά-
2 ριτι τῇ ἐν Χριστῷ Ἰησοῦ. καὶ ἃ ἤκουσας
παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα
παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ
3 ἔσονται καὶ ἑτέρους διδάξαι. **σὺ οὖν κα-
κοπάθησον**[1] ὡς καλὸς στρατιώτης **Ἰησοῦ**
4 **Χριστοῦ**[2]. οὐδεὶς στρατευόμενος ἐμπλέκε-
ται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ
5 στρατολογήσαντι ἀρέσῃ. ἐὰν δὲ καὶ ἀθλῇ
τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.
6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρ-
7 πῶν μεταλαμβάνειν. νόει **ἃ**[3] λέγω· **δῴη**[4]
8 γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι. μνημό-
νευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νε-
κρῶν, ἐκ σπέρματος Δαβίδ, κατὰ τὸ εὐαγγέ-
9 λιόν μου· ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς
κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδε-
10 ται. διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς
ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι
τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.
11 πιστὸς ὁ λόγος· Εἰ[5] γὰρ συναπεθάνομεν, καὶ
12 συζήσομεν· εἰ ὑπομένομεν, καὶ συμβασιλεύ-
σομεν· εἰ **ἀρνούμεθα**[6], κἀκεῖνος ἀρνήσεται
13 ἡμᾶς· εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει·
ἀρνήσασθαι[7] ἑαυτὸν οὐ δύναται.
14 Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐν-
ώπιον τοῦ **Κυρίου**[8] μὴ λογομαχεῖν **εἰς**[9]
οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν
15 ἀκουόντων. σπούδασον σεαυτὸν δόκιμον
παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαί-
σχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς
16 ἀληθείας. τὰς δὲ βεβήλους κενοφωνίας
περιΐστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν
17 ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὡς γάγ-
γραινα νομὴν ἕξει· ὧν ἐστὶν Ὑμέναιος καὶ
18 Φιλητός· οἵτινες περὶ τὴν ἀλήθειαν ἠστό-
χησαν, λέγοντες **τὴν**[10] ἀνάστασιν ἤδη γεγο-
νέναι, καὶ ἀνατρέπουσι τήν τινων πίστιν.

[1] *συγκακοπάθησον*
[2] Χριστοῦ Ἰησοῦ
[3] ὃ
[4] *δώσει*
[5] *Marg.* εἰ
[6] ἀρνησόμεθα
[7] *add* γὰρ
[8] *Marg.* Θεοῦ
[9] ἐπ'
[10] *Marg. om.* τὴν

1611

19 Nevertheless the foundation of God standeth ‖ sure, having the seal, the Lord knoweth them that are his. And, let every one that nameth the Name of Christ, depart from iniquity.

20 But in a great house, there are not only vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, ‖ patient,

25 In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

26 And that they may † recover themselves out of the snare of the devil, who are † taken captive by him at his will.

3 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, ‖ false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God,

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, ‖ reprobate concerning the faith.

‖ *Or, steady.*
‖ *Or, forbearing.*
† *Gr. awake.*
† *Gr. taken alive.*
1—7 against gnostics
‖ *Or, makebates.*
‖ *Or, of no judgment.*

1881

19 Howbeit the firm foundation of
God standeth, having this seal,
The Lord knoweth them that are
his: and, Let every one that
nameth the name of the Lord
depart from unrighteousness.
20 Now in a great house there are
not only vessels of gold and of
silver, but also of wood and of
earth; and some unto honour,
21 and some unto dishonour. If
a man therefore purge himself
from these, he shall be a vessel
unto honour, sanctified, meet
for the master's use, prepared
22 unto every good work. But
flee youthful lusts, and follow
after righteousness, faith, love,
peace, with them that call on
the Lord out of a pure heart.
23 But foolish and ignorant questionings
refuse, knowing that
24 they gender strifes. And the
Lord's [1] servant must not strive,
but be gentle towards all, apt
25 to teach, forbearing, in meekness
[2] correcting them that oppose
themselves; if peradventure
God may give them repentance
unto the knowledge of the
26 truth, and they may [3] recover
themselves out of the snare of
the devil, having been [4] taken
captive [5] by the Lord's servant
unto the will of God.
3 But know this, that in the
last days grievous times shall
2 come. For men shall be lovers
of self, lovers of money, boastful,
haughty, railers, disobedient
to parents, unthankful, unholy,
3 without natural affection, implacable,
slanderers, without self-control,
fierce, no lovers of good,
4 traitors, headstrong, puffed up,
lovers of pleasure rather than
5 lovers of God; holding a form
of godliness, but having denied
the power thereof: from these
6 also turn away. For of these
are they that creep into houses,
and take captive silly women
laden with sins, led away by
7 divers lusts, ever learning, and
never able to come to the know-
8 ledge of the truth. And like as
Jannes and Jambres withstood
Moses, so do these also withstand
the truth; men corrupted in mind,
reprobate concerning the faith.

[1] Gr. *bondservant.*
[2] Or, *instructing*
[3] Gr. *return to soberness.*
[4] Gr. *taken alive.*
[5] Or, *by the devil, unto the will of God* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different.

19 ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστη-
κεν, ἔχων τὴν σφραγῖδα ταύτην, Ἔγνω
Κύριος τοὺς ὄντας αὐτοῦ, καί, Ἀποστήτω
ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα **Χρι-**
20 **στοῦ**[11]. ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον — [11] Κυρίου
σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα
καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμήν, ἃ δὲ εἰς
21 ἀτιμίαν. ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ
τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον,
καὶ[12] εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον — [12] *om.* καὶ
22 ἀγαθὸν ἡτοιμασμένον. τὰς δὲ νεωτερικὰς
ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην,
πίστιν, ἀγάπην, εἰρήνην, μετὰ τῶν ἐπικαλου-
μένων τὸν Κύριον* ἐκ καθαρᾶς καρδίας.
23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις
24 παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας. δοῦ-
λον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον
25 εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, ἐν
πρᾳότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους·
μήποτε **δῷ**[13] αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς — [13] δώῃ
26 ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς
τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐ-
τοῦ[14] εἰς τὸ ἐκείνου θέλημα. — [14] (*Marg.* ὑπ' αὐτοῦ, εἰς)
3 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέ-
2 ραις ἐνστήσονται καιροὶ χαλεποί. ἔσονται
γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι,
ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν
3 ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι,
ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι,
4 ἀφιλάγαθοι, προδόται, προπετεῖς, τετυφω-
5 μένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ἔχον-
τες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν
αὐτῆς ἠρνημένοι· καὶ τούτους ἀποτρέπου.
6 ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς
οἰκίας, καὶ **αἰχμαλωτεύοντες τὰ**[1] γυναικάρια — [1] αἰχμαλωτίζοντες
σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις
7 ποικίλαις, πάντοτε μανθάνοντα, καὶ μηδέ-
ποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνά-
8 μενα. ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς
ἀντέστησαν Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθί-
στανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρ-
μένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.

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9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But ‖thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

‖ *Or, thou hast been a diligent follower of.*

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned *them*.

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness,

17 That the man of God may be perfect, ‖throughly furnished unto all good works.

‖ *Or, perfected.*

4 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:

2 Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears:

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an Evangelist, ‖make full proof of thy ministry.

‖ *Or, fulfil.*

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousness, which

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9 But they shall proceed no fur-
ther: for their folly shall be
evident unto all men, as theirs
10 also came to be. But thou didst
follow my teaching, conduct,
purpose, faith, longsuffering,
11 love, patience, persecutions, suf-
ferings; what things befell me
at Antioch, at Iconium, at Lys-
tra; what persecutions I en-
dured: and out of them all the
12 Lord delivered me. Yea, and
all that would live godly in
Christ Jesus shall suffer per-
13 secution. But evil men and
impostors shall wax worse and
worse, deceiving and being de-
14 ceived. But abide thou in the
things which thou hast learn-
ed and hast been assured of,
knowing of [1]whom thou hast
15 learned them; and that from a
babe thou hast known the sa-
cred writings which are able
to make thee wise unto salva-
tion through faith which is in
16 Christ Jesus. [2]Every scripture
inspired of God *is* also profitable
for teaching, for reproof, for
correction, for [3]instruction which
17 is in righteousness: that the
man of God may be complete,
furnished completely unto every
good work.
4 [4]I charge *thee* in the sight of
God, and of Christ Jesus, who
shall judge the quick and the
dead, and by his appearing and
2 his kingdom; preach the word;
be instant in season, out of sea-
son; [5]reprove, rebuke, exhort,
with all longsuffering and teach-
3 ing. For the time will come
when they will not endure the
[6]sound [7]doctrine; but, having
itching ears, will heap to them-
selves teachers after their own
4 lusts; and will turn away their
ears from the truth, and turn
5 aside unto fables. But be thou
sober in all things, suffer hard-
ship, do the work of an evan-
6 gelist, fulfil thy ministry. For
I am already being [8]offered, and
the time of my departure is
7 come. I have fought the good
fight, I have finished the course,
8 I have kept the faith: hence-
forth there is laid up for me the
crown of righteousness, which

[1] Gr. *what persons.*

[2] Or, *Every scripture* is *inspired of God, and profitable*

[3] Or, *discipline*

[4] Or, *I testify, in the sight... dead, both of his appearing &c.*

[5] Or, *bring to the proof*

[6] Gr. *healthful.*

[7] Or, *teaching*

[8] Gr. *poured out as a drink-offering.*

9 ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ
ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ
10 ἡ ἐκείνων ἐγένετο. σὺ δὲ **παρηκολούθηκάς**[2]
μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει,
τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ
11 ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά
μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν
Λύστροις, οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ
12 πάντων με ἐρρύσατο ὁ Κύριος. καὶ πάντες
δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰη-
13 σοῦ διωχθήσονται. πονηροὶ δὲ ἄνθρωποι
καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλα-
14 νῶντες καὶ πλανώμενοι. σὺ δὲ μένε ἐν οἷς
ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ **τίνος**[3]
15 ἔμαθες, καὶ ὅτι ἀπὸ βρέφους **τὰ**[4] ἱερὰ γράμ-
ματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς
σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.
16 πᾶσα γραφὴ θεόπνευστος[5] καὶ ὠφέλιμος
πρὸς διδασκαλίαν, πρὸς **ἔλεγχον**[6], πρὸς ἐπ-
ανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ·
17 ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν
ἔργον ἀγαθὸν ἐξηρτισμένος.

4 Διαμαρτύρομαι[1] **οὖν** ἐγὼ[2] ἐνώπιον τοῦ
Θεοῦ, καὶ **τοῦ Κυρίου Ἰησοῦ Χριστοῦ**[3],
τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς
κατὰ[4] τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασι-
2 λείαν αὐτοῦ,[5] κήρυξον τὸν λόγον, ἐπίστηθι
εὐκαίρως, ἀκαίρως, ἔλεγξον, ἐπιτίμησον, πα-
ρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.
3 ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης δι-
δασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς
ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύσουσι
4 διδασκάλους, κνηθόμενοι τὴν ἀκοήν· καὶ ἀπὸ
μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψου-
5 σιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. σὺ
δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποί-
ησον εὐαγγελιστοῦ, τὴν διακονίαν σου πλη-
6 ροφόρησον. ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ
7 καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε. τὸν
ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τε-
8 τέλεκα, τὴν πίστιν τετήρηκα· λοιπόν, ἀπό-
κειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν

[2] παρηκολούθησάς
[3] τίνων
[4] om. τὰ
[5] (*Marg.* θεόπνευστος,)
[6] ἐλεγμόν

[1] (*Marg.* Διαμαρτύρομαι,)
[2] om. οὖν ἐγὼ
[3] Χριστοῦ Ἰησοῦ
[4] , καὶ
[5] (*Marg.* αὐτοῦ·)

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the Lord the righteous judge shall give me at that day: and not to me only, but unto them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, but especially the parchments.

14 Alexander the Coppersmith did me much evil, the Lord reward him according to his works.

15 Of whom be thou ware also, for he hath greatly withstood [4] our words.

16 At my first answer no man stood with me, but all men forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the Lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom *be* glory for ever, and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second Epistle unto Timotheus, ordained the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

[4] *Or, our preachings.*

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the Lord, the righteous judge,
shall give to me at that day: and
not only to me, but also to all
them that have loved his ap-
pearing.
9 Do thy diligence to come
10 shortly unto me: for Demas
forsook me, having loved this
present [1] world, and went to
Thessalonica; Crescens to [2] Ga-
11 latia, Titus to Dalmatia. Only
Luke is with me. Take Mark,
and bring him with thee: for
he is useful to me for minister-
12 ing. But Tychicus I sent to
13 Ephesus. The cloke that I left
at Troas with Carpus, bring
when thou comest, and the
books, especially the parch-
14 ments. Alexander the copper-
smith [3] did me much evil: the
Lord will render to him accord-
15 ing to his works: of whom be
thou ware also; for he greatly
16 withstood our words. At my
first defence no one took my
part, but all forsook me: may
it not be laid to their account.
17 But the Lord stood by me, and
[4] strengthened me; that through
me the [5] message might be fully
proclaimed, and that all the
Gentiles might hear: and I was
delivered out of the mouth of
18 the lion. The Lord will deliver
me from every evil work, and
will save me unto his heavenly
kingdom: to whom *be* the glory
[6] for ever and ever. Amen.
19 Salute Prisca and Aquila, and
20 the house of Onesiphorus. Eras-
tus abode at Corinth: but Tro-
phimus I left at Miletus sick.
21 Do thy diligence to come before
winter. Eubulus saluteth thee,
and Pudens, and Linus, and
Claudia, and all the brethren.
22 The Lord be with thy spirit.
Grace be with you.

[1] Or, *age*
[2] Or, *Gaul*
[3] Gr. *shewed.*
[4] Or, *gave me power*
[5] Or, *proclamation*
[6] Gr. *unto the ages of the ages.*

ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

9, 10 *Σπούδασον ἐλθεῖν πρός με ταχέως· Δημᾶς*
γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα,
καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς
11 *Γαλατίαν, Τίτος εἰς Δαλματίαν. Λουκᾶς ἐστὶ*
μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
σεαυτοῦ· ἔστι γάρ μοι εὔχρηστος εἰς διακο-
12 *νίαν. Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον.*
13 *τὸν φελόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ*
Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μά-
14 *λιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ χαλ-*
κεὺς πολλά μοι κακὰ ἐνεδείξατο· **ἀποδῴη**[6]
15 *αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· ὃν καὶ*
σὺ φυλάσσου, λίαν γὰρ **ἀνθέστηκε**[7] *τοῖς*
16 *ἡμετέροις λόγοις. ἐν τῇ πρώτῃ μου ἀπο-*
λογίᾳ οὐδείς μοι **συμπαρεγένετο**[8]*, ἀλλὰ πάν-*
τες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη.
17 *ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ*
με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ,
καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύσθην
18 *ἐκ στόματος λέοντος. καὶ*[9] *ῥύσεταί με ὁ*
Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώ-
σει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουρά-
νιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
ἀμήν.

19 *Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν*
20 *Ὀνησιφόρου οἶκον. Ἔραστος ἔμεινεν ἐν*
Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ
21 *ἀσθενοῦντα. σπούδασον πρὸ χειμῶνος ἐλ-*
θεῖν. ἀσπάζεταί σε Εὔβουλος, καὶ Πού-
δης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ
πάντες.

22 *Ὁ Κύριος* **Ἰησοῦς Χριστὸς**[10] *μετὰ τοῦ*
πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. **ἀμήν.**[11]

[Πρὸς Τιμόθεον δευτέρα, τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.][12]

6 *ἀποδώσει*

7 *ἀντέστη*

8 *παρεγένετο*

9 *om.* *καὶ*

10 *om.* *Ἰησοῦς Χριστὸς*

11 *om.* *ἀμήν.*

12 *om. subscription*

THE EPISTLE OF PAUL TO

TITUS.

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1 Paul a servant of God, and an Apostle of Jesus Christ, according to the Faith of God's Elect, and the acknowledging of the truth which is after godliness,

2 ‖In hope of eternal life, which God that cannot lie, promised before the world began:

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour:

4 To Titus mine own Son after the common faith, Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are ‖wanting, and ordain Elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a Bishop must be blameless, as the steward of God: not selfwilled, not soon angry, not *given to wine, no striker, not given to filthy lucre,

8 But a lover of hospitality, a lover of ‖good men, sober, just, holy, temperate,

9 Holding fast the faithful word, ‖as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

‖ Or, for.

‖ Or, left undone.

* 1 Tim. 3. 3.

‖ Or, good things.

‖ Or, in teaching.

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1 Paul, a [1]servant of God, and
an apostle of Jesus Christ, according to the faith of God's
elect, and the knowledge of the
truth which is according to god-
2 liness, in hope of eternal life,
which God, who cannot lie, pro-
3 mised before times eternal; but
in [2]his own seasons manifested
his word in the [3]message, wherewith I was intrusted according
to the commandment of God
4 our Saviour; to Titus, my true
child after a common faith:
Grace and peace from God the
Father and Christ Jesus our
Saviour.
5 For this cause left I thee in
Crete, that thou shouldest set in
order the things that were wanting, and appoint elders in every
6 city, as I gave thee charge; if
any man is blameless, the husband of one wife, having children that believe, who are not
7 accused of riot or unruly. For
the [4]bishop must be blameless,
as God's steward; not selfwilled,
not soon angry, [5]no brawler, no
striker, not greedy of filthy
8 lucre; but given to hospitality,
a lover of good, soberminded,
9 just, holy, temperate; holding
to the faithful word which is
according to the teaching, that
he may be able both to exhort
in the [6]sound [7]doctrine, and to
convict the gainsayers.
10 For there are many unruly
men, vain talkers and deceivers,
specially they of the circumcision,
11 whose mouths must be stopped;
men who overthrow whole houses,
teaching things which they
ought not, for filthy lucre's sake.

[1] Gr. *bond-servant.*

[2] Or, *its*

[3] Or, *proclamation*

[4] Or, *overseer*

[5] Or, *not quarrelsome over wine*

[6] Gr. *healthful.*

[7] Or, *teaching*

ΠΑΥΛΟΥ*

Η ΠΡΟΣ

ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

1 Παῦλος, δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰη-
σοῦ Χριστοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ
καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν,
2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ
3 ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, ἐφανέ-
ρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν
κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν
4 τοῦ σωτῆρος ἡμῶν Θεοῦ, Τίτῳ γνησίῳ τέκνῳ
κατὰ κοινὴν πίστιν· χάρις, **ἔλεος,**[1] εἰρήνη ἀπὸ
Θεοῦ πατρός, καὶ **Κυρίου Ἰησοῦ Χριστοῦ**[2]
τοῦ σωτῆρος ἡμῶν.
5 Τούτου χάριν **κατέλιπόν**[3] σε ἐν Κρήτῃ, ἵνα
τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς
κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διε-
6 ταξάμην· εἴ τίς ἐστιν ἀνέγκλητος, μιᾶς γυ-
ναικὸς ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν κατη-
7 γορίᾳ ἀσωτίας ἢ ἀνυπότακτα. δεῖ γὰρ τὸν
ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκο-
νόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον,
8 μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλό-
ξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον,
9 ἐγκρατῆ, ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν
πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν
ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ τοὺς
ἀντιλέγοντας ἐλέγχειν.
10 Εἰσὶ γὰρ πολλοὶ **καὶ**[4] ἀνυπότακτοι, μα-
ταιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ
11 περιτομῆς, οὓς δεῖ ἐπιστομίζειν· οἵτινες
ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες
ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

[1] (χάρις) καὶ (εἰρήνη)
[2] Χριστοῦ Ἰησοῦ
[3] ἀπέλιπόν
[4] *om.* καὶ

1611

12 One of themselves, *even* a Prophet of their own, said: The Cretians are alway liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them sharply that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men that turn from the truth.

15 Unto the pure all things are pure, but unto them that are defiled, and unbelieving, is nothing pure: but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work ‖reprobate.

‖ Or, *void of judgment.*

2 But speak thou the things which become sound doctrine:

2 That the aged men be ‖sober, grave, temperate, sound in faith, in charity, in patience.

‖ Or, *vigilant.*

3 The aged women likewise that *they be* in behaviour as becometh ‖holiness, not ‖false accusers, not given to much wine, teachers of good things,

‖ Or, *holy women.*

‖ Or, *make-bates.*

4 That they may teach the young women to be ‖sober, to love their husbands, to love their children,

‖ Or, *wise.*

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort, to be ‖sober minded.

‖ Or, *discreet.*

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, and to please *them* well in all things, not ‖answering again:

‖ Or, *gainsaying.*

10 Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God ‖that bringeth salvation, hath appeared to all men,

‖ Or, *that bringeth salvation to all men, hath appeared.*

12 Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world,

1881

12 One of themselves, a prophet of
their own, said, Cretans are al-
way liars, evil beasts, idle [1] glut-
13 tons. This testimony is true.
For which cause reprove them
sharply, that they may be [2] sound
14 in the faith, not giving heed to
Jewish fables, and command-
ments of men who turn away
15 from the truth. To the pure all
things are pure: but to them
that are defiled and unbelieving
nothing is pure; but both their
mind and their conscience are
16 defiled. They profess that they
know God; but by their works
they deny him, being abominable,
and disobedient, and unto every
good work reprobate.

2 But speak thou the things
which befit the [3] sound [4] doc-
2 trine: that aged men be tempe-
rate, grave, soberminded, [2] sound
in faith, in love, in patience:
3 that aged women likewise be
reverent in demeanour, not slan-
derers nor enslaved to much
wine, teachers of that which
4 is good; that they may train
the young women to love their
husbands, to love their chil-
5 dren, *to be* soberminded, chaste,
workers at home, kind, being
in subjection to their own hus-
bands, that the word of God
6 be not blasphemed: the young-
er men likewise exhort to be
7 soberminded: in all things shew-
ing thyself an ensample of good
works; in thy doctrine *shewing*
8 uncorruptness, gravity, sound
speech, that cannot be con-
demned; that he that is of the
contrary part may be ashamed,
having no evil thing to say of
9 us. *Exhort* [5] servants to be in
subjection to their own mas-
ters, *and* to be well-pleasing *to
them* in all things; not gain-
10 saying; not purloining, but
shewing all good fidelity; that
they may adorn the doctrine of
God our Saviour in all things.
11 For the grace of God [6] hath ap-
peared, bringing salvation to all
12 men, instructing us, to the in-
tent that, denying ungodliness
and worldly lusts, we should
live soberly and righteously and
godly in this present [7] world;

[1] Gr. *bellies.*

[2] Gr. *healthy.*

[3] Gr. *healthful.*

[4] Or, *teaching*

[5] Gr. *bondservants.*

[6] Or, *hath appeared to all men, bringing salvation*

[7] Or, *age*

12 εἶπέ τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης,
Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες
13 ἀργαί. ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι'
ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγι-
14 αίνωσιν ἐν τῇ πίστει, μὴ προσέχοντες Ἰου-
δαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀπο-
15 στρεφομένων τὴν ἀλήθειαν. πάντα **μὲν**[5]
καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις
καὶ ἀπίστοις οὐδὲν καθαρόν· ἀλλὰ μεμίανται
16 αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. Θεὸν
ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦν-
ται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς
πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
2 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ δι-
2 δασκαλίᾳ· πρεσβύτας νηφαλίους εἶναι, σεμ-
νούς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ
3 ἀγάπῃ, τῇ ὑπομονῇ· πρεσβύτιδας ὡσαύτως
ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους,
μὴ[1] οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκά-
4 λους, ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους
5 εἶναι, φιλοτέκνους, σώφρονας, ἁγνάς, **οἰκου-
ρούς**[2], ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις
ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασ-
6 φημῆται· τοὺς νεωτέρους ὡσαύτως παρακάλει
7 σωφρονεῖν· περὶ πάντα σεαυτὸν παρεχόμενος
τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ **ἀδια-
8 φθορίαν**[3], σεμνότητα, **ἀφθαρσίαν** *,[4] λόγον
ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐν-
τραπῇ, μηδὲν ἔχων **περὶ ὑμῶν λέγειν**[5] φαῦ-
9 λον. δούλους ἰδίοις δεσπόταις ὑποτάσσεσ-
θαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγον-
10 τας, μὴ νοσφιζομένους, ἀλλὰ **πίστιν πᾶσαν**[6]
ἐνδεικνυμένους ἀγαθήν, ἵνα τὴν διδασκα-
λίαν[7] τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν
11 ἐν πᾶσιν. ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ
12 **ἡ**[8] σωτήριος[9] πᾶσιν ἀνθρώποις, παιδεύουσα
ἡμᾶς ἵνα, ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς
κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως
καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

[5] *om.* μὲν

[1] (*om.* ,) μηδὲ

[2] οἰκουργούς

[3] ἀφθορίαν

[4] *om.* ἀφθαρσίαν,

[5] λέγειν περὶ ἡμῶν

[6] πᾶσαν πίστιν

[7] *add* τὴν

[8] *om.* ἡ

[9] (*Marg.* , σωτήριος)

1611

13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

3 Put them in mind to be subject to Principalities and Powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and ‖love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost,

6 Which he shed on us †abundantly, through Jesus Christ our Saviour:

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick, after the first and second admonition, reject:

11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

‖ Or, *pity.*

† Gr. *richly.*

1881

13 looking for the blessed hope and
appearing of the glory [1]of our
great God and Saviour Jesus
14 Christ; who gave himself for
us, that he might redeem us
from all iniquity, and purify un-
to himself a people for his own
possession, zealous of good
works.
15 These things speak and ex-
hort and reprove with all [2]au-
thority. Let no man despise
thee.

3 Put them in mind to be in
subjection to rulers, to autho-
rities, to be obedient, to be
ready unto every good work,
2 to speak evil of no man, not
to be contentious, to be gentle,
shewing all meekness toward all
3 men. For we also were afore-
time foolish, disobedient, de-
ceived, serving divers lusts and
pleasures, living in malice and
envy, hateful, hating one an-
4 other. But when the kind-
ness of God our Saviour, and
his love toward man, appeared,
5 not by works *done* in righte-
ousness, which we did our-
selves, but according to his
mercy he saved us, through the
[3]washing of regeneration [4]and
renewing of the [5]Holy Ghost,
6 which he poured out upon us
richly, through Jesus Christ our
7 Saviour; that, being justified by
his grace, we might be made
[6]heirs according to the hope of
8 eternal life. Faithful is the say-
ing, and concerning these things
I will that thou affirm confi-
dently, to the end that they
which have believed God may
be careful to [7]maintain good
works. These things are good
9 and profitable unto men: but
shun foolish questionings, and
genealogies, and strifes, and
fightings about the law; for
they are unprofitable and vain.
10 A man that is [8]heretical after a
first and second admonition [9]re-
11 fuse; knowing that such a one
is perverted, and sinneth, being
self-condemned.
12 When I shall send Artemas unto
thee, or Tychicus, give diligence
to come unto me to Nicopolis: for
there I have determined to winter.

[1] Or, *of the great God and our Saviour*

[2] Gr. *commandment.*

[3] Or, *laver*

[4] Or, *and through renewing*

[5] Or, *Holy Spirit*

[6] Or, *heirs, according to hope, of eternal life*

[7] Or, *profess honest occupations*

[8] Or, *factious*

[9] Or, *avoid*

13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπι-
φάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ
14 σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὃς ἔδωκεν
ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ
πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν
περιούσιον, ζηλωτὴν καλῶν ἔργων.
15 Ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγχε
μετὰ πάσης ἐπιταγῆς. μηδείς σου περιφρο-
νείτω.

3 Ὑπομίμνησκε αὐτοὺς ἀρχαῖς **καὶ**[1] ἐξου- [1] (ἀρχαῖς,) *om.* καὶ
σίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν
2 ἔργον ἀγαθὸν ἑτοίμους εἶναι, μηδένα βλασ-
φημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐν-
δεικνυμένους πρᾳότητα πρὸς πάντας ἀνθρώ-
3 πους. ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι,
ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυ-
μίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ
φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλ-
4 λήλους. ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλαν-
θρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ,
5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ **ὧν**[2] ἐποιή- [2] ἃ
σαμεν ἡμεῖς, ἀλλὰ κατὰ **τὸν**[3] αὐτοῦ **ἔλεον**[4] [3] τὸ [4] ἔλεος
ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας καὶ
6 ἀνακαινώσεως Πνεύματος Ἁγίου, οὗ ἐξέχεεν
ἐφ᾽ ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ
7 σωτῆρος ἡμῶν, ἵνα δικαιωθέντες τῇ ἐκείνου
χάριτι, κληρονόμοι **γενώμεθα**[5] κατ᾽ ἐλπίδα[6] [5] γενηθῶμεν
8 ζωῆς αἰωνίου. πιστὸς ὁ λόγος, καὶ περὶ [6] (*Marg.*, κατ᾽ ἐλπίδα,)
τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα
φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ
πεπιστευκότες **τῷ**[7] Θεῷ. ταῦτά ἐστι **τὰ**[8] [7] *om.* τῷ
9 καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς [8] *om.* τὰ
δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ
μάχας νομικὰς περιΐστασο· εἰσὶ γὰρ ἀνω-
10 φελεῖς καὶ μάταιοι. αἱρετικὸν ἄνθρωπον
μετὰ μίαν καὶ δευτέραν νουθεσίαν παραι-
11 τοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ
ἁμαρτάνει, ὢν αὐτοκατάκριτος.
12 Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἢ Τυχι-
κόν, σπούδασον ἐλθεῖν πρός με εἰς Νι-
κόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

1611

13 Bring Zenas the Lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to ‖maintain good works for necessary uses, that they be not unfruitful.

‖ *Or, profess honest trades.*

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus ordained the first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

1881

13 Set forward Zenas the lawyer
and Apollos on their journey dili-
gently, that nothing be wanting
14 unto them. And let our *people*
also learn to [1]maintain good
works for necessary [2]uses, that
they be not unfruitful.
15 All that are with me salute thee.
Salute them that love us in faith.
Grace be with you all.

[1] Or, *profess honest occupations*

[2] Or, *wants*

THE EPISTLE OF PAUL TO

PHILEMON.

1611

1 PAUL a prisoner of Jesus Christ, and Timothy our brother unto Philemon our dearly beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the Church in thy house.

3 Grace to you, and peace from God our Father, and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love, and faith, which thou hast toward the Lord Jesus, and toward all Saints:

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the Saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient;

9 Yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds,

1881

1 PAUL, a prisoner of Christ
Jesus, and Timothy [1]our brother,
to Philemon our beloved and
2 fellow-worker, and to Apphia
[2]our sister, and to Archippus
our fellow-soldier, and to the
3 church in thy house: Grace
to you and peace from God
our Father and the Lord Jesus
Christ.
4 I thank my God always,
making mention of thee in my
5 prayers, hearing of [3]thy love,
and of the faith which thou
hast toward the Lord Jesus,
6 and toward all the saints; that
the fellowship of thy faith may
become effectual, in the know-
ledge of every good thing which
7 is in [4]you, unto Christ. For I
had much joy and comfort in
thy love, because the hearts of
the saints have been refreshed
through thee, brother.
8 Wherefore, though I have all
boldness in Christ to enjoin thee
9 that which is befitting, yet for
love's sake I rather beseech,
being such a one as Paul [5]the
aged, and now a prisoner also
10 of Christ Jesus: I beseech thee
for my child, whom I have be-
gotten in my bonds, [6]Onesimus,

[1] Gr. *the brother.*

[2] Gr. *the sister.*

[3] Or, *thy love and faith*

[4] Many ancient authorities read *us.*

[5] Or, *an ambassador, and now &c.*

[6] The Greek word means *Helpful.*

13 Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλὼ σπουδαίως
14 πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. μαν-
θανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων
προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα
μὴ ὦσιν ἄκαρποι.
15 Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες. ἄ-
σπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.
Ἡ χάρις μετὰ πάντων ὑμῶν. **ἀμήν.**[9]

[**Πρὸς Τίτον, τῆς Κρητῶν ἐκκλησίας πρῶ-
τον ἐπίσκοπον χειροτονηθέντα, ἐγράφη
ἀπὸ Νικοπόλεως τῆς Μακεδονίας.**][10]

[9] *om.* ἀμήν.

[10] *om. subscription*

ΠΑΥΛΟΥ*

Η ΠΡΟΣ

ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τι-
μόθεος ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ
2 καὶ συνεργῷ ἡμῶν, καὶ Ἀπφίᾳ τῇ **ἀγαπη-
τῇ**[1], καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν,
3 καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου
Ἰησοῦ Χριστοῦ.
4 Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν[2]
σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,
5 ἀκούων σου τὴν ἀγάπην,[3] καὶ τὴν πίστιν ἣν
ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας
6 τοὺς ἁγίους, ὅπως ἡ κοινωνία τῆς πίστεώς
σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς
ἀγαθοῦ τοῦ ἐν **ὑμῖν**[4] εἰς Χριστὸν **Ἰησοῦν**[5].
7 χαρὰν* γὰρ **ἔχομεν πολλὴν**[6] καὶ παράκλησιν
ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν
ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.
8 Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων
9 ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ τὴν ἀγάπην
μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος
πρεσβύτης, νυνὶ δὲ καὶ δέσμιος **Ἰησοῦ Χρι-
10 στοῦ**[7]. παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου,
ὃν ἐγέννησα ἐν τοῖς δεσμοῖς **μου**[8], Ὀνήσιμον,

[1] ἀδελφῇ

[2] (μου πάντοτε, μνείαν)

[3] (*Marg. om.* ,)

[4] *Marg.* ἡμῖν

[5] *om.* Ἰησοῦν

[6] πολλὴν ἔσχον

[7] Χριστοῦ Ἰησοῦ

[8] *om.* μου

1611

11 Which in time past was to thee unprofitable: but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is mine own bowels.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel.

14 But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever:

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee ought*, put that on mine account.

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides:

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellowprisoner in Christ Jesus:

24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

1881

11 who was aforetime unprofitable
to thee, but now is profitable to
12 thee and to me: whom I have sent
back to thee in his own person,
13 that is, my very heart: whom I
would fain have kept with me,
that in thy behalf he might minister
unto me in the bonds of
14 the gospel: but without thy mind
I would do nothing; that thy
goodness should not be as of
15 necessity, but of free will. For
perhaps he was therefore parted
from thee for a season, that thou
16 shouldest have him for ever; no
longer as a [1]servant, but more
than a [1]servant, a brother beloved,
specially to me, but how
much rather to thee, both in the
17 flesh and in the Lord. If then
thou countest me a partner, re-
18 ceive him as myself. But if he
hath wronged thee at all, or oweth
thee aught, put that to mine ac-
19 count; I Paul write it with mine
own hand, I will repay it: that
I say not unto thee how that
thou owest to me even thine own
20 self besides. Yea, brother, let
me have [2]joy of thee in the Lord:
refresh my heart in Christ.
21 Having confidence in thine obedience
I write unto thee, knowing
that thou wilt do even be-
22 yond what I say. But withal
prepare me also a lodging: for I
hope that through your prayers
I shall be granted unto you.
23 Epaphras, my fellow-prisoner
in Christ Jesus, saluteth thee;
24 *and so do* Mark, Aristarchus, Demas,
Luke, my fellow-workers.
25 The grace of [3]our Lord Jesus
Christ be with your spirit.
[4]Amen.

[1] Gr. *bond-servant.*

[2] Or, *help*

[3] Some ancient authorities read *the.*

[4] Many ancient authorities omit *Amen.*

11 τόν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ
12 εὔχρηστον, ὃν ἀνέπεμψα· **σὺ δὲ**[9] αὐτόν,
τοῦτ' ἔστι τὰ ἐμὰ σπλάγχνα, **προσλαβοῦ**[10]·
13 ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν,
ἵνα ὑπὲρ σοῦ **διακονῇ μοι**[11] ἐν τοῖς δεσμοῖς
14 τοῦ εὐαγγελίου· χωρὶς δὲ τῆς σῆς γνώμης
οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ
ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκού-
15 σιον. τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς
16 ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς· οὐκέτι ὡς
δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπη-
τόν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ
17 ἐν σαρκὶ καὶ ἐν Κυρίῳ. εἰ οὖν **ἐμὲ**[12] ἔχεις
18 κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ. εἰ δέ τι
ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ **ἐλλόγει**[13]·
19 ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ
ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν
20 μοι προσοφείλεις. ναί, ἀδελφέ, ἐγώ σου
ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ
21 σπλάγχνα ἐν **Κυρίῳ**[14]. πεποιθὼς τῇ ὑπα-
κοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ **ὃ**[15]
22 λέγω ποιήσεις. ἅμα δὲ καὶ ἑτοίμαζέ μοι
ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν
ὑμῶν χαρισθήσομαι ὑμῖν.
23 **Ἀσπάζονταί**[16] σε Ἐπαφρᾶς ὁ συναιχμά-
24 λωτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος,
Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί
μου.
25 Ἡ χάρις τοῦ Κυρίου **ἡμῶν**[17] Ἰησοῦ Χρι-
στοῦ μετὰ τοῦ πνεύματος ὑμῶν. **ἀμήν.**[18]

[Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.][19]

9 σοι (ἀνέπεμψά σοι αὐτόν,)
10 *om.* , προσλαβοῦ
11 μοι διακονῇ
12 με
13 ἐλλόγα
14 Χριστῷ
15 ἃ
16 Ἀσπάζεταί
17 *Marg. om.* ἡμῶν
18 *Marg. om.* ἀμήν.
19 *om. subscription*

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

1611

1 God who at sundry times, and in divers manners, spake in time past unto the Fathers by the Prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds,

* Wis. 7. 26.

3 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high,

4 Being made so much better than the Angels, as he hath by inheritance obtained a more excellent Name than they.

5 For unto which of the Angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son.

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the Angels of God worship him.

7 And of the Angels he saith: Who maketh his Angels spirits, and his ministers a flame of fire.

8 But unto the Son, *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of †righteousness *is* the sceptre of thy kingdom.

† *Gr. rightness, or straightness.*

9 Thou hast loved righteousness, and hated iniquity, therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

* Ps. 102. 25. Is. 34. 4.

10 And, *thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

1881

1 God, having of old time spoken
unto the fathers in the prophets
by divers portions and in divers
2 manners, hath at the end of
these days spoken unto us in
[1]*his* Son, whom he appointed
heir of all things, through whom
3 also he made the [2]worlds; who
being the effulgence of his glory,
and [3]the very image of his substance, and upholding all things
by the word of his power, when
he had made purification of sins,
sat down on the right hand of
4 the Majesty on high; having become by so much better than the
angels, as he hath inherited a
more excellent name than they.
5 For unto which of the angels
said he at any time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son?

6 [4]And when he again [5]bringeth
in the firstborn into [6]the world
he saith, And let all the angels
7 of God worship him. And of
the angels he saith,

Who maketh his angels [7]winds,
And his ministers a flame of fire:

8 but of the Son *he saith*,

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of [8]thy kingdom.

9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

10 And,

Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:

[1] Gr. *a Son.*
[2] Gr. *ages.*
[3] Or, *the impress of his substance*
[4] Or, *And again, when he bringeth in*
[5] Or, *shall have brought in*
[6] Gr. *the inhabited earth.*
[7] Or, *spirits*
[8] The two oldest Greek manuscripts read *his.*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς
λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις,
2 ἐπ' **ἐσχάτων**[1] τῶν ἡμερῶν τούτων ἐλάλησεν
ἡμῖν ἐν υἱῷ, ὃν ἔθηκε κληρονόμον πάντων,
3 δι' οὗ καὶ **τοὺς αἰῶνας ἐποίησεν**[2], ὃς ὢν
ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς
ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ
ῥήματι τῆς δυνάμεως αὐτοῦ, **δι' ἑαυτοῦ**[3]
καθαρισμὸν **ποιησάμενος τῶν ἁμαρτιῶν**[4]
ἡμῶν[5], ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης
4 ἐν ὑψηλοῖς, τοσούτῳ κρείττων γενόμενος
τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐ-
5 τοὺς κεκληρονόμηκεν ὄνομα. τίνι γὰρ εἶπέ
ποτε τῶν ἀγγέλων, Υἱός μου εἶ σύ, ἐγὼ σή-
μερον γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσο-
μαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς
6 υἱόν; ὅταν δὲ πάλιν[6] εἰσαγάγῃ τὸν πρωτό-
τοκον εἰς τὴν οἰκουμένην λέγει, Καὶ προσκυ-
7 νησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. καὶ
πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν
τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς
8 λειτουργοὺς αὐτοῦ πυρὸς φλόγα· πρὸς δὲ
τὸν υἱόν, Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν
αἰῶνα τοῦ αἰῶνος· [7] ῥάβδος[8] εὐθύτητος ἡ[9]
9 ῥάβδος τῆς βασιλείας **σου**[10]. ἠγάπησας δι-
καιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο
ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλ-
10 λιάσεως παρὰ τοὺς μετόχους σου. καί, Σὺ
κατ' ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·

[1] ἐσχάτου
[2] ἐποίησε τοὺς αἰῶνας
[3] *om.* δι' ἑαυτοῦ
[4] τῶν ἁμαρτιῶν ποιησάμενος
[5] *om.* ἡμῶν
[6] (*Marg.*, πάλιν,)
[7] *add* καὶ ἡ
[8] *add* τῆς
[9] *om.* ἡ
[10] *Marg.* αὐτοῦ

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11 They shall perish, but thou remainest: and they all shall wax old as doth a garment.

12 And as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail.

13 But to which of the Angels said he at any time, *Sit on my right hand, until I make thine enemies thy footstool?

* Ps. 110. 1. Matt. 22. 44.

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

2 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should †let them slip.

† *Gr. run out as leaking vessels.*

2 For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward:

3 How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*,

4 God also bearing them witness, both with signs and wonders, and with divers miracles, ‖and gifts of the holy Ghost, according to his own will?

‖ *Or, distributions.*

5 For unto the Angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying: *What is man, that thou art mindful of him: or the Son of man that thou visitest him?

* Ps. 8. 4.

7 Thou madest him ‖a little lower than the Angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands.

‖ *Or, a little while inferior to.*

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

1881

11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.
13 But of which of the angels hath he said at any time,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?
14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

2 Therefore we ought to give the
more earnest heed to the things
that were heard, lest haply we
2 drift away *from them.* For if
the word spoken through angels
proved stedfast, and every trans-
gression and disobedience re-
ceived a just recompense of
3 reward; how shall we escape,
if we neglect so great salvation?
which having at the first been
spoken through the Lord, was
confirmed unto us by them that
4 heard; God also bearing wit-
ness with them, both by signs
and wonders, and by manifold
powers, and by [1]gifts of the
[2]Holy Ghost, according to his
own will.
5 For not unto angels did he
subject [3]the world to come,
6 whereof we speak. But one
hath somewhere testified, say-
ing,
What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
7 Thou madest him [4]a little lower than the angels;
Thou crownedst him with glory and honour,
[5]And didst set him over the works of thy hands:
8 Thou didst put all things in subjection under his feet.
For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.

[1] Gr. *distributions.*

[2] Or, *Holy Spirit*: and so throughout this book.

[3] Gr. *the inhabited earth.*

[4] Or, *for a little while lower*

[5] Many authorities omit *And didst... hands.*

11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάν-
12 τες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ
περιβόλαιον ἑλίξεις αὐτοὺς[11] καὶ ἀλλαγή-
σονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ
13 ἐκλείψουσι. πρὸς τίνα δὲ τῶν ἀγγέλων
εἴρηκέ ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν
θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
14 σου; οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύ-
ματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς
μέλλοντας κληρονομεῖν σωτηρίαν;

2 Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσ-
έχειν[1] τοῖς ἀκουσθεῖσι, μή ποτε παραρρυῶ-
2 μεν. εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος
ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ
3 παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν, πῶς
ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες
σωτηρίας; ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι
διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς
4 ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυροῦντος τοῦ
Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις
δυνάμεσι, καὶ Πνεύματος Ἁγίου μερισμοῖς,
κατὰ τὴν αὐτοῦ θέλησιν.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην
6 τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν. διε-
μαρτύρατο δέ πού τις λέγων, Τί ἐστιν ἄν-
θρωπος, ὅτι μιμνήσκῃ αὐτοῦ; ἢ υἱὸς ἀν-
7 θρώπου, ὅτι ἐπισκέπτῃ αὐτόν; ἠλάττωσας
αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ
τιμῇ ἐστεφάνωσας αὐτόν, **καὶ κατέστησας**
8 **αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου**[2]· πάντα
ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν
γὰρ τῷ[3] ὑποτάξαι αὐτῷ τὰ πάντα, οὐ-
δὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ
οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

[11] (αὐτούς,) *add* ὡς ἱμάτιον,

[1] προσέχειν ἡμᾶς

[2] *Marg. om.*, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου

[3] τῷ γὰρ

1611

9 But we see Jesus, who was made a little lower than the Angels, ‖ for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

‖ *Or, by.*

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy Name unto my brethren, in the midst of the Church will I sing praise unto thee.

13 And again, * I will put my trust in him: and again, * Behold, I, and the children which God hath given me.

* Ps. 18. 2.

* Is. 8. 18.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil:

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily † he took not on him *the nature of* Angels: but he took on *him* the seed of Abraham.

† *Gr. he taketh not hold of Angels, but of the seed of Abraham he taketh hold.*

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

3 Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession Christ Jesus,

2 Who was faithful to him that † appointed him, as also Moses was faithful in all his house.

† *Gr. made,* 1 *Sam.* 12. 6.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some

1881

9 But we behold him who hath
been made [1] a little lower than
the angels, *even* Jesus, because
of the suffering of death crowned
with glory and honour, that by
the grace of God he should taste
10 death for every *man*. For it
became him, for whom are all
things, and through whom are
all things, [2] in bringing many
sons unto glory, to make the
[3] author of their salvation perfect
11 through sufferings. For both he
that sanctifieth and they that
are sanctified are all of one: for
which cause he is not ashamed
12 to call them brethren, saying,
I will declare thy name unto
my brethren,
In the midst of the [4] congregation will I sing thy praise.
13 And again, I will put my trust in
him. And again, Behold, I and
the children which God hath
14 given me. Since then the children are sharers in [5] flesh and
blood, he also himself in like
manner partook of the same;
that through death he [6] might
bring to nought him that [7] had
the power of death, that is, the
15 devil; and [6] might deliver all
them who through fear of death
were all their lifetime subject to
16 bondage. For verily not of angels
doth he take hold, but he taketh
hold of the seed of Abraham.
17 Wherefore it behoved him in all
things to be made like unto his
brethren, that he might be a
merciful and faithful high priest
in things pertaining to God, to
make propitiation for the sins of
18 the people. [8] For [9] in that he himself hath suffered being tempted, he is able to succour them
that are tempted.
3 Wherefore, holy brethren,
partakers of a heavenly calling,
consider the Apostle and High
Priest of our confession, *even*
2 Jesus; who was faithful to him
that [10] appointed him, as also
was Moses in all [11] his house.
3 For he hath been counted
worthy of more glory than
Moses, by so much as he that
[12] built the house hath more
4 honour than the house. For
every house is [12] builded by some

[1] Or, *for a little while lower*

[2] Or, *having brought*

[3] Or, *captain*

[4] Or, *church*

[5] Gr. *blood and flesh.*

[6] Or, *may*

[7] Or, *hath*

[8] Or, *For having been himself tempted in that wherein he hath suffered*

[9] Or, *wherein*

[10] Gr. *made.*

[11] That is, *God's house.* See Num. xii. 7.

[12] Or, *established*

9 τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον
βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανά-
του δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως
χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.
10 ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα, καὶ δι'
οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγα-
γόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ
11 παθημάτων τελειῶσαι. ὅ τε γὰρ ἁγιάζων
καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν
αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς
12 καλεῖν, λέγων, Ἀπαγγελῶ τὸ ὄνομά σου
τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνή-
13 σω σε. καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὼς
ἐπ' αὐτῷ. καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παι-
14 δία ἅ μοι ἔδωκεν ὁ Θεός. ἐπεὶ οὖν τὰ παιδία
κεκοινώνηκε **σαρκὸς καὶ αἵματος**[4], καὶ αὐτὸς
παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ
τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα
15 τοῦ θανάτου, τοῦτ' ἔστι τὸν διάβολον, καὶ
ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ
16 παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. οὐ
γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ
17 σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. ὅθεν
ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆ-
ναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιε-
ρεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι
18 τὰς ἁμαρτίας τοῦ λαοῦ. ἐν ᾧ γὰρ πέπονθεν
αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις
βοηθῆσαι.

3 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρα-
νίου μέτοχοι, κατανοήσατε τὸν ἀπόστο-
λον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν
2 **Χριστὸν**[1] Ἰησοῦν, πιστὸν ὄντα τῷ ποι-
ήσαντι αὐτόν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ
3 οἴκῳ αὐτοῦ. πλείονος γὰρ **δόξης οὗτος**[2]
παρὰ Μωσῆν ἠξίωται, καθ' ὅσον πλείονα
τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.
4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος·

4 αἵματος καὶ σαρκός

1 *om.* Χριστὸν

2 οὗτος δόξης

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man, but he that built all things is God.

5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after.

6 But Christ as a Son over his own house, whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

7 Wherefore as the holy Ghost saith, * To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in their hearts, and they have not known my ways.

11 So I sware in my wrath: † they shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day, lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

15 Whilst it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in, because of unbelief.

4 Let us therefore fear, lest a promise being left *us*, of entering

* Ps. 95. 7.

† Gr. *if they shall enter.*

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one; but he that [1] built all things
5 is God. And Moses indeed was
faithful in all [2] his house as a
servant, for a testimony of those
things which were afterward
6 to be spoken; but Christ as a
son, over [2] his house; whose
house are we, if we hold fast our
boldness and the glorying of our
7 hope firm unto the end. Wherefore, even as the Holy Ghost
saith,
To-day if ye shall hear his
voice,
8 Harden not your hearts, as in
the provocation,
Like as in the day of the temptation in the wilderness,
9 [3] Wherewith your fathers tempted *me* by proving *me*,
And saw my works forty years.
10 Wherefore I was displeased with
this generation,
And said, They do alway err in
their heart:
But they did not know my
ways;
11 As I sware in my wrath,
[4] They shall not enter into my
rest.
12 Take heed, brethren, lest haply
there shall be in any one of you
an evil heart of unbelief, in falling
13 away from the living God: but
exhort one another day by day,
so long as it is called To-day;
lest any one of you be hardened
14 by the deceitfulness of sin: for
we are become partakers [5] of
Christ, if we hold fast the beginning of our confidence firm
15 unto the end: while it is said,
To-day if ye shall hear his voice,
Harden not your hearts, as in
the provocation.
16 For who, when they heard, did
provoke? nay, did not all they
that came out of Egypt by Moses?
17 And with whom was he displeased forty years? was it not
with them that sinned, whose
[6] carcases fell in the wilderness?
18 And to whom sware he that they
should not enter into his rest,
but to them that were disobe-
19 dient? And we see that they
were not able to enter in because
of unbelief.
4 Let us fear therefore, lest haply,
a promise being left of entering

[1] Or, *established*

[2] That is, *God's house.* See Num. xii. 7.

[3] Or, *Where*

[4] Gr. *If they shall enter.*

[5] Or, *with*

[6] Gr. *limbs.*

5 ὁ δὲ **τὰ**[3] πάντα κατασκευάσας, Θεός. καὶ
Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς
θεράπων, εἰς μαρτύριον τῶν λαληθησομένων·
6 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ
οἶκός ἐσμεν ἡμεῖς, **ἐάνπερ**[4] τὴν παρρησίαν
καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους
7 βεβαίαν κατάσχωμεν. διό, καθὼς λέγει τὸ
Πνεῦμα τὸ Ἅγιον, Σήμερον ἐὰν τῆς φωνῆς
8 αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας
ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν
9 ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, οὗ
ἐπείρασάν **με**[5] οἱ πατέρες ὑμῶν, **ἐδοκίμασάν
με**[6], καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα
10 ἔτη. διὸ προσώχθισα τῇ γενεᾷ **ἐκείνῃ**[7], καὶ
εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ
11 οὐκ ἔγνωσαν τὰς ὁδούς μου· ὡς ὤμοσα ἐν τῇ
ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατά-
12 παυσίν μου. βλέπετε, ἀδελφοί, μή ποτε
ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας,
13 ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· ἀλλὰ
παρακαλεῖτε ἑαυτοὺς καθ᾽ ἑκάστην ἡμέραν,
ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκλη-
ρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας·
14 μέτοχοι γὰρ **γεγόναμεν τοῦ Χριστοῦ**[8], ἐάν-
περ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέ-
15 λους βεβαίαν κατάσχωμεν· ἐν τῷ λέγεσθαι,
Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν
16 τῷ παραπικρασμῷ. τινὲς γὰρ ἀκούσαντες
παρεπίκραναν,[9] ἀλλ᾽ οὐ πάντες οἱ ἐξελθόν-
17 τες ἐξ Αἰγύπτου διὰ Μωσέως.[10] τίσι δὲ
προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς
ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ
18 ἐρήμῳ; τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι
εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπει-
19 θήσασι; καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν
εἰσελθεῖν δι᾽ ἀπιστίαν.
4 Φοβηθῶμεν οὖν μή ποτε καταλει-
πομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν

[3] om. τὰ
[4] ἐὰν
[5] (-σαν) om. με
[6] (om. ,) ἐν δοκιμασίᾳ
[7] ταύτῃ
[8] τοῦ Χριστοῦ γεγόναμεν
[9] (τίνες...παρεπίκραναν;)
[10] (Μωσέως;)

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into his rest, any of you should seem to come short of it.

2 For unto us was the Gospel preached, as well as unto them: but † the word preached did not profit them, ‖ not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works.

5 And in this place again: If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom ‖ it was first preached, entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if ‖ Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a ‖ rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of ‖ unbelief.

12 For the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked, and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

† Gr. *the word of hearing.*
‖ Or, *because they were not united by faith to.*
‖ Or, *the Gospel was first preached.*
‖ That is, *Josuah.*
‖ Or, *keeping of a Sabbath.*
‖ Or, *disobedience.*

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into his rest, any one of you should
seem to have come short of it.
2 For indeed we have had [1] good tidings preached unto us, even as
also they: but the word of hearing did not profit them, because
[2] they were not united by faith
3 with them that heard. [3] For we
which have believed do enter into that rest; even as he hath said,
As I sware in my wrath,
[4] They shall not enter into my
rest:
although the works were finished from the foundation of the
4 world. For he hath said somewhere of the seventh *day* on
this wise, And God rested on
the seventh day from all his
5 works; and in this *place* again,
[4] They shall not enter into my
rest.
6 Seeing therefore it remaineth
that some should enter thereinto, and they to whom [5] the
good tidings were before preached failed to enter in because of
7 disobedience, he again defineth a
certain day, [6] saying in David,
after so long a time, To-day, as
it hath been before said,
To-day if ye shall hear his voice,
Harden not your hearts.
8 For if [7] Joshua had given them
rest, he would not have spoken
9 afterward of another day. There
remaineth therefore a sabbath
10 rest for the people of God. For
he that is entered into his rest
hath himself also rested from
his works, as God did from his.
11 Let us therefore give diligence to
enter into that rest, that no man
fall [8] after the same example of dis-
12 obedience. For the word of God
is living, and active, and sharper
than any two-edged sword, and
piercing even to the dividing of
soul and spirit, of both joints
and marrow, and quick to discern the thoughts and intents
13 of the heart. And there is no
creature that is not manifest in
his sight: but all things are naked and laid open before the eyes
of him with whom we have to do.
14 Having then a great high priest,
who hath passed through the
heavens, Jesus the Son of God,
let us hold fast our confession.

[1] Or, *a gospel*
[2] Some ancient authorities read *it was.*
[3] Some ancient authorities read *We therefore.*
[4] Gr. *If they shall enter.*
[5] Or, *the gospel was*
[6] Or, *To-day, saying in David, after so long a time, as it hath been &c.*
[7] Gr. *Jesus.*
[8] Or, *into* Gr. *in.*

κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερη-
2 κέναι. καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθά-
περ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος
τῆς ἀκοῆς ἐκείνους, μὴ **συγκεκραμένος**[1] τῇ
3 πίστει τοῖς ἀκούσασιν. εἰσερχόμεθα **γὰρ**[2]
εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς
εἴρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ
εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καί-
τοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενη-
4 θέντων. εἴρηκε γάρ που περὶ τῆς ἑβδόμης
οὕτω, Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ
τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ·
5 καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς
6 τὴν κατάπαυσίν μου. ἐπεὶ οὖν ἀπολείπεται
τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον
εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν,
7 πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαβὶδ
λέγων, μετὰ τοσοῦτον χρόνον, καθὼς **εἴρη-
ται**[3], Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκού-
8 σητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν. εἰ
γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ
9 ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. ἄρα ἀπο-
λείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ.
10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ
καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ,
11 ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. σπουδάσω-
μεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυ-
σιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι
12 πέσῃ τῆς ἀπειθείας. ζῶν γὰρ ὁ λόγος τοῦ
Θεοῦ, καὶ ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶ-
σαν μάχαιραν δίστομον, καὶ διϊκνούμενος
ἄχρι μερισμοῦ ψυχῆς **τε**[4] καὶ πνεύματος,
ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυ-
13 μήσεων καὶ ἐννοιῶν καρδίας. καὶ οὐκ ἔστι
κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ
καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ
πρὸς ὃν ἡμῖν ὁ λόγος.
14 Ἔχοντες οὖν ἀρχιερέα μέγαν, διελη-
λυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν
τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

[1] συγκεκερασμένους *text, not marg.*
[2] *Marg.* **οὖν**
[3] **προείρηται**
[4] *om.* **τε**

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15 For we have not an high Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5 For every high Priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins.

2 Who ‖can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

‖ *Or, can reasonably bear with.*

3 And by reason hereof he ought as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also, Christ glorified not himself, to be made an High Priest: but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou *art* a Priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, ‖in that he feared.

‖ *Or, for his piety.*

8 Though he were a Son, yet learned he obedience by the things which he suffered:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him,

10 Called of God an high Priest after the order of Melchisedec:

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, †is unskilful in the word of righteousness: for he is a babe.

† *Gr. hath no experience.*

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15 For we have not a high priest
that cannot be touched with the
feeling of our infirmities; but
one that hath been in all points
tempted like as *we are*, *yet* with-
16 out sin. Let us therefore draw
near with boldness unto the
throne of grace, that we may re-
ceive mercy, and may find grace
to help *us* in time of need.

5 For every high priest, being
taken from among men, is ap-
pointed for men in things per-
taining to God, that he may
offer both gifts and sacrifices for
2 sins: who can bear gently with
the ignorant and erring, for that
he himself also is compassed with
3 infirmity; and by reason thereof
is bound, as for the people, so
also for himself, to offer for sins.
4 And no man taketh the honour
unto himself, but when he is call-
ed of God, even as was Aaron.
5 So Christ also glorified not him-
self to be made a high priest,
but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh,
having offered up prayers and
supplications with strong crying
and tears unto him that was able
to save him [1]from death, and
having been heard for his godly
8 fear, though he was a Son, yet
learned obedience by the things
9 which he suffered; and having
been made perfect, he became un-
to all them that obey him the
[2]author of eternal salvation;
10 named of God a high priest
after the order of Melchizedek.
11 Of [3]whom we have many things
to say, and hard of interpretation,
seeing ye are become dull of hear-
12 ing. For when by reason of the
time ye ought to be teachers, ye
have need again [4]that some one
teach you the rudiments of the
[5]first principles of the oracles
of God; and are become such
as have need of milk, and not
13 of solid food. For every one
that partaketh of milk is with-
out experience of the word of
righteousness; for he is a babe.

[1] Or, *out of*

[2] Gr. *cause.*

[3] Or, *which*

[4] Or, *that one teach you which be the rudiments*

[5] Gr. *beginning.*

15 οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμ-
παθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμέ-
νον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς
16 ἁμαρτίας. προσερχώμεθα οὖν μετὰ παρ-
ρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβω-
μεν **ἔλεον**[5], καὶ χάριν εὕρωμεν εἰς εὔκαιρον
βοήθειαν.

5 Πᾶς γὰρ ἀρχιερεύς, ἐξ ἀνθρώπων λαμβα-
νόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς
τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας
2 ὑπὲρ ἁμαρτιῶν· μετριοπαθεῖν δυνάμενος τοῖς
ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς
3 περίκειται ἀσθένειαν· καὶ **διὰ ταύτην**[1] ὀφεί-
λει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ
4 ἑαυτοῦ, προσφέρειν **ὑπὲρ**[2] ἁμαρτιῶν. καὶ
οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμήν, ἀλλὰ
ὁ[3] καλούμενος ὑπὸ τοῦ Θεοῦ, **καθάπερ**[4] καὶ
5 **ὁ**[3] Ἀαρών· οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν
ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας
πρὸς αὐτόν, Υἱός μου εἶ σύ, ἐγὼ σήμερον
6 γεγέννηκά σε. καθὼς καὶ ἐν ἑτέρῳ λέγει,
Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
7 Μελχισεδέκ. ὃς ἐν ταῖς ἡμέραις τῆς σαρ-
κὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν
δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ
κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας,
8 καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ
ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν,
9 καὶ τελειωθεὶς ἐγένετο **τοῖς ὑπακούουσιν αὐ-**
10 **τῷ πᾶσιν**[5] αἴτιος σωτηρίας αἰωνίου· προσα-
γορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν
τάξιν Μελχισεδέκ.
11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερ-
μήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς
12 ἀκοαῖς. καὶ γὰρ ὀφείλοντες εἶναι διδάσ-
καλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε
τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα[6] τῆς
ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε
χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τρο-
13 φῆς. πᾶς γὰρ ὁ μετέχων γάλακτος ἄπει-
ρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι.

[5] ἔλεος

[1] δι' αὐτὴν

[2] περὶ

[3] om. ὁ

[4] καθώσπερ

[5] πᾶσι τοῖς ὑπακούουσιν αὐτῷ

[6] (ὑμᾶς τινὰ τὰ στοιχεῖα *text, not marg.*)

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14 But strong meat belongeth to them that are ‖of full age, *even* those who by reason ‖of use have their senses exercised to discern both good and evil.

6 Therefore leaving ‖the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,

2 Of the doctrine of Baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come;

6 If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ‖by whom it is dressed, receiveth blessing from God.

8 But that which beareth thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned.

9 But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his Name, in that ye have ministered to the Saints, and do minister.

11 And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely, blessing I will bless thee, and multiplying I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

‖ *Or, perfect.*
‖ *Or, of an habit, or perfection.*
‖ *Or, the word of the beginning of Christ.*
‖ *Or, for.*

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14 But solid food is for [1]full-
grown men, *even* those who by
reason of use have their senses
exercised to discern good and
evil.
6 Wherefore let us [2]cease to
speak of the first principles of
Christ, and press on unto [3]perfection; not laying again a foundation of repentance from dead
works, and of faith toward God,
2 [4]of the teaching of [5]baptisms,
and of laying on of hands, and of
resurrection of the dead, and of
3 eternal judgement. And this will
4 we do, if God permit. For as
touching those who were once
enlightened [6]and tasted of the
heavenly gift, and were made
5 partakers of the Holy Ghost, and
[7]tasted the good word of God,
and the powers of the age to
6 come, and *then* fell away, it is
impossible to renew them again
unto repentance; [8]seeing they
crucify to themselves the Son of
God afresh, and put him to an
7 open shame. For the land which
hath drunk the rain that cometh
oft upon it, and bringeth forth
herbs meet for them for whose
sake it is also tilled, receiveth
8 blessing from God: but if it
beareth thorns and thistles, it is
rejected and nigh unto a curse;
whose end is to be burned.
9 But, beloved, we are persuaded better things of you, and
things that [9]accompany salva-
10 tion, though we thus speak: for
God is not unrighteous to forget
your work and the love which ye
shewed toward his name, in that
ye ministered unto the saints,
11 and still do minister. And we
desire that each one of you may
shew the same diligence unto
the [10]fulness of hope even to
12 the end: that ye be not sluggish, but imitators of them who
through faith and patience inherit the promises.
13 For when God made promise
to Abraham, since he could swear
by none greater, he sware by
14 himself, saying, Surely blessing
I will bless thee, and multiplying I will multiply thee.
15 And thus, having patiently endured, he obtained the promise.

[1] Or, *perfect*
[2] Gr. *leave the word of the beginning of Christ.*
[3] Or, *full growth*
[4] Some ancient authorities read, even *the teaching of.*
[5] Or, *washings*
[6] Or, *having both tasted of ...and being made... and having tasted &c.*
[7] Or, *tasted the word of God that it is good*
[8] Or, *the while*
[9] Or, *are near to*
[10] Or, *full assurance*

14 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ
τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόν-
των πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

6 Διό, ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ
λόγον, ἐπὶ τὴν τελειότητα φερώμεθα, μὴ
πάλιν θεμέλιον καταβαλλόμενοι μετανοίας
ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν,
2 βαπτισμῶν **διδαχῆς**[1], ἐπιθέσεώς τε χειρῶν,
ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰω-
3 νίου. καὶ τοῦτο ποιήσομεν, ἐάνπερ ἐπιτρέπῃ
4 ὁ Θεός. ἀδύνατον γὰρ τοὺς ἅπαξ φωτι-
σθέντας, γευσαμένους τε[2] τῆς δωρεᾶς τῆς
ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύ-
5 ματος Ἁγίου, καὶ καλὸν γευσαμένους Θεοῦ
6 ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, καὶ
παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετά-
νοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ
7 Θεοῦ καὶ παραδειγματίζοντας. γῆ γὰρ ἡ
πιοῦσα τὸν ἐπ' αὐτῆς **πολλάκις ἐρχόμενον**[3]
ὑετόν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις
δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλο-
8 γίας ἀπὸ τοῦ Θεοῦ· ἐκφέρουσα δὲ ἀκάνθας
καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς,
ἧς τὸ τέλος εἰς καῦσιν.

9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ
κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω
10 λαλοῦμεν· οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι
τοῦ ἔργου ὑμῶν, καὶ **τοῦ κόπου**[4] τῆς ἀγάπης
ἧς ἐνδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονή-
11 σαντες τοῖς ἁγίοις καὶ διακονοῦντες. ἐπιθυ-
μοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκ-
νυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς
12 ἐλπίδος ἄχρι τέλους· ἵνα μὴ νωθροὶ γένησθε,
μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας
κληρονομούντων τὰς ἐπαγγελίας.

13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεός,
ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε
14 καθ' ἑαυτοῦ, λέγων, **Ἦ**[5] μὴν εὐλογῶν εὐλο-
15 γήσω σε, καὶ πληθύνων πληθυνῶ σε. καὶ
οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.

[1] *Marg.* διδαχήν

[2] (φωτισθέντας γευσαμένους τε *text, not marg.*)

[3] ἐρχόμενον πολλάκις

[4] *om.* τοῦ κόπου

[5] Εἰ

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16 For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

17 Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, † confirmed *it* by an oath:

† Gr. interposed himself by an oath.

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

19 Which *hope* we have as an anchor of the soul both sure and stedfast, and which entereth into that within the veil,

20 Whither the forerunner is for us entered; *even* Jesus, made an high Priest for ever after the order of Melchisedec.

7 For this Melchisedec king of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him:

2 To whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace.

3 Without father, without mother, † without descent, having neither beginning of days nor end of life: but made like unto the Son of God, abideth a Priest continually.

† Gr. without pedigree.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the Priesthood, have a commandment to take Tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham:

6 But he whose ‖ descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

‖ Or, pedigree.

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes: but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his Father when Melchisedec met him.

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16 For men swear by the greater:
and in every dispute of theirs
the oath is final for confirma-
17 tion. Wherein God, being mind-
ed to shew more abundantly unto
the heirs of the promise the im-
mutability of his counsel, [1] in-
18 terposed with an oath: that by
two immutable things, in which
it is impossible for God to lie,
we may have a strong encourage-
ment, who have fled for refuge
to lay hold of the hope set before
19 us; which we have as an anchor
of the soul, *a hope* both sure and
stedfast and entering into that
20 which is within the veil; whither
as a forerunner Jesus entered
for us, having become a high
priest for ever after the order of
Melchizedek.

7 For this Melchizedek, king
of Salem, priest of God Most
High, who met Abraham return-
ing from the slaughter of the
2 kings, and blessed him, to whom
also Abraham divided a tenth
part of all (being first, by inter-
pretation, King of righteousness,
and then also King of Salem,
3 which is, King of peace; without
father, without mother, without
genealogy, having neither begin-
ning of days nor end of life, but
made like unto the Son of God),
abideth a priest continually.
4 Now consider how great this
man was, unto whom Abraham,
the patriarch, gave a tenth out
5 of the chief spoils. And they
indeed of the sons of Levi that
receive the priest's office have
commandment to take tithes of
the people according to the law,
that is, of their brethren, though
these have come out of the loins
6 of Abraham: but he whose ge-
nealogy is not counted from them
hath taken tithes of Abraham,
and hath blessed him that hath
7 the promises. But without any
dispute the less is blessed of the
8 better. And here men that die
receive tithes; but there one, of
whom it is witnessed that he
9 liveth. And, so to say, through
Abraham even Levi, who receiv-
10 eth tithes, hath paid tithes; for
he was yet in the loins of his fa-
ther, when Melchizedek met him.

1 Gr. mediated.

16 ἄνθρωποι **μὲν**[6] γὰρ κατὰ τοῦ μείζονος ὀμνύ-
ουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς
17 βεβαίωσιν ὁ ὅρκος. ἐν ᾧ περισσότερον βου-
λόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις
τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
18 αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, ἵνα διὰ δύο πραγ-
μάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύ-
σασθαι Θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν
οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης
19 ἐλπίδος· ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς
ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην
20 εἰς τὸ ἐσώτερον τοῦ καταπετάσματος· ὅπου
πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ
τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος
εἰς τὸν αἰῶνα.

7 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ,
ἱερεὺς τοῦ Θεοῦ τοῦ* ὑψίστου, ὁ συναντήσας
Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν
2 βασιλέων καὶ εὐλογήσας αὐτόν, ᾧ καὶ δεκά-
την ἀπὸ πάντων ἐμέρισεν Ἀβραάμ (πρῶτον
μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης,
ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὅ ἐστι βα-
3 σιλεὺς εἰρήνης· ἀπάτωρ, ἀμήτωρ, ἀγενεαλό-
γητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος
ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ),
μένει ἱερεὺς εἰς τὸ διηνεκές.
4 Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ **καὶ**[1] δεκά-
την Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ
5 πατριάρχης. καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευῒ
τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν
ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ'
ἔστι τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξελη-
6 λυθότας ἐκ τῆς ὀσφύος Ἀβραάμ· ὁ δὲ μὴ
γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε **τὸν**[2]
Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας
7 εὐλόγηκε. χωρὶς δὲ πάσης ἀντιλογίας, τὸ
8 ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. καὶ
ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι
λαμβάνουσιν· ἐκεῖ δέ, μαρτυρούμενος ὅτι ζῇ.
9 καί, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευῒ ὁ
10 δεκάτας λαμβάνων δεδεκάτωται· ἔτι γὰρ ἐν
τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν
αὐτῷ **ὁ**[3] Μελχισεδέκ.

[6] *om.* μὲν

[1] *om.* καὶ

[2] (ν) *om.* τὸν

[3] *om.* ὁ

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11 If therefore perfection were by the Levitical Priesthood (for under it the people received the law) what further need was there, that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the Priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the Altar.

14 For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning Priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest,

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth; Thou art a Priest for ever, after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, ‖but the bringing in of a better hope *did:* by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made Priest*,

21 (For those *Priests* were made ‖without an oath: but this with an oath, by him that said unto him, *The Lord sware and will not repent, thou art a Priest for ever after the order of Melchisedec)

22 By so much was Jesus made a surety of a better Testament.

23 And they truly were many Priests, because they were not suffered to continue by reason of death.

24 But this man because he continueth ever, hath an ‖unchangeable Priesthood.

25 Wherefore he is able also to save them ‖to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high Priest became us, *who is* holy, harmless, undefiled,

‖ *Or, but it was the bringing in.*

‖ *Or, without swearing of an oath.*

* Ps. 110. 4.

‖ *Or, which passeth not from one to another.*

‖ *Or, evermore.*

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11 Now if there was perfection
through the Levitical priesthood
(for under it hath the people
received the law), what further
need *was there* that another
priest should arise after the
order of Melchizedek, and not
be reckoned after the order of
12 Aaron? For the priesthood being
changed, there is made of necessity a change also [1] of the law.
13 For he of whom these things are
said [2] belongeth to another tribe,
from which no man hath given
14 attendance at the altar. For it
is evident that our Lord hath
sprung out of Judah; as to which
tribe Moses spake nothing con-
15 cerning priests. And *what we
say* is yet more abundantly evident, if after the likeness of Mel-
chizedek there ariseth another
16 priest, who hath been made, not
after the law of a carnal com-
mandment, but after the power
17 of an [3] endless life: for it is
witnessed *of him*,

Thou art a priest for ever
After the order of Melchizedek.

18 For there is a disannulling of a
foregoing commandment because
of its weakness and unprofitable-
19 ness (for the law made nothing
perfect), and a bringing in thereupon of a better hope, through
which we draw nigh unto God.
20 And inasmuch as *it is* not with-
21 out the taking of an oath (for
they indeed have been made
priests without an oath; but he
with an oath [4] by him that saith
[5] of him,

The Lord sware and will not
repent himself,
Thou art a priest for ever);

22 by so much also hath Jesus be-
come the surety of a better
23 [6] covenant. And they indeed have
been made priests many in num-
ber, because that by death they
are hindered from continuing:
24 but he, because he abideth for
ever, [7] hath his priesthood [8] un-
25 changeable. Wherefore also he
is able to save [9] to the uttermost
them that draw near unto God
through him, seeing he ever liveth
to make intercession for them.
26 For such a high priest became
us, holy, guileless, undefiled,

[1] Or, *of law*

[2] Gr. *hath partaken of* See ch. ii. 14.

[3] Gr. *indissoluble.*

[4] Or, *through*

[5] Or, *unto*

[6] Or, *testament*

[7] Or, *hath a priesthood that doth not pass to another*

[8] Or, *inviolable*

[9] Gr. *completely.*

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς
ἱερωσύνης ἦν (ὁ λαὸς γὰρ ἐπ' **αὐτῇ**[4] **νενο-
μοθέτητο**[5]), τίς ἔτι χρεία, κατὰ τὴν τάξιν
Μελχισεδὲκ ἕτερον ἀνίστασθαι ἱερέα, καὶ
12 οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; μετα-
τιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης
13 καὶ νόμου μετάθεσις γίνεται. ἐφ' ὃν γὰρ
λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν,
ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ.
14 πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ
Κύριος ἡμῶν, εἰς ἣν φυλὴν **οὐδὲν περὶ ἱερω-
15 σύνης**[6] Μωσῆς ἐλάλησε. καὶ περισσότερον
ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα
16 Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ
κατὰ νόμον ἐντολῆς **σαρκικῆς**[7] γέγονεν, ἀλλὰ
17 κατὰ δύναμιν ζωῆς ἀκαταλύτου· **μαρτυρεῖ**[8]
γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν
18 τάξιν Μελχισεδέκ. ἀθέτησις μὲν γὰρ γί-
νεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς
19 ἀσθενὲς καὶ ἀνωφελές· οὐδὲν γὰρ ἐτελεί-
ωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ[9] κρείττονος
20 ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ. καὶ καθ'
21 ὅσον οὐ χωρὶς ὁρκωμοσίας (οἱ μὲν γὰρ χω-
ρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ
μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς
αὐτόν, Ὤμοσε Κύριος καὶ οὐ μεταμεληθή-
σεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα **κατὰ τὴν
22 τάξιν Μελχισεδέκ**[10])· κατὰ τοσοῦτον [11]κρείτ-
23 τονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. καὶ
οἱ μὲν πλείονές εἰσι γεγονότες ἱερεῖς, διὰ τὸ
24 θανάτῳ κωλύεσθαι παραμένειν· ὁ δέ, διὰ τὸ
μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει
25 τὴν ἱερωσύνην. ὅθεν καὶ σώζειν εἰς τὸ παν-
τελὲς δύναται τοὺς προσερχομένους δι' αὐ-
τοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν
ὑπὲρ αὐτῶν.

26 Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιε-
ρεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισ-

[4] αὐτῆς
[5] νενομοθέτηται
[6] περὶ ἱερέων οὐδὲν
[7] σαρκίνης
[8] μαρτυρεῖται
[9] (ἀνωφελές (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος), ἐπεισαγωγὴ δὲ)
[10] *om.* κατὰ τὴν τάξιν Μελχισεδέκ
[11] *add* καὶ

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separate from sinners, and made higher than the heavens.

27 Who needeth not daily, as those high Priests, to offer up sacrifice, first for his own sins and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high Priests which have infirmity, but the word of the oath which was since the law, *maketh* the Son, who is †consecrated for evermore.

† *Gr. perfected.*

8 Now of the things which we have spoken, *this is* the sum: we have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens:

2 A minister ‖of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.

‖ *Or, of holy things.*

3 For every high Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a Priest, seeing that ‖there are Priests that offer gifts according to the law:

‖ *Or, they are Priests.*

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle. For see (saith he) that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better ‖Covenant, which was established upon better promises.

‖ *Or, Testament.*

7 For if that first *Covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come (saith the Lord) when I will make a new covenant with the house of Israel, and the house of Judah.

9 Not according to the Covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my Covenant,

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separated from sinners, and made
27 higher than the heavens; who
needeth not daily, like those
high priests, to offer up sacrifices, first for his own sins, and
then for the *sins* of the people:
for this he did once for all, when
28 he offered up himself. For the
law appointeth men high priests,
having infirmity; but the word
of the oath, which was after the
law, *appointeth* a Son, perfected
for evermore.

8 [1]Now [2]in the things which we
are saying the chief point *is*
this: We have such a high priest,
who sat down on the right hand
of the throne of the Majesty in
2 the heavens, a minister of [3]the
sanctuary, and of the true tabernacle, which the Lord pitched,
3 not man. For every high priest
is appointed to offer both gifts
and sacrifices: wherefore it is
necessary that this *high priest*
also have somewhat to offer.
4 Now if he were on earth, he
would not be a priest at all,
seeing there are those who offer
the gifts according to the law;
5 who serve *that which is* a copy
and shadow of the heavenly
things, even as Moses is warned
of God when he is about to
[4]make the tabernacle: for, See,
saith he, that thou make all
things according to the pattern
that was shewed thee in the
6 mount. But now hath he obtained a ministry the more excellent, by how much also he is
the mediator of a better [5]covenant, which hath been enacted
7 upon better promises. For if
that first *covenant* had been faultless, then would no place have
8 been sought for a second. For
finding fault with them, he saith,

Behold, the days come, saith the Lord,
That I will [6]make a new [5]covenant with the house of Israel
and with the house of Judah;
9 Not according to the [5]covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the land of Egypt;
For they continued not in my [5]covenant,

[1] Or, *Now to sum up what we are saying: We have &c.*
[2] Gr. *upon.*
[3] Or, *holy things*
[4] Or, *complete*
[5] Or, *testament*
[6] Gr. *accomplish.*

μένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος
27 τῶν οὐρανῶν γενομενος· ὃς οὐκ ἔχει καθ'
ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρό-
τερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀνα-
φέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ
28 ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. ὁ νό-
μος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς,
ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμο-
σίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα
τετελειωμένον.

8 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις· τοιοῦ-
τον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ
τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρα-
2 νοῖς, τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς
τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, **καὶ**[1] οὐκ — [1] om. καὶ
3 ἄνθρωπος. πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσ-
φέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν
ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ.
4 εἰ μὲν **γὰρ**[2] ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, — [2] ουν
ὄντων **τῶν ἱερέων**[3] τῶν προσφερόντων κατὰ — [3] om. τῶν ἱερέων
5 **τὸν**[4] νόμον τὰ δῶρα, οἵτινες ὑποδείγματι καὶ — [4] om. τὸν
σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς
κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν
σκηνήν, Ὅρα, γάρ φησι, **ποιήσῃς**[5] πάντα — [5] ποιήσεις
κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ
6 ὄρει. νυνὶ δὲ διαφορωτέρας **τέτευχε**[6] λει- — [6] τέτυχε
τουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης
μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις
7 νενομοθέτηται. εἰ γὰρ ἡ πρώτη ἐκείνη ἦν
ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.
8 μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδού, ἡμέ-
ραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω
ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον
9 Ἰούδα διαθήκην καινήν· οὐ κατὰ τὴν δια-
θήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν
ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐ-
τῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι
αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,

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and I regarded them not, saith the Lord.

10 For this is the Covenant that I will make with the house of Israel after those days, saith the Lord: *I will †put my laws into their mind, and write them ‖in their hearts: and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: For all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *Covenant*, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

9 Then verily the first *Covenant* had also ‖ordinances of divine Service, and a worldly Sanctuary.

2 For there was a Tabernacle made, the first, wherein was the Candlestick, and the Table, and the Shewbread, which is called ‖the Sanctuary.

3 And after the second veil, the Tabernacle which is called the Holiest of all:

4 Which had the golden Censer, and the Ark of the Covenant overlaid round about with gold, wherein was the Golden pot that had Manna, and Aaron's rod that budded, and the Tables of the Covenant.

5 And over it the Cherubims of glory shadowing the Mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the Priests went always into the first Tabernacle, accomplishing the service of God.

7 But into the second *went* the high Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

* Jer. 31. 33.
† *Gr. give.*
‖ *Or, upon.*
‖ *Or, ceremonies.*
‖ *Or, holy.*

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And I regarded them not, saith the Lord.
10 For this is the [1]covenant that [2]I will make with the house of Israel
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:
11 And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.
12 For I will be merciful to their iniquities,
And their sins will I remember no more.
13 In that he saith, A new *covenant*, he hath made the first old.
But that which is becoming old
and waxeth aged is nigh unto
vanishing away.
9 Now even the first *covenant*
had ordinances of divine service,
and its sanctuary, *a sanctuary*
2 of this world. For there was a
tabernacle prepared, the first,
wherein [3]*were* the candlestick,
and the table, and [4]the shew-
bread; which is called the Holy
3 place. And after the second
veil, the tabernacle which is
4 called the Holy of holies; having
a golden [5]censer, and the ark
of the covenant overlaid round
about with gold, wherein [6]*was*
a golden pot holding the manna,
and Aaron's rod that budded,
and the tables of the covenant;
5 and above it cherubim of glory
overshadowing [7]the mercy-seat;
of which things we cannot now
6 speak severally. Now these
things having been thus pre-
pared, the priests go in con-
tinually into the first taber-
nacle, accomplishing the ser-
7 vices; but into the second the
high priest alone, once in the
year, not without blood, which
he offereth for himself, and
for the [8]errors of the people:

[1] Or, *testament*
[2] Gr. *I will covenant.*
[3] Or, are
[4] Gr. *the setting forth of the loaves.*
[5] Or, *altar of incense*
[6] Or, is
[7] Gr. *the propitiatory.*
[8] Gr. *ignorances.*

10 κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος. ὅτι
αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ
μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς
νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ
καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι
αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς
11 λαόν. καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν
πλησίον[7] αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν
αὐτοῦ, λέγων, Γνῶθι τὸν Κύριον· ὅτι πάντες
εἰδήσουσί με, ἀπὸ μικροῦ **αὐτῶν**[8] ἕως μεγά-
12 λου αὐτῶν. ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις
αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν **καὶ τῶν**
13 **ἀνομιῶν αὐτῶν**[9] οὐ μὴ μνησθῶ ἔτι. ἐν τῷ
λέγειν, Καινήν, πεπαλαίωκε τὴν πρώτην. τὸ
δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφα-
νισμοῦ.
9 Εἶχε μὲν οὖν καὶ ἡ πρώτη δικαιώματα
2 λατρείας, τό τε ἅγιον κοσμικόν. σκηνὴ γὰρ
κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἥ τε λυχνία καὶ
ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις
3 λέγεται ἅγια. μετὰ δὲ τὸ δεύτερον κατα-
πέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων,
4 χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβω-
τὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν
χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ
μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα,
5 καὶ αἱ πλάκες τῆς διαθήκης· ὑπεράνω δὲ
αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ
ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ
6 μέρος. τούτων δὲ οὕτω κατεσκευασμένων,
εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσ-
7 ίασιν οἱ ἱερεῖς, τὰς λατρείας ἐπιτελοῦντες· εἰς
δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ
ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει
ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·

[7] πολίτην

[8] *om.* αὐτῶν

[9] *om.* καὶ τῶν ἀνομιῶν αὐτῶν

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8 The holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience,

10 *Which stood* only in meats and drinks, and divers washings, and carnal ‖ ordinances imposed on them until the time of reformation.

‖ *Or, rites, or ceremonies.*

11 But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building:

12 Neither by the blood of Goats and Calves, but by his own blood he entered in once into the Holy place, having obtained eternal redemption *for us.*

13 For if the blood of Bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without ‖ spot to God, purge your conscience from dead works, to serve the living God?

‖ *Or, fault.*

15 And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first Testament, they which are called might receive the promise of eternal inheritance.

16 For where a Testament is, there must also of necessity ‖ be the death of the Testator.

‖ *Or, be brought in.*

17 For a Testament is of force after men are dead: otherwise it is of no strength at all whilst the Testator liveth.

18 Whereupon, neither the first *Testament* was ‖ dedicated without blood.

‖ *Or, purified.*

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of Calves and of Goats, with water and ‖ scarlet wool, and hyssop, and sprinkled both the book and all the people,

‖ *Or, purple.*

20 Saying, This is the blood of the Testament which God hath enjoined unto you.

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8 the Holy Ghost this signifying,
that the way into the holy place
hath not yet been made manifest,
while as the first tabernacle is yet
9 standing; which *is* a parable for
the time *now* present; according
to which are offered both gifts
and sacrifices that cannot, as
touching the conscience, make
10 the worshipper perfect, *being* only
(with meats and drinks and divers
washings) carnal ordinances, imposed until a time of reformation.
11 But Christ having come a high
priest of [1]the good things to
come, through the greater and
more perfect tabernacle, not
made with hands, that is to say,
12 not of this creation, nor yet
through the blood of goats and
calves, but through his own
blood, entered in once for all into
the holy place, having obtained
13 eternal redemption. For if the
blood of goats and bulls, and the
ashes of a heifer sprinkling them
that have been defiled, sanctify
unto the cleanness of the flesh:
14 how much more shall the blood of
Christ, who through the eternal
Spirit offered himself without
blemish unto God, cleanse [2]your
conscience from dead works to
15 serve the living God? And for
this cause he is the mediator of a
new [3]covenant, that a death having taken place for the redemption of the transgressions that
were under the first [3]covenant,
they that have been called may
receive the promise of the eternal
16 inheritance. For where a [3]testament is, there must of necessity
[4]be the death of him that made
17 it. For a [3]testament is of force
[5]where there hath been death:
[6]for doth it ever avail while he
18 that made it liveth? Wherefore
even the first *covenant* hath not
been dedicated without blood.
19 For when every commandment
had been spoken by Moses unto
all the people according to the
law, he took the blood of the
calves and the goats, with water
and scarlet wool and hyssop, and
sprinkled both the book itself, and
20 all the people, saying, This is the
blood of the [3]covenant which
God commanded to you-ward.

[1] Some ancient authorities read *the good things that are come.*

[2] Many ancient authorities read *our.*

[3] The Greek word here used signifies both *covenant* and *testament.*

[4] Gr. *be brought.*

[5] Gr. *over the dead.*

[6] Or, *for it doth never... liveth.*

8 *τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ Ἁγίου,*
μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι
9 *τῆς πρώτης σκηνῆς ἐχούσης στάσιν· ἥτις*
παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα,
καθ' **ὃν**[1] *δῶρά τε καὶ θυσίαι προσφέρονται,*
μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι
10 *τὸν λατρεύοντα, μόνον ἐπὶ βρώμασι καὶ*
πόμασι καὶ διαφόροις βαπτισμοῖς **καὶ δικαιώ-**
μασι[2] *σαρκός, μέχρι καιροῦ διορθώσεως ἐπι-*
κείμενα.
11 *Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν*
μελλόντων[3] *ἀγαθῶν, διὰ τῆς μείζονος καὶ*
τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τοῦτ'
12 *ἔστιν, οὐ ταύτης τῆς κτίσεως, οὐδὲ δι' αἵμα-*
τος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου
αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰω-
13 *νίαν λύτρωσιν εὑράμενος. εἰ γὰρ τὸ αἷμα*
ταύρων καὶ τράγων[4], *καὶ σποδὸς δαμάλεως*
ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς
14 *τὴν τῆς σαρκὸς καθαρότητα, πόσῳ μᾶλλον*
τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος
αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ,
καθαριεῖ τὴν συνείδησιν **ὑμῶν**[5] *ἀπὸ νεκρῶν*
15 *ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι; καὶ διὰ*
τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως,
θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ
τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγ-
γελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου
16 *κληρονομίας. ὅπου γὰρ διαθήκη, θάνατον*
17 *ἀνάγκη φέρεσθαι τοῦ διαθεμένου. διαθήκη*
γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε ἰσχύει
18 *ὅτε ζῇ ὁ διαθέμενος.*[6] *ὅθεν οὐδ' ἡ πρώτη χω-*
19 *ρὶς αἵματος ἐγκεκαίνισται. λαληθείσης γὰρ*
πάσης ἐντολῆς κατὰ[7] *νόμον ὑπὸ Μωϋσέως*
παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων
καὶ[8] *τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου*
καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα
20 *τὸν λαὸν ἐρράντισε, λέγων, Τοῦτο τὸ αἷμα*
τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.

[1] *ἣν*
[2] *μόνον* (*ἐπὶ βρώμασι .... βαπτισμοῖς*) *δικαιώματα*
[3] *Marg. γενομένων*
[4] *τράγων καὶ ταύρων*
[5] *Marg. ἡμῶν*
[6] (*διαθέμενος; text, not marg.*)
[7] *add τὸν*
[8] *add τῶν*

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21 Moreover, he sprinkled with blood both the Tabernacle, and all the vessels of the Ministry.

22 And almost all things are by the law purged with blood: and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the Holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

25 Nor yet that he should offer himself often, as the high Priest entereth into the Holy place every year with blood of others:

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the Judgment:

28 So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin, unto salvation.

10 For the law having a shadow of good things to come, and not the very Image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect:

2 For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins?

3 But in those sacrifices *there is* a remembrance again *made* of sins every year.

4 For it is not possible that the blood of Bulls and of Goats, should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body ‖hast thou prepared me:

‖ *Or, thou hast fitted me.*

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21 Moreover the tabernacle and all
the vessels of the ministry he
sprinkled in like manner with
22 the blood. And according to
the law, I may almost say, all
things are cleansed with blood,
and apart from shedding of
blood there is no remission.
23 It was necessary therefore that
the copies of the things in the
heavens should be cleansed with
these; but the heavenly things
themselves with better sacrifices
24 than these. For Christ entered
not into a holy place made with
hands, like in pattern to the
true; but into heaven itself,
now to appear before the face
25 of God for us: nor yet that he
should offer himself often; as
the high priest entereth into the
holy place year by year with
26 blood not his own; else must
he often have suffered since the
foundation of the world: but
now once at the [1]end of the
ages hath he been manifested to
put away sin [2]by the sacrifice
27 of himself. And inasmuch as it
is [3]appointed unto men once to
die, and after this *cometh* judge-
28 ment; so Christ also, having
been once offered to bear the
sins of many, shall appear a
second time, apart from sin, to
them that wait for him, unto
salvation.

10 For the law having a shadow
of the good *things* to come, not
the very image of the things,
[4]they can never with the same
sacrifices year by year, which
they offer continually, make
perfect them that draw nigh.
2 Else would they not have ceased
to be offered, because the wor-
shippers, having been once
cleansed, would have had no
3 more conscience of sins? But
in those *sacrifices* there is a
remembrance made of sins year
4 by year. For it is impossible
that the blood of bulls and goats
5 should take away sins. Where-
fore when he cometh into the
world, he saith,

Sacrifice and offering thou
wouldest not,
But a body didst thou prepare
for me;

[1] Or, *consummation*

[2] Or, *by his sacrifice.*

[3] Gr. *laid up for.*

[4] Some ancient authorities read *it can.*

21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς
λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε·
22 καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ
τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνε-
ται ἄφεσις.
23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν
τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι, αὐτὰ δὲ
τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.
24 οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ[9] — [9] om. (ν) ὁ
Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς
αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ
25 προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν· οὐδ' ἵνα πολ-
λάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς
εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵ-
26 ματι ἀλλοτρίῳ· ἐπεὶ ἔδει αὐτὸν πολλάκις
παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν[10] δὲ ἅπαξ — [10] νυνὶ
ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἁμαρ-
τίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.
27 καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ
28 ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· οὕτως*[11] — [11] (οὕτω) *add* καὶ
ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολ-
λῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς
ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχο-
μένοις, εἰς σωτηρίαν.

10 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων
ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμά-
των, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
προσφέρουσιν εἰς τὸ διηνεκές, οὐδέποτε δύ-
2 **ναται**[1] τοὺς προσερχομένους τελειῶσαι. ἐπεὶ — [1] δύνανται *text, not marg.*
οὐκ ἂν ἐπαύσαντο προσφερόμεναι,* διὰ τὸ
μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς
3 λατρεύοντας, ἅπαξ **κεκαθαρμένους**[2];* ἀλλ' — [2] κεκαθαρισμένους
ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυ-
4 τόν· ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων
5 ἀφαιρεῖν ἁμαρτίας. διὸ εἰσερχόμενος εἰς
τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν
οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

1611

6 In burnt offerings, and sacrifices for sin thou hast had no pleasure:

7 Then said I, Lo, I come (In the volume of the book it is written of me) to do thy will, O God.

8 Above when he said, Sacrifice, and offering, and burnt offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law:

9 Then said he, Lo, I come to do thy will (O God:) He taketh away the first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And every Priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins.

12 But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God,

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the holy Ghost also is a witness to us: for after that he had said before,

16 This is the Covenant that I will make with them after those days, saith the Lord: I will *put my laws into their hearts, and in their minds will I write them:

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, ‖boldness to enter into the Holiest by the blood of Jesus,

20 By a new and living way which he hath ‖consecrated for us, through the veil, that is to say, His flesh:

21 And *having* an high Priest over the house of God:

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

* Jer. 31. 33.

‖ *Or, liberty.*

‖ *Or, new made.*

1881

6 In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure:

7 Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are of-
9 fered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish
10 the second. [1]By which will we have been sanctified through the offering of the body of Jesus
11 Christ once for all. And every [2]priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:
12 but he, when he had offered one sacrifice for [3]sins for ever, sat down on the right hand of God;
13 from henceforth expecting till his enemies be made the footstool
14 of his feet. For by one offering he hath perfected for ever them
15 that are sanctified. And the Holy Ghost also beareth witness to us: for after he hath said,

16 This is the [4]covenant that [5]I will make with them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;

then saith he,

17 And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holy
20 place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say,
21 his flesh; and *having* a great priest over the house of God;
22 let us draw near with a true heart in [6]fulness of faith, having our hearts sprinkled from an evil [7]conscience, and our body washed with pure water:

[1] Or, *In*

[2] Some ancient authorities read *high priest.*

[3] Or, *sins, for ever sat down &c.*

[4] Or, *testament*

[5] Gr. *I will covenant.*

[6] Or, *full assurance*

[7] Or, *conscience: and having our body washed with pure water, let us hold fast*

6 ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδό-
7 κησας· τότε εἶπον, Ἰδού, ἥκω (ἐν κεφαλίδι
βιβλίου γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι,
8 ὁ Θεός, τὸ θέλημά σου. ἀνώτερον λέγων
ὅτι **Θυσίαν**[3] καὶ **προσφορὰν**[4] καὶ ὁλοκαυ-
τώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας,
οὐδὲ εὐδόκησας (αἵτινες κατὰ **τὸν**[5] νόμον
9 προσφέρονται), τότε εἴρηκεν, Ἰδού, ἥκω τοῦ
ποιῆσαι, **ὁ Θεός,**[6] τὸ θέλημά σου. ἀναιρεῖ
10 τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ. ἐν ᾧ
θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσ-
φορᾶς τοῦ σώματος **τοῦ**[7] Ἰησοῦ Χριστοῦ
11 ἐφάπαξ. καὶ πᾶς μὲν **ἱερεὺς**[8] ἕστηκε καθ'
ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις
προσφέρων θυσίας, αἵτινες οὐδέποτε δύ-
12 νανται περιελεῖν ἁμαρτίας· **αὐτὸς**[9] δὲ μίαν
ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
13 διηνεκές[10], ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ
λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ
14 αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. μιᾷ γὰρ
προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς
15 ἁγιαζομένους. μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦ-
μα τὸ Ἅγιον· μετὰ γὰρ τὸ **προειρηκέναι**[11],
16 Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς
μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, δι-
δοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ
τῶν διανοιῶν[12] αὐτῶν ἐπιγράψω αὐτούς·
17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν
18 αὐτῶν οὐ μὴ **μνησθῶ**[13] ἔτι. ὅπου δὲ ἄφεσις
τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.
19 Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς
τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,
20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ
ζῶσαν, διὰ τοῦ καταπετάσματος, τοῦτ' ἔστι,
21 τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν
22 οἶκον τοῦ Θεοῦ, προσερχώμεθα μετὰ ἀληθινῆς
καρδίας ἐν πληροφορίᾳ πίστεως, ἐρραντισμέ-
νοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς,*[14]
καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ·*

[3] Θυσίας
[4] προσφορὰς
[5] *om.* τὸν
[6] *om.* , ὁ Θεός,
[7] *om.* τοῦ
[8] *Marg.* ἀρχιερεὺς
[9] οὗτος
[10] (*Marg.* , εἰς τὸ διηνεκὲς ἐκάθισεν)
[11] εἰρηκέναι
[12] τὴν διάνοιαν
[13] μνησθήσομαι
[14] (*Marg.* πονηρᾶς·...... καθαρῷ, κατέχωμεν)

1611

23 Let us hold fast the profession of our faith without wavering (for he is faithful that promised)

24 And let us consider one another to provoke unto love, and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another, and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law, died without mercy, under two or three witnesses.

29 Of how much sorer punishment *suppose ye*, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?

30 For we know him that hath said, *Vengeance belongeth unto me, I will recompense, saith the Lord: and again, The Lord shall judge his people.

* Deut. 32. 35. Rom. 12. 19.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whilst ye were made a gazingstock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye have need of patience, that after ye have done the will of God ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

1881

23 let us hold fast the confession
of our hope that it waver not;
for he is faithful that promised:
24 and let us consider one another
to provoke unto love and good
25 works; not forsaking the assembling
of ourselves together,
as the custom of some is, but
exhorting *one another*; and so
much the more, as ye see the
day drawing nigh.
26 For if we sin wilfully after
that we have received the knowledge
of the truth, there remaineth
no more a sacrifice for sins,
27 but a certain fearful expectation
of judgement, and a [1] fierceness
of fire which shall devour the
28 adversaries. A man that hath
set at nought Moses' law dieth
without compassion on *the word*
29 *of* two or three witnesses: of
how much sorer punishment,
think ye, shall he be judged
worthy, who hath trodden under
foot the Son of God, and hath
counted the blood of the covenant,
wherewith he was sanctified,
[2] an unholy thing, and hath done
despite unto the Spirit of grace?
30 For we know him that said, Vengeance
belongeth unto me, I will
recompense. And again, The
31 Lord shall judge his people. It
is a fearful thing to fall into the
hands of the living God.
32 But call to remembrance the
former days, in which, after ye
were enlightened, ye endured
a great conflict of sufferings;
33 partly, being made a gazingstock
both by reproaches and afflictions;
and partly, becoming
partakers with them that were
34 so used. For ye both had compassion
on them that were in
bonds, and took joyfully the
spoiling of your possessions,
knowing [3] that [4] ye yourselves
have a better possession and an
35 abiding one. Cast not away
therefore your boldness, which
hath great recompense of re-
36 ward. For ye have need of patience,
that, having done the
will of God, ye may receive the
promise.
37 For yet a very little while,
He that cometh shall come, and
shall not tarry.

[1] Or, *jealousy*

[2] Gr. *a common thing.*

[3] Or, *that ye have your own selves for a better possession*

[4] Some ancient authorities read *ye have for yourselves a better possession.*

23 κατέχωμεν[14] τὴν ὁμολογίαν τῆς ἐλπίδος
24 ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος· καὶ
κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγά-
25 πης καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες
τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν,
ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον,
ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.
26 Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ
τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ-
27 έτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία, φο-
βερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος
28 ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. ἀθε-
τήσας τις νόμον Μωσέως χωρὶς οἰκτιρμῶν
ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει·
29 πόσῳ, δοκεῖτε, χείρονος ἀξιωθήσεται τιμω-
ρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ
τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν
ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυ-
30 βρίσας; οἴδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ
ἐκδίκησις, ἐγὼ ἀνταποδώσω, **λέγει Κύριος**[15]·
καὶ πάλιν, **Κύριος κρινεῖ**[16] τὸν λαὸν αὐτοῦ.
31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶν-
τος.
32 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας,
ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμεί-
33 νατε παθημάτων· τοῦτο μέν, ὀνειδισμοῖς τε
καὶ θλίψεσι θεατριζόμενοι· τοῦτο δέ, κοινω-
νοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες.
34 καὶ γὰρ τοῖς **δεσμοῖς μου**[17] συνεπαθήσατε,
καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ
χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν **ἐν**[18]
ἑαυτοῖς[19] κρείττονα ὕπαρξιν **ἐν οὐρανοῖς**[20]
35 καὶ μένουσαν. μὴ ἀποβάλητε οὖν τὴν παρ-
ρησίαν ὑμῶν, ἥτις ἔχει **μισθαποδοσίαν με-**
36 **γάλην**[21]. ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα
τὸ θέλημα τοῦ Θεοῦ ποιήσαντες κομίσησθε
37 τὴν ἐπαγγελίαν. ἔτι γὰρ μικρὸν ὅσον
ὅσον, Ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ.

[15] *om.* λέγει Κύριος

[16] Κρινεῖ Κύριος

[17] *δεσμίοις*

[18] *om. ἐν*

[19] *ἑαυτοὺς text, not marg.*

[20] *om. ἐν οὐρανοῖς*

[21] *μεγάλην μισθαποδοσίαν*

1611

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition: but of them that believe, to the saving of the soul.

11 Now faith is the ‖substance of things hoped for, the evidence of things not seen.

2 For by it the Elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead ‖yet speaketh.

5 By faith Enoch was translated, that he should not see death, and was not found, because God had translated him: For before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah being warned of God of things not seen as yet, ‖moved with fear, prepared an Ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she

‖ *Or, ground, or confidence.*

‖ *Or, is yet spoken of.*

‖ *Or, being wary.*

1881

38 But [1]my righteous one shall
live by faith:
And if he shrink back, my soul
hath no pleasure in him.
39 But we are not [2]of them that
shrink back unto perdition; but
of them that have faith unto the
[3]saving of the soul.
11 Now faith is [4]the assurance of
things hoped for, the [5]proving
2 of things not seen. For therein
the elders had witness borne to
3 them. By faith we understand
that the [6]worlds have been
framed by the word of God, so
that what is seen hath not been
made out of things which do
4 appear. By faith Abel offered
unto God a more excellent sacrifice than Cain, through which
he had witness borne to him that
he was righteous, [7]God bearing
witness [8]in respect of his gifts:
and through it he being dead yet
5 speaketh. By faith Enoch was
translated that he should not see
death; and he was not found,
because God translated him: for
before his translation he hath
had witness borne to him that
he had been well-pleasing unto
6 God: and without faith it is impossible to be well-pleasing *unto
him*: for he that cometh to God
must believe that he is, and *that*
he is a rewarder of them that
7 seek after him. By faith Noah,
being warned *of God* concerning
things not seen as yet, moved
with godly fear, prepared an
ark to the saving of his house;
through which he condemned the
world, and became heir of the
righteousness which is according
8 to faith. By faith Abraham,
when he was called, obeyed to
go out unto a place which he
was to receive for an inheritance; and he went out, not
9 knowing whither he went. By
faith he became a sojourner in
the land of promise, as in a *land*
not his own, [9]dwelling in tents,
with Isaac and Jacob, the heirs
with him of the same promise:
10 for he looked for the city which
hath the foundations, whose
11 [10]builder and maker is God. By
faith even Sarah herself received
power to conceive seed when she

[1] Some ancient authorities read *the righteous one.*

[2] Gr. *of shrinking back ... but of faith.*

[3] Or, *gaining*

[4] Or, *the giving substance to*

[5] Or, *test*

[6] Gr. *ages.*

[7] The Greek text in this clause is somewhat uncertain.

[8] Or, *over his gifts*

[9] Or, *having taken up his abode in tents*

[10] Or, *architect*

38 ὁ δὲ δίκαιος[22] ἐκ πίστεως ζήσεται· καὶ ἐὰν
ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν
39 αὐτῷ. ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς
ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν
ψυχῆς.

11 Ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις,
2 πραγμάτων ἔλεγχος οὐ βλεπομένων. ἐν
ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
3 πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας
ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων **τὰ**
4 **βλεπόμενα**[1] γεγονέναι. πίστει πλείονα θυ-
σίαν Ἄβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ,
δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦν-
τος ἐπὶ τοῖς δώροις αὐτοῦ **τοῦ Θεοῦ**[2]· καὶ δι'
5 αὐτῆς ἀποθανὼν ἔτι λαλεῖ*. πίστει Ἐνὼχ
μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ
εὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός·
πρὸ γὰρ τῆς μεταθέσεως **αὐτοῦ**[4] μεμαρτύρη-
6 ται εὐηρεστηκέναι τῷ Θεῷ· χωρὶς δὲ πί-
στεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ
δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἔστι, καὶ
τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.
7 πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω
βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβω-
τὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς
κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν
8 δικαιοσύνης ἐγένετο κληρονόμος. πίστει
καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς
τὸν[5] τόπον ὃν ἤμελλε λαμβάνειν εἰς κλη-
ρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ
9 ἔρχεται. πίστει παρῴκησεν εἰς **τὴν**[6] γῆν
τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς
κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ, τῶν
συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·
10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν
πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός.
11 πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς κατα-
βολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν

[22] (δίκαιός) *add* μου *text, not marg.*

[1] τὸ βλεπόμενον

[2] *Marg. notes the uncertainty of the reading*

[4] *om.* αὐτοῦ

[5] *om.* τὸν

[6] *om.* τὴν

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was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died †in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

† *Gr. according to faith.*

14 For they that say such things, declare plainly that they seek a country.

15 And truly if they had been mindful of that *country*, from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son,

18 ‖Of whom it was said, That in Isaac shall thy seed be called:

‖ *Or, To.*

19 Accounting that God was able to raise *him* up, even from the dead: from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob when he was a dying, blessed both the sons of Joseph, and worshipped *leaning* upon the top of his staff.

22 By faith, Joseph when he died, ‖made mention of the departing of the children of Israel: and gave commandment concerning his bones.

‖ *Or, remembered.*

23 By faith, Moses when he was born was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the King's commandment.

24 By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter,

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season:

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was past age, since she counted
him faithful who had promised:
12 wherefore also there sprang of
one, and him as good as dead,
so many as the stars of heaven
in multitude, and as the sand,
which is by the sea shore, innumerable.
13 These all died [1]in faith, not
having received the promises,
but having seen them and greeted
them from afar, and having
confessed that they were strangers
and pilgrims on the earth.
14 For they that say such things
make it manifest that they are
seeking after a country of their
15 own. And if indeed they had
been mindful of that *country*
from which they went out, they
would have had opportunity to
16 return. But now they desire a
better *country*, that is, a heavenly:
wherefore God is not
ashamed of them, to be called
their God: for he hath prepared
for them a city.
17 By faith Abraham, being tried,
[2]offered up Isaac: yea, he that
had gladly received the promises
was offering up his only begotten
18 *son*; *even he* [3]to whom it was
said, In Isaac shall thy seed be
19 called: accounting that God *is*
able to raise up, even from the
dead; from whence he did also
in a parable receive him back.
20 By faith Isaac blessed Jacob
and Esau, even concerning
21 things to come. By faith Jacob,
when he was a dying, blessed
each of the sons of Joseph; and
worshipped, *leaning* upon the
22 top of his staff. By faith Joseph,
when his end was nigh,
made mention of the departure
of the children of Israel; and
gave commandment concerning
23 his bones. By faith Moses, when
he was born, was hid three
months by his parents, because
they saw he was a goodly child;
and they were not afraid of the
24 king's commandment. By faith
Moses, when he was grown up,
refused to be called the son of
25 Pharaoh's daughter; choosing
rather to be evil entreated with
the people of God, than to enjoy
the pleasures of sin for a season;

[1] Gr. *according to.*

[2] Gr. *hath offered up.*

[3] Or, *of*

ἡλικίας **ἔτεκεν**[7], ἐπεὶ πιστὸν ἡγήσατο τὸν
12 ἐπαγγειλάμενον. διὸ καὶ ἀφ' ἑνὸς ἐγεννή-
θησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ
ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ **ὡσεὶ**[8]
ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ
ἀναρίθμητος.
13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ
λαβόντες[9] τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν
αὐτὰς ἰδόντες, **καὶ πεισθέντες,**[10] καὶ ἀσπα-
σάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ
14 παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. οἱ γὰρ τοι-
αῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπι-
15 ζητοῦσι. καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ'
ἧς **ἐξῆλθον**[11], εἶχον ἂν καιρὸν ἀνακάμψαι.
16 **νυνὶ**[12] δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν,
ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ
Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε
γὰρ αὐτοῖς πόλιν.
17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ
πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν
18 ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, πρὸς ὃν ἐλα-
λήθη ὅτι Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·
19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνα-
τὸς ὁ Θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκο-
20 μίσατο. πίστει[13] περὶ μελλόντων εὐλόγη-
21 σεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ. πίστει
Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰω-
σὴφ εὐλόγησε, καὶ προσεκύνησεν ἐπὶ τὸ
22 ἄκρον τῆς ῥάβδου αὐτοῦ. πίστει Ἰωσὴφ
τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ
ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐ-
23 τοῦ ἐνετείλατο. πίστει Μωσῆς γεννηθεὶς
ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφο-
24 βήθησαν τὸ διάταγμα τοῦ βασιλέως. πί-
στει Μωσῆς μέγας γενόμενος ἠρνήσατο λέ-
25 γεσθαι υἱὸς θυγατρὸς Φαραώ, μᾶλλον ἑλό-
μενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ
ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν·

[7] *om.* ἔτεκεν
[8] ὡς ἡ
[9] κομισάμενοι
[10] *om.* καὶ πεισθέντες,
[11] ἐξέβησαν
[12] νῦν
[13] *add* καὶ

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26 Esteeming the reproach ‖ of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

‖ Or, for Christ.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn, should touch them.

29 By faith they passed through the red sea, as by dry land: which the Egyptians assaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them ‖ that believed not, when she had received the spies with peace.

‖ Or, that were disobedient.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also and Samuel, and of the Prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were * tortured, not accepting deliverance, that they might obtain a better resurrection.

* 2 Macc. 7. 7.

36 And others had trial of cruel mockings and scourgings, yea moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented.

38 Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all having obtained a good report through faith, received not the promise:

40 God having ‖ provided some better thing for us, that they without us should not be made perfect.

‖ Or, foreseen.

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26 accounting the reproach of
[1] Christ greater riches than the
treasures of Egypt: for he look-
ed unto the recompense of re-
27 ward. By faith he forsook
Egypt, not fearing the wrath of
the king: for he endured, as
28 seeing him who is invisible. By
faith he [2] kept the passover, and
the sprinkling of the blood, that
the destroyer of the firstborn
29 should not touch them. By
faith they passed through the
Red sea as by dry land: which
the Egyptians assaying to do
30 were swallowed up. By faith
the walls of Jericho fell down,
after they had been compassed
31 about for seven days. By faith
Rahab the harlot perished not
with them that were disobedient,
having received the spies with
32 peace. And what shall I more
say? for the time will fail me
if I tell of Gideon, Barak, Sam-
son, Jephthah; of David and
33 Samuel and the prophets: who
through faith subdued king-
doms, wrought righteousness,
obtained promises, stopped the
34 mouths of lions, quenched the
power of fire, escaped the edge
of the sword, from weakness
were made strong, waxed mighty
in war, turned to flight armies
35 of aliens. Women received their
dead by a resurrection: and
others were [3] tortured, not ac-
cepting [4] their deliverance; that
they might obtain a better re-
36 surrection: and others had trial
of mockings and scourgings,
yea, moreover of bonds and im-
37 prisonment: they were stoned,
they were sawn asunder, they
were tempted, they were slain
with the sword: they went about
in sheepskins, in goatskins;
being destitute, afflicted, evil en-
38 treated (of whom the world was
not worthy), wandering in de-
serts and mountains and caves,
39 and the holes of the earth. And
these all, having had witness
borne to them through their
faith, received not the promise,
40 God having [5] provided some
better thing concerning us, that
apart from us they should not
be made perfect.

[1] Or, *the Christ*

[2] Or, *instituted* Gr. *hath made.*

[3] Or, *beaten to death*

[4] Gr. *the redemption.*

[5] Or, *foreseen*

26 μείζονα πλοῦτον ἡγησάμενος τῶν **ἐν Αἰ-
γύπτῳ**[14] θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χρι-
στοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.
27 πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν
θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς
28 ὁρῶν ἐκαρτέρησε. πίστει πεποίηκε τὸ πάσχα
καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλο-
29 θρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. πίστει
διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξη-
ρᾶς[15]· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατε-
30 πόθησαν. πίστει τὰ τείχη Ἱεριχὼ **ἔπεσε**[16],
31 κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. πίστει Ῥαὰβ
ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι,
δεξαμένη τοὺς κατασκόπους μετ᾽ εἰρήνης.
32 καὶ τί ἔτι λέγω; ἐπιλείψει **γάρ με**[17] διη-
γούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ **τε**[18]
καὶ[19] Σαμψὼν **καὶ**[19] Ἰεφθάε, Δαβίδ τε καὶ
33 Σαμουὴλ καὶ τῶν προφητῶν· οἳ διὰ πίστεως
κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαι-
οσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στό-
34 ματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυ-
γον στόματα μαχαίρας, **ἐνεδυναμώθησαν**[20]
ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πο-
35 λέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. ἔλα-
βον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς
αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσ-
δεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος
36 ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν
καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν
37 καὶ φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐπει-
ράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· πε-
ριῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,
38 ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι (ὧν
οὐκ ἦν ἄξιος ὁ κόσμος), **ἐν**[21] ἐρημίαις πλα-
νώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς
39 ὀπαῖς τῆς γῆς. καὶ οὗτοι πάντες, μαρτυ-
ρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο
40 τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρεῖτ-
τόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν
τελειωθῶσι.

[14] Αἰγύπτου
[15] *add* γῆς
[16] ἔπεσαν
[17] με γὰρ
[18] *om.* τε
[19] (*add* ,) *om.* καὶ
[20] ἐδυναμώθησαν
[21] ἐπὶ

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12 Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience unto the race that is set before us,

2 Looking unto Jesus the ‖Author and finisher of *our* faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live?

10 For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees.

13 And make ‖straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

‖ *Or, beginner.*

‖ *Or, even.*

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12 Therefore let us also, seeing
we are compassed about with so
great a cloud of witnesses, lay
aside [1] every weight, and the sin
which [2] doth so easily beset us,
and let us run with patience the
2 race that is set before us, looking
unto Jesus the [3] author and perfecter
of *our* faith, who for the
joy that was set before him endured
the cross, despising shame,
and hath sat down at the right
3 hand of the throne of God. For
consider him that hath endured
such gainsaying of sinners against
[4] themselves, that ye wax
not weary, fainting in your souls.
4 Ye have not yet resisted unto
5 blood, striving against sin: and
ye have forgotten the exhortation,
which reasoneth with you
as with sons,
My son, regard not lightly the
chastening of the Lord,
Nor faint when thou art reproved
of him;
6 For whom the Lord loveth he
chasteneth,
And scourgeth every son whom
he receiveth.
7 [5] It is for chastening that ye
endure; God dealeth with you as
with sons; for what son is there
whom *his* father chasteneth not?
8 But if ye are without chastening,
whereof all have been made partakers,
then are ye bastards, and
9 not sons. Furthermore, we had
the fathers of our flesh to chasten
us, and we gave them reverence:
shall we not much rather
be in subjection unto the Father
10 of [6] spirits, and live? For they
verily for a few days chastened
us as seemed good to them; but
he for *our* profit, that *we* may
be partakers of his holiness.
11 All chastening seemeth for the
present to be not joyous, but
grievous: yet afterward it yieldeth
peaceable fruit unto them
that have been exercised thereby,
even the fruit of righteous-
12 ness. Wherefore [7] lift up the
hands that hang down, and
13 the palsied knees; and make
straight paths for your feet,
that that which is lame be not
[8] turned out of the way, but
rather be healed.

[1] Or, *all cumbrance*

[2] Or, *doth closely cling to us* Or, *is admired of many*

[3] Or, *captain*

[4] Many authorities, some ancient, read *himself*.

[5] Or, *Endure unto chastening*

[6] Or, *our spirits*

[7] Gr. *make straight.*

[8] Or, *put out of joint*

12 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες
περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον
ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον
ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προ-
2 κείμενον ἡμῖν ἀγῶνα, ἀφορῶντες εἰς τὸν τῆς
πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς,
ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε
σταυρόν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ
3 τε τοῦ θρόνου τοῦ Θεοῦ **ἐκάθισεν**[1]. ἀνα-
λογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα
ὑπὸ τῶν ἁμαρτωλῶν εἰς **αὐτὸν**[2] ἀντιλογίαν,
ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυό-
4 μενοι. οὔπω μέχρις αἵματος ἀντικατέστητε
5 πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι· καὶ ἐκ-
λέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς
υἱοῖς διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει παι-
δείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγ-
6 χόμενος· ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει·
7 μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. **εἰ**[3]
παιδείαν ὑπομένετε,[4] ὡς υἱοῖς ὑμῖν προσφέ-
ρεται ὁ Θεός· τίς γάρ **ἐστιν**[5] υἱὸς ὃν οὐ παι-
8 δεύει πατήρ; εἰ δὲ χωρίς ἐστε παιδείας, ἧς
μέτοχοι γεγόνασι πάντες, ἄρα νόθοι **ἐστὲ καὶ**
9 **οὐχ υἱοί**[6]. εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν
πατέρας εἴχομεν παιδευτάς, καὶ ἐνετρεπό-
μεθα· οὐ **πολλῷ**[7] μᾶλλον ὑποταγησόμεθα
10 τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; οἱ
μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δο-
κοῦν αὐτοῖς ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέ-
ρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.
11 πᾶσα **δὲ**[8] παιδεία πρὸς μὲν τὸ παρὸν οὐ
δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ
καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμέ-
12 νοις ἀποδίδωσι δικαιοσύνης. διὸ τὰς παρει-
μένας χεῖρας καὶ τὰ παραλελυμένα γόνατα
13 ἀνορθώσατε· καὶ τροχιὰς ὀρθὰς ποιήσατε
τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ,
ἰαθῇ δὲ μᾶλλον.

[1] κεκάθικεν
[2] ἑαυτοὺς *text*, ἑαυτὸν *marg.*
[3] εἰς
[4] (· *for* ,)
[5] (γὰρ) *om.* ἐστιν
[6] καὶ οὐχ υἱοί ἐστε
[7] πολὺ
[8] μὲν

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14 Follow peace with all men, and holiness, without which no man shall see the Lord:

15 Looking diligently, lest any man ‖ fail of the grace of God, lest any root of bitterness springing up trouble *you*, and thereby many be defiled:

‖ *Or, fall from.*

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no ‖ place of repentance, though he sought it carefully with tears.

‖ *Or, way to change his mind.*

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word should not be spoken to them any more.

20 For they could not endure that which was commanded: And if so much as a beast touch the Mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight, that Moses said, I exceedingly fear, and quake.

22 But ye are come unto mount Sion, and unto the city of the living God the heavenly Jerusalem, and to an innumerable company of Angels:

23 To the general assembly, and Church of the firstborn which are ‖ written in heaven, and to God the Judge of all, and to the spirits of just men made perfect:

‖ *Or, enrolled.*

24 And to Jesus the mediator of the new ‖ Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

‖ *Or, Testament.*

25 See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we *escape* if we turn away from him that *speaketh* from heaven.

26 Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word* Yet once more, signifieth the removing of those

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14 Follow after peace with all
men, and the sanctification with-
out which no man shall see the
15 Lord: looking carefully [1]lest
there be any man that [2]falleth
short of the grace of God; lest
any root of bitterness springing
up trouble *you*, and thereby the
16 many be defiled; [1]lest *there be*
any fornicator, or profane per-
son, as Esau, who for one mess
of meat sold his own birthright.
17 For ye know that even when
he afterward desired to inherit
the blessing, he was rejected
(for he found no place of re-
pentance), though he sought it
diligently with tears.
18 For ye are not come unto [3]*a
mount* that might be touched,
and that burned with fire, and
unto blackness, and darkness,
19 and tempest, and the sound of
a trumpet, and the voice of
words; which *voice* they that
heard intreated that no word
more should be spoken unto
20 them: for they could not en-
dure that which was enjoined,
If even a beast touch the moun-
21 tain, it shall be stoned; and so
fearful was the appearance, *that*
Moses said, I exceedingly fear
22 and quake: but ye are come
unto mount Zion, and unto the
city of the living God, the hea-
venly Jerusalem, [4]and to [5]in-
23 numerable hosts of angels, to
the general assembly and church
of the firstborn who are en-
rolled in heaven, and to God the
Judge of all, and to the spirits of
24 just men made perfect, and to
Jesus the mediator of a new
[6]covenant, and to the blood of
sprinkling that speaketh better
25 [7]than *that of* Abel. See that ye
refuse not him that speaketh.
For if they escaped not, when
they refused him that warned
them on earth, much more *shall
not* we *escape*, who turn away
from him [8]that *warneth* from
26 heaven: whose voice then shook
the earth: but now he hath pro-
mised, saying, Yet once more
will I make to tremble not the
earth only, but also the heaven.
27 And this *word*, Yet once more,
signifieth the removing of those

[1] Or, *whether*

[2] Or, *falleth back from*

[3] Or, *a palpable and kindled fire*

[4] Or, *and to innumerable hosts, the general assembly of angels, and the church &c.*

[5] Gr. *myriads of angels.*

[6] Or, *testament*

[7] Or, *than Abel*

[8] Or, *that* is *from heaven*

14 Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν
ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύ-
15 ριον· ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς
χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω
φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι[9]
16 πολλοί· μή τις πόρνος, ἢ βέβηλος, ὡς Ἠσαῦ,
ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτο-
17 τόκια **αὐτοῦ**[10]. ἴστε γὰρ ὅτι καὶ μετέπειτα,
θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκι-
μάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε, καί-
περ[11] μετὰ δακρύων ἐκζητήσας αὐτήν.
18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ
ὄρει[12], καὶ κεκαυμένῳ πυρί, καὶ γνόφῳ, καὶ
19 **σκότῳ**[13], καὶ θυέλλῃ, καὶ σάλπιγγος ἤχῳ,
καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃ-
20 τήσαντο μὴ προστεθῆναι αὐτοῖς λόγον· οὐκ
ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον
θίγῃ τοῦ ὄρους, λιθοβοληθήσεται **ἢ βολίδι**
21 **κατατοξευθήσεται**[14]· καί, οὕτω φοβερὸν ἦν
τὸ φανταζόμενον, Μωσῆς εἶπεν, Ἔκφοβός
22 εἰμι καὶ ἔντρομος. ἀλλὰ προσεληλύθατε
Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερου-
σαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,
23 πανηγύρει[15] καὶ ἐκκλησίᾳ πρωτοτόκων **ἐν**
οὐρανοῖς ἀπογεγραμμένων[16], καὶ κριτῇ Θεῷ
πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,
24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι
ῥαντισμοῦ **κρείττονα**[17] λαλοῦντι παρὰ **τὸ***[18]
25 Ἄβελ. βλέπετε μὴ παραιτήσησθε τὸν λα-
λοῦντα. εἰ γὰρ ἐκεῖνοι οὐκ **ἔφυγον**[19], **τὸν**[20]
ἐπὶ **τῆς**[21] γῆς παραιτησάμενοι[22] χρηματίζοντα,
πολλῷ[23] μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν
26 ἀποστρεφόμενοι· οὗ ἡ φωνὴ τὴν γῆν ἐσά-
λευσε τότε, νῦν δὲ ἐπήγγελται, λέγων, Ἔτι
ἅπαξ ἐγὼ **σείω**[24] οὐ μόνον τὴν γῆν, ἀλλὰ καὶ
27 τὸν οὐρανόν. τὸ δέ, Ἔτι ἅπαξ, δηλοῖ **τῶν σα-**

9 *add* (ν) οἱ
10 ἑαυτοῦ
11 (ἀπεδοκιμάσθη (μετανοίας γὰρ τόπον οὐχ εὗρε), καίπερ)
12 *om.* ὄρει
13 ζόφῳ
14 *om.* ἢ βολίδι κατατοξευθήσεται
15 (*Marg.* ἀγγέλων πανηγύρει,)
16 ἀπογεγραμμένων ἐν οὐρανοῖς
17 κρεῖττον
18 τὸν
19 ἐξέφυγον
20 *om.* τὸν
21 *om.* τῆς
22 *add* τὸν
23 πολὺ
24 σείσω

1611

‖ Or, may be shaken.

things that ‖ are shaken, as of things that are made, that those things which cannot be shaken may remain.

‖ Or, let us hold fast.

28 Wherefore we receiving a kingdom which cannot be moved, ‖ let us have grace, whereby we may serve God acceptably with reverence and godly fear.

29 For our God is a consuming fire.

13 Let brotherly love continue.

2 Be not forgetful to entertain strangers, for thereby some have entertained Angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness: and be content with such things as ye have. For he hath said, *I will never leave thee, nor forsake thee.

* Josh. 1. 5.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

‖ Or, are the guides.

7 Remember them which ‖ have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no right to eat which serve the Tabernacle.

11 For the bodies of those beasts, whose blood is brought into the Sanctuary by the high Priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 *For here have we no continuing city, but we seek one to come.

* Mic. 2. 10.

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things that are shaken, as of
things that have been made, that
those things which are not sha-
28 ken may remain. Wherefore, re-
ceiving a kingdom that cannot
be shaken, let us have [1] grace, [1] Or, thankfulness
whereby we may offer service
well-pleasing to God with [2] re-
29 verence and awe: for our God [2] Or, godly fear
is a consuming fire.
13 Let love of the brethren con-
2 tinue. Forget not to shew love
unto strangers: for thereby some
have entertained angels una-
3 wares. Remember them that
are in bonds, as bound with
them; them that are evil en-
treated, as being yourselves also
4 in the body. *Let* marriage *be*
had in honour among all, and
let the bed *be* undefiled: for for-
nicators and adulterers God will
5 judge. [3] Be ye free from the [3] Gr. Let your turn of mind be free.
love of money; content with such
things as ye have: for himself
hath said, I will in no wise fail
thee, neither will I in any wise
6 forsake thee. So that with good
courage we say,

The Lord is my helper; I will
not fear:
What shall man do unto me?

7 Remember them that had the
rule over you, which spake unto
you the word of God; and con-
sidering the issue of their [4] life, [4] Gr. manner of life.
8 imitate their faith. Jesus Christ
is the same yesterday and to-
9 day, *yea* and [5] for ever. Be not [5] Gr. unto the ages.
carried away by divers and
strange teachings: for it is good
that the heart be stablished by
grace; not by meats, wherein they
that [6] occupied themselves were [6] Gr. walked.
10 not profited. We have an altar,
whereof they have no right to eat
11 which serve the tabernacle. For
the bodies of those beasts, whose
blood is brought into the holy
place [7] by the high priest *as an* [7] Gr. through.
offering for sin, are burned with-
12 out the camp. Wherefore Jesus
also, that he might sanctify the
people through his own blood, suf-
13 fered without the gate. Let us
therefore go forth unto him with-
out the camp, bearing his re-
14 proach. For we have not here
an abiding city, but we seek
after *the city* which is to come.

λευομένων τὴν[25] μετάθεσιν, ὡς πεποιημένων,
28 ἵνα μείνῃ τὰ μὴ σαλευόμενα. διὸ βασιλείαν
ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν,
δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ
29 **αἰδοῦς καὶ εὐλαβείας**[26]· καὶ γὰρ ὁ Θεὸς ἡμῶν
πῦρ καταναλίσκον.

13 2 Ἡ φιλαδελφία μενέτω. τῆς φιλοξενίας
μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν
3 τινες ξενίσαντες ἀγγέλους. μιμνήσκεσθε
τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακου-
χουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.
4 τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαν-
τος· πόρνους **δὲ**[1] καὶ μοιχοὺς κρινεῖ ὁ Θεός.
5 ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παρ-
οῦσιν· αὐτὸς γὰρ εἴρηκεν, Οὐ μή σε ἀνῶ,
6 οὐδ' οὐ μή σε ἐγκαταλίπω. ὥστε θαρ-
ροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός,
καὶ[2] οὐ φοβηθήσομαι[3] τί ποιήσει μοι ἄν-
θρωπος.[4]
7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες
ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀνα-
θεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μι-
8 μεῖσθε τὴν πίστιν. Ἰησοῦς Χριστὸς **χθὲς**[5]
καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
9 διδαχαῖς ποικίλαις καὶ ξέναις μὴ **περιφέ-
ρεσθε**[6]· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν
καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελή-
10 θησαν οἱ περιπατήσαντες. ἔχομεν θυσια-
στήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξου-
11 σίαν οἱ τῇ σκηνῇ λατρεύοντες. ὧν γὰρ
εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας
εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων
τὰ σώματα κατακαίεται ἔξω τῆς παρεμ-
12 βολῆς. διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ
τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύ-
13 λης ἔπαθε. τοίνυν ἐξερχώμεθα πρὸς αὐτὸν
ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ
14 φέροντες. οὐ γὰρ ἔχομεν ὧδε μένουσαν
πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

[25] τὴν τῶν σαλευομένων
[26] εὐλαβείας καὶ δέους
[1] γὰρ
[2] *om.* καὶ
[3] (φοβηθήσομαι·)
[4] (ἄνθρωπος;)
[5] ἐχθὲς
[6] παραφέρεσθε

1611

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, † giving thanks to his Name.

16 But to do good, and to communicate forget not, for with such sacrifices God is well pleased.

17 Obey them that ‖ have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience in all things, willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting ‖ Covenant,

21 Make you perfect in every good work to do his will, ‖ working in you that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

22 And I beseech you brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that our brother Timothy is set at liberty, with whom if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the Saints. They of Italy salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrews, from Italy, by Timothy.

† *Gr. confessing to.*

‖ *Or, guide.*

‖ *Or, Testament.*

‖ *Or, doing.*

1881

15 Through him [1] then let us offer
up a sacrifice of praise to God
continually, that is, the fruit of
lips which make confession to
16 his name. But to do good and
to communicate forget not: for
with such sacrifices God is well
17 pleased. Obey them that have
the rule over you, and submit *to*
them: for they watch in behalf
of your souls, as they that shall
give account; that they may do
this with joy, and not with
[2] grief: for this *were* unprofitable
for you.
18 Pray for us: for we are persuaded that we have a good con-
science, desiring to live honestly
19 in all things. And I exhort *you*
the more exceedingly to do this,
that I may be restored to you
the sooner.
20 Now the God of peace, who
brought again from the dead
the great shepherd of the sheep
[3] with the blood of the eternal
covenant, *even* our Lord Jesus,
21 make you perfect in every good
[4] thing to do his will, working in
[5] us that which is well-pleasing
in his sight, through Jesus
Christ; to whom *be* the glory
[6] for ever and ever. Amen.
22 But I exhort you, brethren,
bear with the word of exhorta-
tion: for I have written unto
23 you in few words. Know ye
that our brother Timothy hath
been set at liberty; with whom, if
he come shortly, I will see you.
24 Salute all them that have the
rule over you, and all the saints.
They of Italy salute you.
25 Grace be with you all. Amen.

[1] Some ancient authorities omit *then.*

[2] Gr. *groaning.*

[3] Or, *by* Gr. *in.*

[4] Many ancient authorities read *work.*

[5] Many ancient authorities read *you.*

[6] Gr. *unto the ages of the ages.*

15 δι' αὐτοῦ **οὖν**[7] ἀναφέρωμεν θυσίαν αἰνέσεως
διὰ παντὸς τῷ Θεῷ, τοῦτ' ἔστι, καρπὸν χει-
16 λέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. τῆς
δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε·
τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.
17 πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε·
αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν
ὑμῶν, ὡς λόγον ἀποδώσοντες· ἵνα μετὰ χαρᾶς
τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς
γὰρ ὑμῖν τοῦτο.
18 Προσεύχεσθε περὶ ἡμῶν· **πεποίθαμεν**[8]
γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι
19 καλῶς θέλοντες ἀναστρέφεσθαι. περισσο-
τέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα
τάχιον ἀποκατασταθῶ ὑμῖν.
20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ
νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν
ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν
21 Ἰησοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ **ἔργῳ**[9]
ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ,
ποιῶν ἐν **ὑμῖν**[10] τὸ εὐάρεστον ἐνώπιον αὐτοῦ,
διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς
αἰῶνας τῶν αἰώνων. ἀμήν.
22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε
τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ
23 βραχέων ἐπέστειλα ὑμῖν. γινώσκετε τὸν
ἀδελφὸν[11] Τιμόθεον ἀπολελυμένον, μεθ' οὗ,
ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς.
24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους
ὑμῶν, καὶ πάντας τοὺς ἁγίους. ἀσπάζονται
ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
25 Ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

[Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.][12]

[7] *Marg. om.* οὖν

[8] πειθόμεθα

[9] *om.* ἔργῳ *text, not marg.*

[10] ἡμῖν *text, not marg.*

[11] *add* ἡμῶν

[12] *om. subscription*

THE GENERAL EPISTLE OF

JAMES.

1611

1 JAMES a servant of God, and of the Lord Jesus Christ, to the twelve Tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations,

3 Knowing *this*, that the trying of your faith worketh patience,

4 But let patience have *her* perfect work, that ye may be perfect, and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree ‖rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the Sun is no sooner risen with a burning heat, but it withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ‖evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

‖ *Or, glory.*

‖ *Or, evils.*

1881

1 JAMES, a [1]servant of God and
of the Lord Jesus Christ, to the
twelve tribes which are of the
Dispersion, [2]greeting.
2 Count it all joy, my brethren,
when ye fall into manifold [3]temp-
3 tations; knowing that the proof
of your faith worketh patience.
4 And let patience have *its* perfect
work, that ye may be perfect
and entire, lacking in nothing.
5 But if any of you lacketh wis-
dom, let him ask of God, who
giveth to all liberally and up-
braideth not; and it shall be
6 given him. But let him ask in
faith, nothing doubting: for he
that doubteth is like the surge of
the sea driven by the wind and
7 tossed. For let not that man
think [4]that he shall receive any-
8 thing of the Lord; a double-
minded man, unstable in all his
ways.
9 But let the brother of low de-
10 gree glory in his high estate: and
the rich, in that he is made low:
because as the flower of the grass
11 he shall pass away. For the
sun ariseth with the scorching
wind, and withereth the grass;
and the flower thereof falleth,
and the grace of the fashion of
it perisheth: so also shall the
rich man fade away in his goings.
12 Blessed is the man that endur-
eth temptation: for when he
hath been approved, he shall re-
ceive the crown of life, which *the
Lord* promised to them that love
13 him. Let no man say when he
is tempted, I am tempted [5]of
God: for God [6]cannot be tempt-
ed with [7]evil, and he himself
14 tempteth no man: but each man
is [8]tempted, when he is drawn
away by his own lust, and enticed.

[1] Gr. *bond-servant.*
[2] Gr. *wisheth joy.*
[3] Or, *trials*
[4] Or, *that a double-minded man, unstable in all his ways, shall receive any thing of the Lord.*
[5] Gr. *from.*
[6] Or, *is untried in evil*
[7] Gr. *evil things.*
[8] Or, *tempted by his own lust, being drawn away by it, and enticed*

ΙΑΚΩΒΟΥ*

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

1 Ἰάκωβος, Θεοῦ καὶ Κυρίου Ἰησοῦ Χρι-
στοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ
διασπορᾷ, χαίρειν.
2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου,
3 ὅταν πειρασμοῖς περιπέσητε ποικίλοις, γι-
νώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως
4 κατεργάζεται ὑπομονήν· ἡ δὲ ὑπομονὴ ἔργον
τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι,
ἐν μηδενὶ λειπόμενοι.
5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω
παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς, καὶ
6 μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. αἰ-
τείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ
γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης
7 ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. μὴ γὰρ οἰέσθω
ὁ ἄνθρωπος ἐκεῖνος ὅτι λήψεταί τι παρὰ τοῦ
8 Κυρίου. ἀνὴρ δίψυχος ἀκατάστατος[1] ἐν
πάσαις ταῖς ὁδοῖς αὐτοῦ.
9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ
10 ὕψει αὐτοῦ· ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει
αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται.
11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ
ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ
ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐ-
τοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς
πορείαις αὐτοῦ μαρανθήσεται.
12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν·
ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον
τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ **Κύριος**[2] τοῖς
13 ἀγαπῶσιν αὐτόν. μηδεὶς πειραζόμενος λεγέ-
τω ὅτι Ἀπὸ τοῦ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς
ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς
14 οὐδένα· ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας
ἐπιθυμίας[3] ἐξελκόμενος καὶ δελεαζόμενος.

[1] (Κυρίου· ἀνὴρ δίψυχος, ἀκατάστατος *text*, Κυρίου ἀνὴρ δίψυχος, ἀκατάστατος *marg.*)

[2] *om.* ὁ Κύριος

[3] (*Marg.* πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας,)

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15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us, with the word of Truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his ‖deed.

‖ *Or, doing.*

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

2 My brethren, have not the faith of our Lord Jesus Christ *the Lord* of glory, with respect of persons.

2 For if there come unto your †assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment:

† *Gr. Synagogue.*

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ‖in a good place:

‖ *Or, well, or seemly.*

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15 Then the lust, when it hath con-
ceived, beareth sin: and the sin,
when it is fullgrown, bringeth
16 forth death. Be not deceived,
17 my beloved brethren. Every
good [1]gift and every perfect
boon is from above, coming
down from the Father of lights,
with whom can be no variation,
neither shadow that is cast by
18 turning. Of his own will he
brought us forth by the word of
truth, that we should be a kind
of firstfruits of his creatures.
19 [2]Ye know *this*, my beloved
brethren. But let every man
be swift to hear, slow to speak,
20 slow to wrath: for the wrath of
man worketh not the righteous-
21 ness of God. Wherefore putting
away all filthiness and overflow-
ing of [3]wickedness, receive with
meekness the [4]implanted word,
which is able to save your souls.
22 But be ye doers of the word, and
not hearers only, deluding your
23 own selves. For if any one is a
hearer of the word, and not a
doer, he is like unto a man be-
holding [5]his natural face in a
24 mirror: for he beholdeth himself,
and goeth away, and straightway
forgetteth what manner of man
25 he was. But he that looketh
into the perfect law, the *law* of
liberty, and *so* continueth, being
not a hearer that forgetteth, but
a doer that worketh, this man
shall be blessed in his doing.
26 If any man [6]thinketh himself to
be religious, while he bridleth
not his tongue but deceiveth his
heart, this man's religion is vain.
27 Pure religion and undefiled be-
fore our God and Father is this,
to visit the fatherless and widows
in their affliction, *and* to keep
himself unspotted from the
world.

2 My brethren, [7]hold not the
faith of our Lord Jesus Christ,
the Lord of glory, with respect
2 of persons. For if there come
into your [8]synagogue a man
with a gold ring, in fine clothing,
and there come in also a poor
3 man in vile clothing; and ye
have regard to him that wear-
eth the fine clothing, and say,
Sit thou here in a good place;

[1] Or, *giving*
[2] Or, *Know ye*
[3] Or, *malice*
[4] Or, *inborn*
[5] Gr. *the face of his birth.*
[6] Or, *seemeth to be*
[7] Or, *do ye, in accepting persons, hold the faith... glory?*
[8] Or, *assembly*

15 *εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρ-*
τίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει
16 *θάνατον. μὴ πλανᾶσθε, ἀδελφοί μου ἀγα-*
17 *πητοί. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα*
τέλειον ἄνωθέν ἐστι, καταβαῖνον ἀπὸ τοῦ
πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλ-
18 *λαγή, ἢ τροπῆς ἀποσκίασμα. βουληθεὶς*
ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι
ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.
19 **Ὥστε**[4], *ἀδελφοί μου ἀγαπητοί, ἔστω*[5] *πᾶς*
ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς
20 *τὸ λαλῆσαι, βραδὺς εἰς ὀργήν· ὀργὴ γὰρ*
ἀνδρὸς δικαιοσύνην Θεοῦ **οὐ κατεργάζεται**[6].
21 *διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισ-*
σείαν κακίας, ἐν πραΰτητι δέξασθε τὸν ἔμ-
φυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυ-
22 *χὰς ὑμῶν. γίνεσθε δὲ ποιηταὶ λόγου, καὶ*
μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυ-
23 *τούς. ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ*
ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ
πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·
24 *κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ*
25 *εὐθέως ἐπελάθετο ὁποῖος ἦν. ὁ δὲ παρακύ-*
ψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας
καὶ παραμείνας, **οὗτος**[7] *οὐκ ἀκροατὴς ἐπι-*
λησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου,
οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.
26 *εἴ τις δοκεῖ θρῆσκος εἶναι* **ἐν ὑμῖν**[8], *μὴ χαλι-*
ναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρ-
δίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.
27 *θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ*
καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφα-
νοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον
ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
2 *Ἀδελφοί μου, μὴ ἐν προσωποληψίαις*
ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ
2 *Χριστοῦ τῆς δόξης.*[1] *ἐὰν γὰρ εἰσέλθῃ*
εἰς **τὴν**[2] *συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακ-*
τύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ
3 *πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, καὶ ἐπιβλέψητε*
ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν,
καὶ εἴπητε **αὐτῷ**[3], *Σὺ κάθου ὧδε καλῶς,*

4 Ἴστε
5 (ἀγαπητοί. ἔστω) *add* δὲ
6 οὐκ ἐργάζεται
7 *om.* οὗτος
8 *om.* ἐν ὑμῖν
1 (*Marg.* ;)
2 *om.* τὴν
3 *om.* αὐτῷ

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and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of ‖ the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the Judgment seats?

7 Do not they blaspheme that worthy Name by the which ye are called?

8 If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.

9 But if ye have respect to persons, ye commit sin, *and* are convinced of the law, as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For ‖ he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he *shall have* judgment without mercy, that hath shewed no mercy, and mercy ‖ rejoiceth against judgment.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be you warmed and filled: notwithstanding ye give them not those things which are needful to the body: what doth it profit?

17 Even so faith, if it hath not works, is dead being † alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith ‖ without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God, thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father

‖ *Or, that.*

‖ *Or, that* law *which said.*

‖ *Or, glorieth.*

† *Gr. by itself.*

‖ Some copies read, *by thy works.*

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and ye say to the poor man,
Stand thou there, or sit under
4 my footstool; [1] are ye not di-
vided [2] in your own mind, and be-
come judges with evil thoughts?
5 Hearken, my beloved brethren;
did not God choose them that are
poor as to the world *to be* rich
in faith, and heirs of the kingdom
which he promised to them that
6 love him? But ye have disho-
noured the poor man. Do not the
rich oppress you, and themselves
drag you before the judgement-
7 seats? Do not they blaspheme
the honourable name [3] by the
8 which ye are called? Howbeit if
ye fulfil the royal law, according
to the scripture, Thou shalt love
thy neighbour as thyself, ye do
9 well: but if ye have respect of
persons, ye commit sin, being con-
victed by the law as transgres-
10 sors. For whosoever shall keep
the whole law, and yet stumble
in one *point*, he is become guilty
11 of all. For he that said, Do not
commit adultery, said also, Do
not kill. Now if thou dost not
commit adultery, but killest, thou
art become a transgressor of the
12 law. So speak ye, and so do, as
men that are to be judged by a
13 law of liberty. For judgement
is without mercy to him that
hath shewed no mercy: mercy
glorieth against judgement.
14 What doth it profit, my bre-
thren, if a man say he hath faith,
but have not works? can that
15 faith save him? If a brother or
sister be naked, and in lack of
16 daily food, and one of you say
unto them, Go in peace, be ye
warmed and filled; and yet ye
give them not the things needful
to the body; what doth it profit?
17 Even so faith, if it have not
18 works, is dead in itself. [4] Yea,
a man will say, Thou hast faith,
and I have works: shew me
thy faith apart from *thy* works,
and I by my works will shew
19 thee *my* faith. Thou believest
that [5] God is one; thou doest
well: the [6] devils also believe,
20 and shudder. But wilt thou
know, O vain man, that faith
apart from works is barren?
21 Was not Abraham our father

[1] Or, *do ye not make distinctions*

[2] Or, *among yourselves*

[3] Gr. *which was called upon you.*

[4] Or, *But some one will say*

[5] Some ancient authorities read *there is one God.*

[6] Gr. *demons.*

καὶ τῷ πτωχῷ εἴπητε, Σὺ στῆθι ἐκεῖ, ἢ
4 κάθου ὧδε[4] ὑπὸ τὸ ὑποπόδιόν μου· **καὶ**[5] οὐ
διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ
5 διαλογισμῶν πονηρῶν; ἀκούσατε, ἀδελφοί
μου ἀγαπητοί. οὐχ ὁ Θεὸς ἐξελέξατο τοὺς
πτωχοὺς **τοῦ κόσμου**[6] **τούτου**[7], πλουσίους ἐν
πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς
6 ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; ὑμεῖς δὲ
ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι
καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν
7 ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ βλασφημοῦσι
8 τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; εἰ
μέντοι νόμον τελεῖτε βασιλικόν, κατὰ τὴν
γραφήν, Ἀγαπήσεις τὸν πλησίον σου ὡς
9 σεαυτόν, καλῶς ποιεῖτε· εἰ δὲ προσωπο-
λη πτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι
10 ὑπὸ τοῦ νόμου ὡς παραβάται. ὅστις γὰρ
ὅλον τὸν νόμον **τηρήσει, πταίσει**[8] δὲ ἐν ἑνί,
11 γέγονε πάντων ἔνοχος. ὁ γὰρ εἰπών, Μὴ
μοιχεύσῃς, εἶπε καί, Μὴ φονεύσῃς· εἰ δὲ οὐ
μοιχεύσεις, φονεύσεις[9] δέ, γέγονας παραβά-
12 της νόμου. οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε,
ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρί-
13 νεσθαι. ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποι-
ήσαντι ἔλεος· **καὶ**[10] κατακαυχᾶται ἔλεος
κρίσεως.
14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν
λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύ-
15 ναται ἡ πίστις σῶσαι αὐτόν; ἐὰν **δὲ**[11]
ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι καὶ
16 λειπόμενοι **ὦσι**[12] τῆς ἐφημέρου τροφῆς, εἴπῃ
δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ,
θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ
αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφε-
17 λος; οὕτω καὶ ἡ πίστις, ἐὰν μὴ **ἔργα ἔχῃ**[13],
18 νεκρά ἐστι καθ' ἑαυτήν. ἀλλ' ἐρεῖ τις,
Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν
μοι τὴν πίστιν σου χωρὶς τῶν ἔργων **σου**[14],
κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν
19 **μου**[15]. σὺ πιστεύεις ὅτι **ὁ Θεὸς εἷς ἐστί**·[16]
καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι,
20 καὶ φρίσσουσι. θέλεις δὲ γνῶναι, ὦ ἄνθρω-
πε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων
21 **νεκρά**[17] ἐστιν; Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ

[4] *om.* ὧδε
[5] *om.* καὶ
[6] τῷ κόσμῳ
[7] *om.* τούτου
[8] τηρήσῃ, πταίσῃ
[9] μοιχεύεις, φονεύεις
[10] *om.* καὶ
[11] *om.* δὲ
[12] *om.* ὦσι
[13] ἔχῃ ἔργα
[14] *om.* σου
[15] *om.* μου
[16] εἷς ἐστὶν ὁ Θεός *text*, εἷς Θεὸς ἔστι *marg.*
[17] ἀργή

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justified by works, when he had offered Isaac his son upon the altar?

22 ‖ Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfilled which saith, *Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 Ye see then, how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the ‖ spirit is dead, so faith without works is dead also.

3 My brethren, be not many masters, knowing that we shall receive the greater ‖ condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things: behold, how great ‖ a matter a little fire kindleth.

6 And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

7 For every † kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of † mankind.

8 But the tongue can no man tame, *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father: and therewith curse we men, which are made after the similitude of God.

‖ *Or, thou seest.*

* Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

‖ *Or, breath.*

‖ *Or, judgment.*

‖ *Or, wood.*

† *Gr. nature.*

† *Gr. nature of man.*

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justified by works, in that he
offered up Isaac his son upon the
22 altar? [1]Thou seest that faith
wrought with his works, and by
23 works was faith made perfect; and
the scripture was fulfilled which
saith, And Abraham believed God,
and it was reckoned unto him for
righteousness; and he was called
24 the friend of God. Ye see that by
works a man is justified, and not
25 only by faith. And in like manner
was not also Rahab the harlot
justified by works, in that she received
the messengers, and sent
26 them out another way? For as
the body apart from the spirit
is dead, even so faith apart from
works is dead.

3 Be not many teachers, my brethren,
knowing that we shall re-
2 ceive [2]heavier judgement. For in
many things we all stumble. If
any stumbleth not in word, the
same is a perfect man, able to bri-
3 dle the whole body also. Now if we
put the horses' bridles into their
mouths, that they may obey us, we
turn about their whole body also.
4 Behold, the ships also, though
they are so great, and are driven
by rough winds, are yet turned
about by a very small rudder, whi-
ther the impulse of the steersman
5 willeth. So the tongue also is a
little member, and boasteth great
things. Behold, [3]how much wood
6 is kindled by how small a fire! And
the tongue is [4]a fire: [5]the world
of iniquity among our members
is the tongue, which defileth the
whole body, and setteth on fire the
wheel of [6]nature, and is set on fire
7 by hell. For every [7]kind of beasts
and birds, of creeping things and
things in the sea, is tamed, and
hath been tamed [8]by [9]mankind:
8 but the tongue can no man tame;
it is a restless evil, *it is* full of dead-
9 ly poison. Therewith bless we
the Lord and Father; and there-
with curse we men, which are
made after the likeness of God:

[1] Or, *Seest thou... perfect?*

[2] Gr. *greater.*

[3] Or, *how great a forest*

[4] Or, *a fire, that world of iniquity: the tongue is among our members that which &c.*

[5] Or, *that world of iniquity, the tongue, is among our members that which &c.*

[6] Or, *birth*

[7] Gr. *nature.*

[8] Or, *unto*

[9] Gr. *the human nature.*

ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν
22 υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; βλέπεις
ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ
23 ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη;[18] καὶ
ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Ἐπίστευσε
δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
24 δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη. ὁρᾶτε
τοίνυν[19] ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος,
25 καὶ οὐκ ἐκ πίστεως μόνον*. ὁμοίως δὲ καὶ
Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑπο-
δεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ
26 ἐκβαλοῦσα; ὥσπερ γὰρ τὸ σῶμα χωρὶς
πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις
χωρὶς **τῶν**[20] ἔργων νεκρά ἐστι.

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί
μου, εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα.
2 πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν
λόγῳ οὐ πταίει, οὗτος τέλειος ἀνήρ, δυνατὸς
3 χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. **ἰδού,**[1]
τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα
βάλλομεν **πρὸς**[2] τὸ πείθεσθαι αὐτοὺς ἡμῖν,
4 καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. ἰδού,
καὶ τὰ πλοῖα, τηλικαῦτα ὄντα, καὶ ὑπὸ σκλη-
ρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλα-
χίστου πηδαλίου, ὅπου **ἂν**[3] ἡ ὁρμὴ τοῦ
5 εὐθύνοντος **βούληται**[4]. οὕτω καὶ ἡ γλῶσσα
μικρὸν μέλος ἐστί, καὶ **μεγαλαυχεῖ**[5]. ἰδού,
6 **ὀλίγον**[6] πῦρ ἡλίκην ὕλην ἀνάπτει. καὶ ἡ
γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· οὕ-
τως[7] ἡ γλῶσσα καθίσταται ἐν τοῖς μέλε-
σιν ἡμῶν, ἡ σπιλοῦσα[7] ὅλον τὸ σῶμα,
καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως*,
7 καὶ φλογιζομένη ὑπὸ τῆς γεέννης. πᾶσα
γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπε-
τῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδά-
8 μασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν δὲ
γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι·
ἀκατάσχετον[8] κακόν, μεστὴ ἰοῦ θανατηφό-
9 ρου. ἐν αὐτῇ εὐλογοῦμεν τὸν **Θεὸν**[9] καὶ
πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώ-
πους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας·

[18] (· *for* ; *text, not marg.*)
[19] *om.* τοίνυν
[20] *om.* τῶν
[1] εἰ δὲ (*om.* ,)
[2] εἰς
[3] *om.* ἂν
[4] βούλεται
[5] μεγάλα αὐχεῖ
[6] ἡλίκον
[7] *om.* οὕτως (πῦρ· ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα *text, not marg.*: *another marg. reads* πῦρ· ὁ κόσμος τῆς ἀδικίας, ἡ γλῶσσα, καθίσταται ἐν τοῖς μέλεσιν ἡμῶν ἡ σπιλοῦσα)
[8] ἀκατάστατον
[9] Κύριον

1611

10 Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doth a fountain send forth at the same ‖place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, ‖sensual, devilish.

16 For where envying and strife is, there is †confusion, and every evil work.

17 But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, ‖without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace, of them that make peace.

4 From whence come wars and ‖fightings among you? come they not hence, even of your ‖lusts, that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask and receive not, because ye ask amiss, that ye may consume it upon your ‖lusts.

4 Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth ‖to envy?

6 But he giveth more grace, wherefore he saith, *God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God: resist the devil, and he will flee from you.

‖ *Or, hole.*

‖ *Or, natural.*

† *Gr. tumult or unquietness.*

‖ *Or, without wrangling.*

‖ *Or, brawlings.*

‖ *Or, pleasures.*

‖ *Or, pleasures.*

‖ *Or, enviously.*

* Prov. 3. 34. 1 Pet. 5. 5.

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10 out of the same mouth cometh
forth blessing and cursing. My
brethren, these things ought not
11 so to be. Doth the fountain
send forth from the same open-
12 ing sweet *water* and bitter? can
a fig tree, my brethren, yield
olives, or a vine figs? neither
can salt water yield sweet.
13 Who is wise and understanding
among you? let him shew by his
good life his works in meekness
14 of wisdom. But if ye have bit-
ter jealousy and faction in your
heart, glory not and lie not
15 against the truth. This wisdom
is not *a wisdom* that cometh down
from above, but is earthly, [1] sen-
16 sual, [2] devilish. For where jea-
lousy and faction are, there is con-
17 fusion and every vile deed. But
the wisdom that is from above is
first pure, then peaceable, gentle,
easy to be intreated, full of mercy
and good fruits, without [3] vari-
18 ance, without hypocrisy. And the
fruit of righteousness is sown in
peace [4] for them that make peace.
4 Whence *come* wars and whence
come fightings among you? *come
they* not hence, *even* of your
pleasures that war in your mem-
2 bers? Ye lust, and have not: ye
kill, and [5] covet, and cannot ob-
tain: ye fight and war; ye have
3 not, because ye ask not. Ye ask,
and receive not, because ye ask
amiss, that ye may spend *it* in
4 your pleasures. Ye adulteresses,
know ye not that the friendship
of the world is enmity with God?
Whosoever therefore would be a
friend of the world maketh him-
5 self an enemy of God. Or think
ye that the scripture [6] speaketh in
vain? [7] Doth the spirit which [8] he
made to dwell in us long unto envy-
6 ing? But he giveth [9] more grace.
Wherefore *the scripture* saith, God
resisteth the proud, but giveth
7 grace to the humble. Be subject
therefore unto God; but resist the
devil, and he will flee from you.

[1] Or, *natural* Or, *animal*

[2] Gr. *demoniacal.*

[3] Or, *doubtfulness* Or, *partiality*

[4] Or, *by*

[5] Gr. *are jealous.*

[6] Or, *saith in vain,*

[7] Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.* Or, *That spirit which he made to dwell in us yearneth for us even unto jealous envy.*

[8] Some ancient authorities read *dwelleth in us.*

[9] Gr. *a greater grace.*

10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία
καὶ κατάρα. οὐ χρή, ἀδελφοί μου, ταῦτα
11 οὕτω γίνεσθαι. μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς
12 ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν; μὴ
δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι,
ἢ ἄμπελος σῦκα; **οὕτως οὐδεμία πηγὴ ἁλυ-
κὸν καὶ**[10] γλυκὺ ποιῆσαι ὕδωρ.
13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δει-
ξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα
14 αὐτοῦ ἐν πραΰτητι σοφίας. εἰ δὲ ζῆλον
πικρὸν ἔχετε καὶ ἐρίθειαν ἐν τῇ καρδίᾳ
ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ
15 τῆς ἀληθείας. οὐκ ἔστιν αὕτη ἡ σοφία ἄνω-
θεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχική, δαι-
16 μονιώδης. ὅπου γὰρ ζῆλος καὶ ἐρίθεια, ἐκεῖ
17 ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. ἡ
δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν,
ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ
ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος **καὶ**[11]
18 ἀνυπόκριτος. καρπὸς δὲ τῆς δικαιοσύνης ἐν
εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

4 Πόθεν πόλεμοι καὶ[1] μάχαι ἐν ὑμῖν; οὐκ
ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρα-
2 τευομένων ἐν τοῖς μέλεσιν ὑμῶν; ἐπιθυ-
μεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε,
καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πο-
λεμεῖτε, οὐκ ἔχετε **δέ**[2], διὰ τὸ μὴ αἰτεῖσθαι
3 ὑμᾶς· αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς
αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπα-
4 νήσητε. **μοιχοὶ καὶ**[3] μοιχαλίδες, οὐκ οἴδατε
ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ
ἐστίν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ
5 κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. ἢ δο-
κεῖτε ὅτι κενῶς ἡ γραφὴ λέγει, Πρὸς φθό-
νον[4] ἐπιποθεῖ τὸ πνεῦμα ὃ **κατῴκησεν**[5] ἐν
6 ἡμῖν;[4] μείζονα δὲ δίδωσι χάριν· διὸ λέγει, Ὁ
Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ
7 δίδωσι χάριν. ὑποτάγητε οὖν τῷ Θεῷ· ἀντί-
στητε[6] τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν.

[10] οὔτε ἁλυκὸν

[11] (*add* ,) *om.* καὶ

[1] *add* πόθεν

[2] *om.* δέ

[3] *om.* μοιχοὶ καὶ

[4] (λέγει; πρὸς φθόνον *text, marg. also reads* ἡμῖν. *for* ἡμῖν;)

[5] κατῴκισεν *text, not marg.*

[6] *add* δὲ

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8 Draw nigh to God, and he will draw nigh to you: cleanse your hands ye sinners, and purify your hearts ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another (brethren:) he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?

13 *Go to now ye that say, To day or to morrow we will go into such a city and continue there a year, and buy, and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow: for what is your life? ‖It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, if the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

* Prov. 27. 1.

‖ *Or, for it is.*

5 Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments motheaten:

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter:

6 Ye have condemned, *and* killed the just, *and* he doth not resist you.

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8 Draw nigh to God, and he will
draw nigh to you. Cleanse your
hands, ye sinners; and purify
your hearts, ye doubleminded.
9 Be afflicted, and mourn, and
weep: let your laughter be turn-
ed to mourning, and your joy to
10 heaviness. Humble yourselves
in the sight of the Lord, and he
shall exalt you.
11 Speak not one against another,
brethren. He that speaketh a-
gainst a brother, or judgeth his
brother, speaketh against the
law, and judgeth the law: but
if thou judgest the law, thou art
not a doer of the law, but a
12 judge. One *only* is the lawgiver
and judge, *even* he who is able
to save and to destroy: but who
art thou that judgest thy neigh-
bour?
13 Go to now, ye that say, To-
day or to-morrow we will go into
this city, and spend a year there,
14 and trade, and get gain: where-
as ye know not what shall be on
the morrow. What is your life?
For ye are a vapour, that ap-
peareth for a little time, and
15 then vanisheth away. [1]For that
ye ought to say, If the Lord
will, we shall both live, and do
16 this or that. But now ye glory
in your vauntings: all such glory-
17 ing is evil. To him therefore
that knoweth to do good, and
doeth it not, to him it is sin.

[1] Gr. *Instead of your saying.*

5 Go to now, ye rich, weep and
howl for your miseries that are
2 coming upon you. Your riches are
corrupted, and your garments are
3 moth-eaten. Your gold and your
silver are rusted; and their rust
shall be for a testimony [2]against
you, and shall eat your flesh as
fire. Ye have laid up your trea-
4 sure in the last days. Behold,
the hire of the labourers who
mowed your fields, which is of
you kept back by fraud, crieth
out: and the cries of them that
reaped have entered into the ears
5 of the Lord of Sabaoth. Ye have
lived delicately on the earth, and
taken your pleasure; ye have
nourished your hearts in a day of
6 slaughter. Ye have condemned,
ye have killed the righteous *one*;
he doth not resist you.

[2] Or, *unto*

8 ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν· καθαρί-
σατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρ-
9 δίας, δίψυχοι. ταλαιπωρήσατε καὶ πενθή-
σατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος
μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν.
10 ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει
ὑμᾶς.
11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ
καταλαλῶν ἀδελφοῦ, **καὶ**[7] κρίνων τὸν ἀδελ-
φὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νό-
μον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς
12 νόμου, ἀλλὰ κριτής. εἷς ἐστὶν ὁ νομοθέτης[8],
ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ[9] τίς εἶ
ὃς κρίνεις[10] τὸν **ἕτερον**[11];
13 Ἄγε νῦν οἱ λέγοντες, Σήμερον ἢ αὔριον
πορευσόμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιή-
σομεν ἐκεῖ ἐνιαυτὸν **ἕνα**[12], καὶ ἐμπορευσό-
14 μεθα, καὶ κερδήσομεν· οἵτινες οὐκ ἐπίστασθε
τὸ τῆς αὔριον. ποία **γὰρ**[13] ἡ ζωὴ ὑμῶν;
ἀτμὶς γάρ **ἐστιν**[14] ἡ πρὸς ὀλίγον φαινομένη,
15 ἔπειτα **δὲ**[15] ἀφανιζομένη. ἀντὶ τοῦ λέγειν
ὑμᾶς, Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσομεν*,
16 καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. νῦν δὲ καυ-
χᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύ-
17 χησις τοιαύτη πονηρά ἐστιν. εἰδότι οὖν
καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ
ἐστίν.
5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύ-
ζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερ-
2 χομέναις. ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ
3 ἱμάτια ὑμῶν σητόβρωτα γέγονεν· ὁ χρυσὸς
ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐ-
τῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται
τὰς σάρκας ὑμῶν ὡς πῦρ. ἐθησαυρίσατε ἐν
4 ἐσχάταις ἡμέραις. ἰδού, ὁ μισθὸς τῶν ἐρ-
γατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ
ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ
τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ
5 εἰσεληλύθασιν. ἐτρυφήσατε ἐπὶ τῆς γῆς
καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας
6 ὑμῶν **ὡς**[1] ἐν ἡμέρᾳ σφαγῆς. κατεδικάσατε,
ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται
ὑμῖν.

[7] ἢ
[8] add καὶ κριτής
[9] add δὲ
[10] ὁ κρίνων
[11] πλησίον
[12] om. ἕνα
[13] om. γὰρ
[14] ἐστε
[15] καὶ

[1] om. ὡς

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7 ‖ Be patient therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 ‖ Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

10 Take, my brethren, the Prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay: lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing Psalms.

14 Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord:

15 And the prayer of Faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed ‖ earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him,

20 Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

‖ *Or, be long patient, or suffer with long patience.*

‖ *Or, groan, or grieve not.*

‖ *Or, in his prayer.*

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7 Be patient therefore, brethren,
until the [1]coming of the Lord.
Behold, the husbandman waiteth
for the precious fruit of the
earth, being patient over it, un-
til [2]it receive the early and latter
8 rain. Be ye also patient; sta-
blish your hearts: for the [1]com-
9 ing of the Lord is at hand. Mur-
mur not, brethren, one against
another, that ye be not judged:
behold, the judge standeth before
10 the doors. Take, brethren, for
an example of suffering and of
patience, the prophets who spake
11 in the name of the Lord. Be-
hold, we call them blessed which
endured: ye have heard of the
[3]patience of Job, and have seen
the end of the Lord, how that
the Lord is full of pity, and
merciful.
12 But above all things, my bre-
thren, swear not, neither by the
heaven, nor by the earth, nor by
any other oath: but [4]let your yea
be yea, and your nay, nay; that
ye fall not under judgement.
13 Is any among you suffering?
let him pray. Is any cheerful?
14 let him sing praise. Is any a-
mong you sick? let him call for
the elders of the church; and let
them pray over him, [5]anointing
him with oil in the name of the
15 Lord: and the prayer of faith
shall save him that is sick, and
the Lord shall raise him up;
and if he have committed sins,
16 it shall be forgiven him. Confess
therefore your sins one to an-
other, and pray one for another,
that ye may be healed. The
supplication of a righteous man
availeth much in its working.
17 Elijah was a man of like [6]passions
with us, and he prayed [7]fer-
vently that it might not rain;
and it rained not on the earth
for three years and six months.
18 And he prayed again; and the
heaven gave rain, and the earth
brought forth her fruit.
19 My brethren, if any among
you do err from the truth, and
20 one convert him; [8]let him know,
that he which converteth a sin-
ner from the error of his way
shall save a soul from death, and
shall cover a multitude of sins.

[1] Gr. *presence.*

[2] Or, *he*

[3] Or, *endurance*

[4] Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37.

[5] Or, *having anointed*

[6] Or, *nature*

[7] Gr. *with prayer.*

[8] Some ancient authorities read *know ye.*

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς πα-
ρουσίας τοῦ Κυρίου. ἰδού, ὁ γεωργὸς ἐκδέ-
χεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυ-
μῶν ἐπ' αὐτῷ, ἕως ἂν[2] λάβῃ ὑετὸν πρώϊμον
8 καὶ ὄψιμον. μακροθυμήσατε καὶ ὑμεῖς, στη-
ρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ
9 Κυρίου ἤγγικε. μὴ στενάζετε **κατ' ἀλλή-
λων, ἀδελφοί**[3], ἵνα μὴ **κατακριθῆτε**[4]· ἰδού,
10 ὁ* κριτὴς πρὸ τῶν θυρῶν ἕστηκεν. ὑπό-
δειγμα λάβετε **τῆς κακοπαθείας, ἀδελφοί
μου**[5], καὶ τῆς μακροθυμίας, τοὺς προφήτας
11 οἳ ἐλάλησαν[6] τῷ ὀνόματι Κυρίου. ἰδού, μα-
καρίζομεν τοὺς **ὑπομένοντας**[7]· τὴν ὑπομονὴν
Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε,
ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος καὶ
οἰκτίρμων.

12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε,
μήτε τὸν οὐρανόν, μήτε τὴν γῆν, μήτε ἄλλον
τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναί, ναί, καὶ τὸ
οὔ, οὔ· ἵνα μὴ ὑπὸ κρίσιν πέσητε.

13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω.
14 εὐθυμεῖ τις; ψαλλέτω. ἀσθενεῖ τις ἐν ὑμῖν;
προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκ-
κλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτόν,
ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ
15 Κυρίου· καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν
κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν
ἁμαρτίας ᾖ πεποιηκώς, ἀφεθήσεται αὐτῷ.
16 ἐξομολογεῖσθε[8] ἀλλήλοις **τὰ παραπτώμα-
τα**[9], καὶ εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰα-
θῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργου-
17 μένη. Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν,
καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι·
καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς
18 καὶ μῆνας ἕξ. καὶ πάλιν προσηύξατο, καὶ ὁ
οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε
τὸν καρπὸν αὐτῆς.

19 Ἀδελφοί[10], ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ
20 τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτόν, γι-
νωσκέτω[11] ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ
πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου,
καὶ καλύψει πλῆθος ἁμαρτιῶν.

[2] *om.* ἂν
[3] , ἀδελφοί, κατ' ἀλλήλων
[4] κριθῆτε
[5] , ἀδελφοί, τῆς κακοπαθείας
[6] *add* ἐν
[7] ὑπομείναντας
[8] *add* οὖν
[9] τὰς ἁμαρτίας
[10] *add* μου
[11] *Marg.* γινώσκετε

THE FIRST EPISTLE GENERAL OF

PETER.

1611

1 PETER an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his †abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven ‖for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 Whom having not seen, ye love, in whom though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory,

9 Receiving the end of your faith, even the salvation of your souls:

10 Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace *that should come* unto you,

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

† *Gr. much.*

‖ *Or, for us.*

1881

1 PETER, an apostle of Jesus
Christ, to the elect who are so-
journers of the Dispersion in Pon-
tus, Galatia, Cappadocia, Asia,
2 and Bithynia, according to the
foreknowledge of God the Father,
in sanctification of the Spirit,
unto obedience and sprinkling of
the blood of Jesus Christ: Grace
to you and peace be multiplied.
3 Blessed *be* the God and Father
of our Lord Jesus Christ, who
according to his great mercy be-
gat us again unto a living hope
by the resurrection of Jesus
4 Christ from the dead, unto an
inheritance incorruptible, and
undefiled, and that fadeth not
away, reserved in heaven for
5 you, who by the power of God
are guarded through faith unto
a salvation ready to be revealed
6 in the last time. Wherein ye
greatly rejoice, though now for
a little while, if need be, ye have
been put to grief in manifold
7 [1]temptations, that the proof of
your faith, *being* more precious
than gold that perisheth though
it is proved by fire, might be
found unto praise and glory and
honour at the revelation of Jesus
8 Christ: whom not having seen
ye love; on whom, though now
ye see him not, yet believing, ye
rejoice greatly with joy un-
speakable and [2]full of glory:
9 receiving the end of your faith,
even the salvation of *your* souls.
10 Concerning which salvation the
prophets sought and searched
diligently, who prophesied of the
grace that *should come* unto you:
11 searching what *time* or what
manner of time the Spirit of Christ
which was in them did point un-
to, when it testified beforehand
the sufferings [3]of Christ, and the
glories that should follow them.

[1] Or, *trials*

[2] Gr. *glorified.*

[3] Gr. *unto.*

ΠΕΤΡΟΥ*

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

1 Πέτρος, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκ-
λεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου,
Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυ-
2 νίας, κατὰ πρόγνωσιν Θεοῦ πατρός, ἐν ἁγι-
ασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν
αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰ-
ρήνη πληθυνθείη.
3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ
ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν
δι᾽ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,
4 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ
ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς,
5 τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ
πίστεως εἰς σωτηρίαν ἑτοίμην ἀποκαλυφ-
6 θῆναι ἐν καιρῷ ἐσχάτῳ. ἐν ᾧ ἀγαλλιᾶσθε,
ὀλίγον ἄρτι, εἰ δέον ἐστί, λυπηθέντες ἐν
7 ποικίλοις πειρασμοῖς, ἵνα τὸ δοκίμιον ὑμῶν
τῆς πίστεως **πολὺ τιμιώτερον**[1] χρυσίου τοῦ
ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου,
εὑρεθῇ εἰς ἔπαινον καὶ **τιμὴν καὶ δόξαν**[2] ἐν
8 ἀποκαλύψει Ἰησοῦ Χριστοῦ· ὃν οὐκ ἰδόντες
ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύ-
οντες δέ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ
9 καὶ δεδοξασμένῃ, κομιζόμενοι τὸ τέλος τῆς
10 πίστεως ὑμῶν, σωτηρίαν ψυχῶν. περὶ ἧς
σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προ-
φῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προ-
11 φητεύσαντες· ἐρευνῶντες εἰς τίνα ἢ ποῖον
καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χρι-
στοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν
παθήματα, καὶ τὰς μετὰ ταῦτα δόξας.

[1] πολυτιμότερον

[2] δόξαν καὶ τιμὴν

1611

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the holy Ghost sent down from heaven, which things the Angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope † to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:

14 As obedient children, not fashioning yourselves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, * Be ye holy, for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a Lamb without blemish and without spot,

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you:

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren: see that ye love one another with a pure heart fervently,

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 ‖ For all flesh *is* as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away.

† *Gr. perfectly.*

* Lev. 11. 44. & 19. 2. & 20. 7.

‖ *Or, for that.*

1881

12 To whom it was revealed, that
not unto themselves, but unto
you, did they minister these
things, which now have been
announced unto you through
them that preached the gospel
unto you [1]by the [2]Holy
Ghost sent forth from heaven;
which things angels desire to
look into.
13 Wherefore girding up the loins
of your mind, be sober and set
your hope perfectly on the grace
that [3]is to be brought unto you
at the revelation of Jesus Christ;
14 as children of obedience, not
fashioning yourselves according
to your former lusts in *the time*
15 *of* your ignorance: but [4]like as
he which called you is holy, be
ye yourselves also holy in all
16 manner of living; because it is
written, Ye shall be holy; for
17 I am holy. And if ye call on
him as Father, who without
respect of persons judgeth according
to each man's work,
pass the time of your sojourning
18 ing in fear: knowing that ye
were redeemed, not with corruptible
things, with silver or
gold, from your vain manner
of life handed down from your
19 fathers; but with precious blood,
as of a lamb without blemish
and without spot, *even the*
20 *blood* of Christ: who was foreknown
indeed before the foundation
of the world, but was
manifested at the end of the
21 times for your sake, who through
him are believers in God, which
raised him from the dead, and
gave him glory; so that your
faith and hope might be in
22 God. Seeing ye have purified
your souls in your obedience
to the truth unto unfeigned
love of the brethren, love one
another [5]from the heart fervent-
23 ly: having been begotten again,
not of corruptible seed, but of
incorruptible, through the word
of [6]God, which liveth and a-
24 bideth. For,

All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:

[1] Gr. *in.*

[2] Or, *Holy Spirit*

[3] Gr. *is being brought.*

[4] Or, *like the Holy One which called you*

[5] Many ancient authorities read *from a clean heart.*

[6] Or, *God who liveth*

12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, **ἡμῖν**[3] δὲ
διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν
εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι Ἁγίῳ
ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν
ἄγγελοι παρακύψαι.
13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς δια-
νοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ
τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει
14 Ἰησοῦ Χριστοῦ· ὡς τέκνα ὑπακοῆς, μὴ συ-
σχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ
15 ὑμῶν ἐπιθυμίαις, ἀλλὰ κατὰ τὸν καλέσαντα
ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀνα-
16 στροφῇ γενήθητε· διότι γέγραπται, Ἅγιοι
17 **γένεσθε**[4], ὅτι ἐγὼ ἅγιός **εἰμι**[5]. καὶ εἰ πα-
τέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρί-
νοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν
τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε·
18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστρο-
19 φῆς πατροπαραδότου, ἀλλὰ τιμίῳ αἵματι ὡς
20 ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ, προ-
εγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φα-
νερωθέντος δὲ ἐπ' **ἐσχάτων**[6] τῶν χρόνων δι'
21 ὑμᾶς, τοὺς δι' αὐτοῦ **πιστεύοντας**[7] εἰς Θεόν,
τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν
αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ
22 ἐλπίδα εἶναι εἰς Θεόν. τὰς ψυχὰς ὑμῶν
ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας **διὰ
Πνεύματος**[8] εἰς φιλαδελφίαν ἀνυπόκριτον,
ἐκ **καθαρᾶς**[9] καρδίας ἀλλήλους ἀγαπήσατε
23 ἐκτενῶς· ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς
φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶν-
24 τος Θεοῦ καὶ μένοντος **εἰς τὸν αἰῶνα**[10]. διό-
τι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα
ἀνθρώπου[11] ὡς ἄνθος χόρτου. ἐξηράνθη
ὁ χόρτος, καὶ τὸ ἄνθος **αὐτοῦ**[12] ἐξέπεσε·

[3] ὑμῖν

[4] ἔσεσθε

[5] (ἅγιος) *om.* εἰμι

[6] ἐσχάτου

[7] πιστοὺς

[8] *om.* διὰ Πνεύματος

[9] *om.* καθαρᾶς *text, not marg.*

[10] *om.* εἰς τὸν αἰῶνα

[11] **αὐτῆς**

[12] *om.* αὐτοῦ

1611

25 But the word of the Lord endureth for ever: and this is the word which by the Gospel is preached unto you.

2 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings,

2 As newborn babes desire the sincere milk of the word, that ye may grow thereby,

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming *as* unto a living Stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as lively stones, ‖ are built up a spiritual house, an holy Priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ.

6 Wherefore it is contained in the Scripture, * Behold, I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.

7 Unto you therefore which believe ‖ he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 * And a Stone of stumbling, and a Rock of offence, *even to them* which stumble at the word, being disobedient, whereunto also they were appointed.

9 But ye are a chosen generation, a royal Priesthood, an holy nation, ‖ a peculiar people, that ye should shew forth the ‖ praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God: * which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul,

12 Having your conversation honest among the Gentiles, that ‖ whereas they speak against you as evildoers, they may by *your* good works which they shall behold, glorify God in the day of visitation.

‖ *Or, be ye built.*
* Is. 28. 16. Ps. 118. 22. Matt. 21. 42. Acts 4. 11.
‖ *Or, he is an honour.*
* Is. 8. 14.
‖ *Or, a purchased people.*
‖ *Or, virtues.*
* Hos. 2. 23.
‖ *Or, wherein.*

1881

25 But the [1] word of the Lord a-
bideth for ever.
And this is the [1] word of good
tidings which was preached unto
you.
2 Putting away therefore all
[2] wickedness, and all guile, and
hypocrisies, and envies, and all
2 evil speakings, as newborn babes,
long for the [3] spiritual milk which
is without guile, that ye may
3 grow thereby unto salvation; if
ye have tasted that the Lord is
4 gracious: unto whom coming, a
living stone, rejected indeed of
men, but with God elect, [4] pre-
5 cious, ye also, as living stones,
are built up [5] a spiritual house, to
be a holy priesthood, to offer up
spiritual sacrifices, acceptable to
6 God through Jesus Christ. Be-
cause it is contained in [6] scrip-
ture,
Behold, I lay in Zion a chief
corner stone, elect, [4] precious:
And he that believeth on [7] him
shall not be put to shame.
7 [8] For you therefore which believe
is the [9] preciousness: but for such
as disbelieve,
The stone which the builders
rejected,
The same was made the head
of the corner;
8 and,
A stone of stumbling, and a rock
of offence;
[10] for they [11] stumble at the word,
being disobedient: whereunto al-
9 so they were appointed. But ye
are an elect race, a royal priest-
hood, a holy nation, a people for
God's own possession, that ye
may shew forth the excellencies
of him who called you out of dark-
ness into his marvellous light:
10 which in time past were no people,
but now are the people of God:
which had not obtained mercy,
but now have obtained mercy.
11 Beloved, I beseech you as
sojourners and pilgrims, to ab-
stain from fleshly lusts, which
12 war against the soul; having
your behaviour seemly among
the Gentiles; that, wherein they
speak against you as evil-doers,
they may by your good works,
which they behold, glorify God
in the day of visitation.

[1] Gr. *saying.*
[2] Or, *malice*
[3] Gr. *reasonable.*
[4] Or, *honourable*
[5] Or, *a spiritual house for a holy priesthood*
[6] Or, *a scripture*
[7] Or, *it*
[8] Or, *In your sight*
[9] Or, *honour*
[10] Gr. *who.*
[11] Or, *stumble, being disobedient to the word*

25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.
τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν
εἰς ὑμᾶς.

2 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα
δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας
2 καταλαλιάς, ὡς ἀρτιγέννητα βρέφη, τὸ λογι-
κὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ
3 αὐξηθῆτε[1], εἴπερ[2] ἐγεύσασθε ὅτι χρηστὸς ὁ
4 Κύριος· πρὸς ὃν προσερχόμενοι, λίθον ζῶντα,
ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ
5 δὲ Θεῷ ἐκλεκτόν, ἔντιμον, καὶ αὐτοὶ ὡς λίθοι
ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός,[3] ἱερά-
τευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας
εὐπροσδέκτους τῷ[4] Θεῷ διὰ Ἰησοῦ Χριστοῦ.
6 διὸ καὶ[5] περιέχει ἐν τῇ[6] γραφῇ, Ἰδού, τίθημι
ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτόν, ἔντι-
μον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καται-
7 σχυνθῇ. ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν·
ἀπειθοῦσι[7] δέ, Λίθον[8] ὃν ἀπεδοκίμασαν οἱ
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
8 γωνίας, καί, Λίθος προσκόμματος καὶ πέτρα
σκανδάλου· οἳ προσκόπτουσι[9] τῷ λόγῳ ἀπει-
9 θοῦντες· εἰς ὃ καὶ ἐτέθησαν. ὑμεῖς δὲ γένος
ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον,
λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγ-
γείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς
10 τὸ θαυμαστὸν αὐτοῦ φῶς· οἵ ποτε οὐ λαός,
νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ
ἐλεηθέντες.

11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ
παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπι-
θυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυ-
12 χῆς· τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν
ἔχοντες καλήν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν
ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπ-
τεύσαντες[10], δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ
ἐπισκοπῆς.

[1] add εἰς σωτηρίαν
[2] εἰ
[3] (Marg. om. ,) add εἰς
[4] om. τῷ
[5] διότι
[6] om. τῇ
[7] ἀπιστοῦσι
[8] Λίθος
[9] (Marg. προσκόπτουσι,)
[10] ἐποπτεύοντες

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13 Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King, as supreme,

14 Or unto governors, as unto them that are sent by him, for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

16 As free, and not †using your liberty for a cloke of maliciousness, but as the servants of God.

17 ‖Honour all men. Love the brotherhood. Fear God. Honour the King.

18 Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is ‖acceptable with God.

21 For even hereunto were ye called: because Christ also suffered ‖for us, leaving us an example, that ye should follow his steps.

22 Who did no sin, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again; when he suffered, he threatened not, but ‖committed *himself* to him that judgeth righteously.

24 Who his own self bare our sins in his own body ‖on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed.

25 For ye were as sheep going astray, but are now returned unto the shepherd and Bishop of your souls.

3 Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives:

2 While they behold your chaste conversation *coupled* with fear:

3 Whose adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel.

† Gr. *having.*

‖ Or, *esteem:*

‖ Or, *thank.*

‖ Some read, *for you.*

‖ Or, *committed* his cause.

‖ Or, *to.*

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13 Be subject to every [1]ordi-
nance of man for the Lord's sake:
whether it be to the king, as
14 supreme; or unto governors,
as sent [2]by him for vengeance
on evil-doers and for praise to
15 them that do well. For so is
the will of God, that by well-
doing ye should put to silence
the ignorance of foolish men:
16 as free, and not [3]using your
freedom for a cloke of [4]wicked-
ness, but as bondservants of
17 God. Honour all men. Love
the brotherhood. Fear God.
Honour the king.
18 [5]Servants, *be* in subjection to
your masters with all fear; not
only to the good and gentle, but
19 also to the froward. For this
is [6]acceptable, if for conscience
[7]toward God a man endureth
20 griefs, suffering wrongfully. For
what glory is it, if, when ye sin,
and are buffeted *for it*, ye shall
take it patiently? but if, when
ye do well, and suffer *for it*, ye
shall take it patiently, this is
21 [6]acceptable with God. For here-
unto were ye called: because
Christ also suffered for you,
leaving you an example, that ye
22 should follow his steps: who did
no sin, neither was guile found
23 in his mouth: who, when he was
reviled, reviled not again; when
he suffered, threatened not; but
committed [8]*himself* to him that
24 judgeth righteously: who his
own self [9]bare our sins in his
body upon the tree, that we,
having died unto sins, might live
unto righteousness; by whose
25 [10]stripes ye were healed. For
ye were going astray like sheep;
but are now returned unto the
Shepherd and [11]Bishop of your
souls.
3 In like manner ye wives, *be*
in subjection to your own hus-
bands; that, even if any obey
not the word, they may with-
out the word be gained by
the [12]behaviour of their wives;
2 beholding your chaste [12]beha-
3 viour *coupled* with fear. Whose
adorning let it not be the out-
ward adorning of plaiting the
hair, and of wearing jewels of
gold, or of putting on apparel;

[1] Gr. *creation.*

[2] Gr. *through.*

[3] Gr. *having.*

[4] Or, *malice*

[5] Gr. *Household-servants.*

[6] Gr. *grace.*

[7] Gr. *of.*

[8] Or, his cause

[9] Or, *carried up...to the tree*

[10] Gr. *bruise.*

[11] Or, *Overseer*

[12] Or, *manner of life*

13 Ὑποτάγητε οὖν[11] πάσῃ ἀνθρωπίνῃ κτίσει — [11] *om.* οὖν
διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι·
14 εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς
ἐκδίκησιν **μὲν**[12] κακοποιῶν, ἔπαινον δὲ ἀγα- — [12] *om.* μὲν
15 θοποιῶν. ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ
Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν
16 ἀφρόνων ἀνθρώπων ἀγνωσίαν· ὡς ἐλεύθεροι,
καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
17 ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ. πάντας
τιμήσατε. τὴν ἀδελφότητα ἀγαπᾶτε. τὸν
Θεὸν φοβεῖσθε. τὸν βασιλέα τιμᾶτε.
18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ
τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ
19 ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. τοῦτο
γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει
20 τις λύπας, πάσχων ἀδίκως. ποῖον γὰρ
κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι
ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ
πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ
21 Θεῷ. εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χρι-
στὸς ἔπαθεν ὑπὲρ **ἡμῶν, ἡμῖν**[13] ὑπολιμπάνων — [13] ὑμῶν, ὑμῖν
ὑπογραμμόν, ἵνα ἐπακολουθήσητε τοῖς ἴχνε-
22 σιν αὐτοῦ· ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ
23 εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· ὃς λοι-
δορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ
ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·
24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ
σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα, ταῖς ἁμαρ-
τίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν·
25 οὗ τῷ μώλωπι **αὐτοῦ**[14] ἰάθητε. ἦτε γὰρ ὡς — [14] *om.* αὐτοῦ
πρόβατα **πλανώμενα**[15]· ἀλλ' ἐπεστράφητε — [15] πλανώμενοι
νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν
ψυχῶν ὑμῶν.

3 Ὁμοίως, **αἱ**[1] γυναῖκες, ὑποτασσόμεναι — [1] *om.* αἱ
τοῖς ἰδίοις ἀνδράσιν, ἵνα, καὶ εἴ τινες
ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυ-
ναικῶν ἀναστροφῆς ἄνευ λόγου **κερδηθή-**
2 **σωνται**[2], ἐποπτεύσαντες τὴν ἐν φόβῳ — [2] κερδηθήσονται
3 ἁγνὴν ἀναστροφὴν ὑμῶν. ὧν ἔστω οὐχ ὁ
ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως
χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος·

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4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sara obeyed Abraham, calling him Lord, whose † daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

8 Finally *be ye* all of one mind, having compassion one of another, ‖ love as brethren, be pitiful, be courteous,

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

10 For * he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil and do good, let him seek peace and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears are *open* unto their prayers: but the face of the Lord *is* † against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye*, and * be not afraid of their terror, neither be troubled:

15 But sanctify the Lord God in your hearts, and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and ‖ fear:

16 Having a good conscience, that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

† Gr. *children.*

‖ Or, *loving to the brethren.*

* Ps. 34. 12.

† Gr. *upon.*

* Is. 8. 12, 13.

‖ Or, *reverence.*

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4 but *let it be* the hidden man of
the heart, in the incorruptible
apparel of a meek and quiet
spirit, which is in the sight of
5 God of great price. For after this
manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own [1] husbands:
6 as Sarah obeyed Abraham, calling him lord: whose children ye
now are, if ye do well, and are
not [2] put in fear by any terror.
7 Ye husbands, in like manner,
dwell with *your wives* according to
knowledge, giving honour [3] unto
the woman, as unto the weaker
vessel, as being also joint-heirs of
the grace of life; to the end that
your prayers be not hindered.
8 Finally, *be* ye all likeminded,
[4] compassionate, loving as brethren, tenderhearted, humble-
9 minded: not rendering evil for
evil, or reviling for reviling; but
contrariwise blessing; for hereunto were ye called, that ye
10 should inherit a blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:

11 And let him turn away from evil, and do good;
Let him seek peace, and pursue it.

12 For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

13 And who is he that will harm
you, if ye be zealous of that
14 which is good? But and if ye
should suffer for righteousness'
sake, blessed *are ye*: and fear
not their fear, neither be trou-
15 bled; but sanctify in your hearts
Christ as Lord: *being* ready always to give answer to every man
that asketh you a reason concerning the hope that is in you, yet
16 with meekness and fear: having
a good conscience; that, wherein
ye are spoken against, they may
be put to shame who revile your
good manner of life in Christ.

[1] Or, *husbands (as Sarah... ye are become), doing well, and not being afraid*

[2] Or, *afraid with*

[3] Gr. *unto the female vessel, as weaker.*

[4] Gr. *sympathetic.*

4 ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ
ἀφθάρτῳ τοῦ πρᾳέος καὶ ἡσυχίου πνεύματος,
5 ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές. οὕτω
γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες αἱ ἐλπίζου-
σαι **ἐπὶ τὸν**[3] Θεὸν ἐκόσμουν ἑαυτάς, ὑποτασ-
6 σόμεναι τοῖς ἰδίοις ἀνδράσιν· ὡς Σάρρα
ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν κα-
λοῦσα, ἧς ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι[4]
καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.
7 Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶ-
σιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ
ἀπονέμοντες τιμήν, ὡς καὶ συγκληρονόμοι
χάριτος ζωῆς, εἰς τὸ μὴ **ἐκκόπτεσθαι**[5] τὰς
προσευχὰς ὑμῶν.
8 Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπα-
θεῖς, φιλάδελφοι, εὔσπλαγχνοι, **φιλόφρο-**
9 **νες**[6]· μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ
λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ εὐ-
λογοῦντες, **εἰδότες**[7] ὅτι εἰς τοῦτο ἐκλήθητε,
10 ἵνα εὐλογίαν κληρονομήσητε. Ὁ γὰρ θέλων
ζωὴν ἀγαπᾷν, καὶ ἰδεῖν ἡμέρας ἀγαθάς, παυ-
σάτω τὴν γλῶσσαν **αὐτοῦ**[8] ἀπὸ κακοῦ, καὶ
11 χείλη **αὐτοῦ**[8] τοῦ μὴ λαλῆσαι δόλον· ἐκκλι-
νάτω[9] ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζη-
12 τησάτω εἰρήνην, καὶ διωξάτω αὐτήν. ὅτι
οἱ[10] ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα
αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου
ἐπὶ ποιοῦντας κακά.
13 Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ
14 ἀγαθοῦ **μιμηταὶ**[11] γένησθε; ἀλλ' εἰ καὶ
πάσχοιτε διὰ δικαιοσύνην, μακάριοι· Τὸν
δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ **τα-**
15 **ραχθῆτε**· Κύριον δὲ τὸν **Θεὸν**[12] ἁγιάσατε
ἐν ταῖς καρδίαις ὑμῶν· ἕτοιμοι **δὲ**[13] ἀεὶ πρὸς
ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον
περὶ τῆς ἐν ὑμῖν ἐλπίδος,[14] μετὰ πραΰ-
16 τητος καὶ φόβου· συνείδησιν ἔχοντες ἀγα-
θήν, ἵνα, ἐν ᾧ **καταλαλῶσιν**[15] **ὑμῶν ὡς κα-**
κοποιῶν[16], καταισχυνθῶσιν οἱ ἐπηρεάζοντες
ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.

[3] εἰς
[4] (*Marg.* ἀνδράσιν (ὡς Σάρρα .... ἐγενήθητε τέκνα), ἀγαθοποιοῦσαι)
[5] ἐγκόπτεσθαι
[6] ταπεινόφρονες
[7] *om.* εἰδότες
[8] *om.* αὐτοῦ
[9] *add* δὲ
[10] *om.* οἱ
[11] ζηλωταὶ
[12] Χριστὸν
[13] *om.* δὲ
[14] *add* ἀλλὰ
[15] καταλαλεῖσθε
[16] *om.* ὑμῶν ὡς κακοποιῶν

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17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

19 By which also he went and preached unto the spirits in prison,

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the Ark was a preparing: wherein few, that is, eight souls were saved by water.

21 The like figure whereunto, even Baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

22 Who is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers being made subject unto him.

4 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin:

2 That he no longer should live the rest of *his* time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.

4 Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity ‖ shall cover the multitude of sins.

‖ Or, *will.*

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17 For it is better, if the will of
God should so will, that ye suf-
fer for well-doing than for evil-
18 doing. Because Christ also [1] suf-
fered for sins once, the righteous
for the unrighteous, that he
might bring us to God; being
put to death in the flesh, but
19 quickened in the spirit; in which
also he went and preached un-
20 to the spirits in prison, which
aforetime were disobedient,
when the longsuffering of God
waited in the days of Noah,
while the ark was a preparing,
[2] wherein few, that is, eight
souls, were saved through water:
21 which also [3] after a true likeness
doth now save you, *even* bap-
tism, not the putting away of
the filth of the flesh, but the
[4] interrogation of a good con-
science toward God, through
the resurrection of Jesus Christ;
22 who is on the right hand of God,
having gone into heaven; angels
and authorities and powers be-
ing made subject unto him.
4 Forasmuch then as Christ suf-
fered in the flesh, arm ye your-
selves also with the same [5] mind;
for he that hath suffered in the
flesh hath ceased [6] from sin;
2 that [7] ye no longer should live
the rest of your time in the
flesh to the lusts of men, but to
3 the will of God. For the time
past may suffice to have wrought
the desire of the Gentiles, and
to have walked in lasciviousness,
lusts, winebibbings, revellings,
carousings, and abominable ido-
4 latries: wherein they think it
strange that ye run not with
them into the same [8] excess of
5 riot, speaking evil of *you*: who
shall give account to him that is
ready to judge the quick and
6 the dead. For unto this end
[9] was the gospel preached even
to the dead, that they might be
judged according to men in the
flesh, but live according to God
in the spirit.
7 But the end of all things is at
hand: be ye therefore of sound
mind, and be sober unto [10] prayer:
8 above all things being fervent in
your love among yourselves; for
love covereth a multitude of sins:

[1] Many ancient authorities read *died.*

[2] Or, *into which few, that is, eight souls, were brought safely through water*

[3] Or, *in the antitype*

[4] Or, *inquiry* Or, *appeal*

[5] Or, *thought*

[6] Some ancient authorities read *unto sins.*

[7] Or, *he no longer ...his time*

[8] Or, *flood*

[9] Or, *were the good tidings preached*

[10] Gr. *prayers.*

17 *κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ* **θέλει**[17] *τὸ* [17] *θέλοι*
θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας.
18 *ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν* **ἔπαθε**[18], [18] *Marg. ἀπέθανε*
δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ
τῷ Θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς
19 *δὲ* **τῷ**[19] *πνεύματι, ἐν ᾧ καὶ τοῖς ἐν φυλακῇ* [19] *om. τῷ*
20 *πνεύμασι πορευθεὶς ἐκήρυξεν, ἀπειθήσασί*
ποτε, ὅτε **ἅπαξ ἐξεδέχετο**[20] *ἡ τοῦ Θεοῦ μα-* [20] *ἀπεξεδέχετο*
κροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης
κιβωτοῦ, εἰς ἣν **ὀλίγαι**[21], *τοῦτ᾽ ἔστιν ὀκτὼ* [21] *ὀλίγοι*
21 *ψυχαί,* διεσώθησαν δι᾽ ὕδατος·* **ᾧ**[22] *καὶ* [22] *ὃ*
ἡμᾶς[23] *ἀντίτυπον νῦν σώζει βάπτισμα, οὐ* [23] *ὑμᾶς*
σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως
ἀγαθῆς ἐπερώτημα εἰς Θεόν, δι᾽ ἀναστάσεως
22 *Ἰησοῦ Χριστοῦ, ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ,*
πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ
ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

4 *Χριστοῦ οὖν παθόντος* **ὑπὲρ ἡμῶν**[1] *σαρκί,* [1] *om. ὑπὲρ ἡμῶν*
καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε· ὅτι
2 *ὁ παθὼν* **ἐν**[2] *σαρκί, πέπαυται* **ἁμαρτίας**[3]· *εἰς* [2] *om. ἐν*
τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελή- [3] *Marg. ἁμαρτίαις*
ματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι
3 *χρόνον. ἀρκετὸς γὰρ* **ἡμῖν**[4] *ὁ παρεληλυθὼς* [4] *om. ἡμῖν*
χρόνος **τοῦ βίου**[5] *τὸ* **θέλημα**[6] *τῶν ἐθνῶν* [5] *om. τοῦ βίου*
κατεργάσασθαι[7], *πεπορευμένους ἐν ἀσελ-* [6] *βούλημα*
γείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, [7] *κατειργάσθαι*
4 *πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· ἐν ᾧ*
ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν
αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦν-
5 *τες· οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι*
6 *κρῖναι ζῶντας καὶ νεκρούς. εἰς τοῦτο γὰρ*
καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν
κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν
πνεύματι.

7 *Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε*
8 *οὖν καὶ νήψατε εἰς* **τὰς**[8] *προσευχάς· πρὸ πάν-* [8] *om. τὰς*
των **δὲ**[9] *τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχον-* [9] *om. δὲ*
τες, ὅτι ἡ ἀγάπη **καλύψει**[10] *πλῆθος ἁμαρτιῶν·* [10] *καλύπτει*

1611

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.

13 But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the Name of Christ, happy *are ye*, for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any *man suffer* as a Christian, let him not be ashamed, but let him glorify God on this behalf.

17 For the time is *come* that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.

5 The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 Feed the flock of God ‖ which is

‖ *Or, as much as in you is.*

1881

9 using hospitality one to another
10 without murmuring: according
as each hath received a gift,
ministering it among yourselves,
as good stewards of the mani-
11 fold grace of God; if any man
speaketh, *speaking* as it were
oracles of God; if any man
ministereth, *ministering* as of
the strength which God sup-
plieth: that in all things God
may be glorified through Jesus
Christ, whose is the glory and
the dominion [1] for ever and ever.
Amen.
12 Beloved, think it not strange
concerning the fiery trial among
you, which cometh upon you to
prove you, as though a strange
13 thing happened unto you: but
insomuch as ye are partakers of
Christ's sufferings, rejoice; that
at the revelation of his glory
also ye may rejoice with exceed-
14 ing joy. If ye are reproached
[2] for the name of Christ, blessed
are ye; because the *Spirit* of
glory and the Spirit of God rest-
15 eth upon you. For let none of
you suffer as a murderer, or a
thief, or an evil-doer, or as a
meddler in other men's matters:
16 but if *a man suffer* as a Chris-
tian, let him not be ashamed;
but let him glorify God in this
17 name. For the time *is come* for
judgement to begin at the house
of God: and if *it begin* first at
us, what *shall be* the end of
them that obey not the gospel
18 of God? And if the righteous
is scarcely saved, where shall
the ungodly and sinner appear?
19 Wherefore let them also that
suffer according to the will of
God commit their souls in well-
doing unto a faithful Creator.
5 The elders therefore among you
I exhort, who am a fellow-elder,
and a witness of the sufferings of
Christ, who am also a partaker of
the glory that shall be revealed:
2 Tend the flock of God which is

[1] Gr. *unto the ages of the ages.*

[2] Gr. *in.*

9 φιλόξενοι εἰς ἀλλήλους ἄνευ **γογγυσμῶν**[11]·
10 ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς
αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικί-
11 λης χάριτος Θεοῦ· εἴ τις λαλεῖ, ὡς λόγια
Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορη-
γεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς
διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ
κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώ-
σει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου
13 ὑμῖν συμβαίνοντος· ἀλλὰ καθὸ κοινωνεῖτε
τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ
ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε
14 ἀγαλλιώμενοι. εἰ ὀνειδίζεσθε ἐν ὀνόματι
Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ
τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· **κατὰ
μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς
15 δοξάζεται**[12]. μὴ γάρ τις ὑμῶν πασχέτω ὡς
φονεύς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἀλλο-
16 τριοεπίσκοπος· εἰ δὲ ὡς Χριστιανός, μὴ
αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ
17 **μέρει**[13] τούτῳ. ὅτι ὁ καιρὸς τοῦ ἄρξασθαι
τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ
πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούν-
18 των τῷ τοῦ Θεοῦ εὐαγγελίῳ; καὶ Εἰ ὁ δί-
καιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτω-
19 λὸς ποῦ φανεῖται; ὥστε καὶ οἱ πάσχοντες
κατὰ τὸ θέλημα τοῦ Θεοῦ, **ὡς**[14] πιστῷ κτίστῃ
παρατιθέσθωσαν τὰς ψυχὰς **ἑαυτῶν**[15] ἐν
ἀγαθοποιΐᾳ.

5 Πρεσβυτέρους **τοὺς**[1] ἐν ὑμῖν παρακαλῶ
ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ
Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλού-
2 σης ἀποκαλύπτεσθαι δόξης κοινωνός· ποι-
μάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ,

11 γογγυσμοῦ

12 om. · κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται

13 ὀνόματι

14 om. ὡς

15 αὐτῶν

1 οὖν

1611

among you, taking the oversight *thereof*, not by constraint, but willingly: not for filthy lucre, but of a ready mind:

3 Neither as ‖ being lords over *God's* heritage: but being ensamples to the flock.

‖ *Or, over-ruling.*

4 And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise ye younger, submit yourselves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time,

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant: because your adversary the devil, as a roaring Lion walketh about, seeking whom he may devour.

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you, (as I suppose) I have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand.

13 The Church that is at Babylon elected together with you, saluteth you, and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity: Peace be with you all that are in Christ Jesus. Amen.

1881

among you, [1] exercising the over-
sight, not of constraint, but will-
ingly, [2] according unto God; nor
yet for filthy lucre, but of a
3 ready mind; neither as lording
it over the charge allotted to you,
but making yourselves ensam-
4 ples to the flock. And when the
chief Shepherd shall be mani-
fested, ye shall receive the crown
of glory that fadeth not away.
5 [3] Likewise, ye younger, be subject
unto the elder. Yea, all of you
gird yourselves with humility,
to serve one another: for God
resisteth the proud, but giveth
6 grace to the humble. Humble
yourselves therefore under the
mighty hand of God, that he
may exalt you in due time;
7 casting all your anxiety upon
him, because he careth for you.
8 Be sober, be watchful: your
adversary the devil, as a roar-
ing lion, walketh about, seeking
9 whom he may devour: whom
withstand stedfast in [4] your faith,
knowing that the same suffer-
ings are [5] accomplished in your
[6] brethren who are in the world.
10 And the God of all grace, who
called you unto his eternal glory
in Christ, after that ye have suf-
fered a little while, shall himself
[7] perfect, stablish, strengthen [8]
11 you. To him *be* the dominion
[9] for ever and ever. Amen.
12 By Silvanus, [10] our faithful
brother, as I account *him*, I have
written unto you briefly, exhort-
ing, and testifying that this is
the true grace of God: stand ye
13 fast therein. [11] She that is in
Babylon, elect together with
you, saluteth you; and *so doth*
14 Mark my son. Salute one an-
other with a kiss of love.
Peace be unto you all that are
in Christ.

[1] Some ancient authorities omit *exercising the oversight.*

[2] Some ancient authorities omit *according unto God.*

[3] Or, *Likewise ...elder; yea, all of you one to another. Gird yourselves with humility*

[4] Or, *the*

[5] Gr. *being accomplished.*

[6] Gr. *brotherhood.*

[7] Or, *restore*

[8] Many ancient authorities add *settle.*

[9] Gr. *unto the ages of the ages.*

[10] Gr. *the.*

[11] That is, The church, or, The sister.

ἐπισκοποῦντες[2] μὴ ἀναγκαστῶς, ἀλλ' ἑκου-
σίως[3]· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως·
3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ
4 τύποι γινόμενοι τοῦ ποιμνίου. καὶ φανερω-
θέντος τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν
5 ἀμαράντινον τῆς δόξης στέφανον. ὁμοίως,
νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες
δὲ ἀλλήλοις **ὑποτασσόμενοι**[4], τὴν ταπεινο-
φροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερη-
φάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι
6 χάριν. ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν
χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,
7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ'
8 αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. νήψατε,
γρηγορήσατε, **ὅτι**[5] ὁ ἀντίδικος ὑμῶν διά-
βολος, ὡς λέων ὠρυόμενος, περιπατεῖ ζητῶν
9 τίνα **καταπίῃ**[6]· ᾧ ἀντίστητε στερεοὶ τῇ
πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ
ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.
10 ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας **ἡμᾶς***[7]
εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ
Ἰησοῦ[8], ὀλίγον παθόντας αὐτὸς **καταρτίσαι**
ὑμᾶς[9], **στηρίξαι**[10], **σθενῶσαι**[11], **θεμελιῶσαι**[12].
11 αὐτῷ **ἡ δόξα καὶ**[13] τὸ κράτος εἰς τοὺς αἰῶνας
τῶν αἰώνων. ἀμήν.
12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ,
ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακα-
λῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ
13 χάριν τοῦ Θεοῦ εἰς ἣν **ἑστήκατε**[14]. ἀσπάζε-
ται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, καὶ
14 Μάρκος ὁ υἱός μου. ἀσπάσασθε ἀλλήλους
ἐν φιλήματι ἀγάπης.

Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ **Ἰησοῦ.**
ἀμήν.[15]

[2] *Marg.* *om.* ἐπισκοποῦντες
[3] *add* , κατὰ Θεόν *text*, *not marg.*
[4] *om.* ὑποτασσόμενοι, (*Marg.* ἀλλήλοις. τὴν ταπεινοφροσύνην)
[5] *om.* ὅτι (γρηγορήσατε·)
[6] (τινὰ) καταπιεῖν
[7] ὑμᾶς
[8] *om.* Ἰησοῦ
[9] καταρτίσει
[10] στηρίξει
[11] σθενώσει
[12] *om.* θεμελιῶσαι *text*: *marg.* *has* θεμελιώσει
[13] *om.* ἡ δόξα καὶ
[14] (· εἰς ἣν) στῆτε
[15] *om.* Ἰησοῦ. ἀμήν.

THE SECOND EPISTLE GENERAL OF

PETER.

1611

1 SIMON Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious Faith with us, through the righteousness of God, and our Saviour Jesus Christ.

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us ‖ to glory and virtue.

‖ *Or, by.*

4 Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

1881

1 [1] SIMON Peter, a [2] servant and
apostle of Jesus Christ, to them
that have obtained [3] a like pre-
cious faith with us in the righte-
ousness of [4] our God and Saviour
2 Jesus Christ: Grace to you and
peace be multiplied in the know-
ledge of God and of Jesus our
3 Lord; seeing that his divine
power hath granted unto us all
things that pertain unto life and
godliness, through the knowledge
of him that called us [5] by his
4 own glory and virtue; whereby
he hath granted unto us his pre-
cious and exceeding great pro-
mises; that through these ye
may become partakers of [6] the
divine nature, having escaped
from the corruption that is in
5 the world by lust. Yea, and for
this very cause adding on your
part all diligence, in your faith
supply virtue; and in *your* virtue
6 knowledge; and in *your* know-
ledge [7] temperance; and in *your*
[7] temperance patience; and in
7 *your* patience godliness; and in
your godliness love of the bre-
thren; and in *your* love of the
8 brethren love. For if these
things are yours and abound,
they make you to be not idle
nor unfruitful unto the know-
ledge of our Lord Jesus Christ.
9 For he that lacketh these things
is blind, [8] seeing only what is
near, having forgotten the cleans-
10 ing from his old sins. Where-
fore, brethren, give the more
diligence to make your calling
and election sure: for if ye do
these things, ye shall never
11 stumble: for thus shall be richly
supplied unto you the entrance
into the eternal kingdom of our
Lord and Saviour Jesus Christ.

[1] Many ancient authorities read *Symeon.*

[2] Gr. *bond-servant.*

[3] Gr. *an equally precious.*

[4] Or, *our God and the Saviour*

[5] Some ancient authorities read *through glory and virtue.*

[6] Or, *a*

[7] Or, *self-control*

[8] Or, *closing his eyes*

ΠΕΤΡΟΥ*

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

1 **Σίμων***[1] Πέτρος, δοῦλος καὶ ἀπόστολος
Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσι
πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ
2 σωτῆρος **ἡμῶν**[2] Ἰησοῦ Χριστοῦ· χάρις ὑμῖν
καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ
3 Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν· ὡς πάντα
ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν
καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώ-
σεως τοῦ καλέσαντος ἡμᾶς **διὰ δόξης καὶ**
4 **ἀρετῆς**[3]· δι' ὧν τὰ **μέγιστα ἡμῖν καὶ τίμια**[4]
ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων
γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόν-
5 τες τῆς ἐν[5] κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. καὶ
αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν παρεισενέγ-
καντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν
6 τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ
τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρα-
τείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν
7 εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελ-
φίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.
8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα,
οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς
την τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπί-
9 γνωσιν. ᾧ γὰρ μὴ πάρεστι ταῦτα, τυφλός
ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθα-
10 ρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. διὸ
μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν
τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα
11 γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε· οὕτω
γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσ-
οδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

[1] *Marg.* Συμεών

[2] *Marg. om.* ἡμῶν

[3] ἰδίᾳ δόξῃ καὶ ἀρετῇ *text, not marg.*

[4] τίμια ἡμῖν καὶ μέγιστα

[5] *add* τῷ

1611

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be stablished in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance:

14 Knowing that shortly I must put off this my Tabernacle, even as * our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour, that you may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his Majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the Scripture is of any private Interpretation:

21 For the prophecy came not ‖ in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost.

2 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their ‖ pernicious ways, by reason of whom the way of truth shall be evil spoken of:

3 And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not.

* John 21. 18.

‖ *Or, at any time.*

‖ *Or, lascivious ways,* as some copies read.

1881

12 Wherefore I shall be ready
always to put you in remem-
brance of these things, though
ye know them, and are esta-
blished in the truth which is
13 with *you.* And I think it right,
as long as I am in this taber-
nacle, to stir you up by putting
14 you in remembrance; knowing
that the putting off of my ta-
bernacle cometh swiftly, even
as our Lord Jesus Christ signi-
15 fied unto me. Yea, I will give
diligence that at every time ye
may be able after my [1] decease
to call these things to remem-
16 brance. For we did not follow
cunningly devised fables, when
we made known unto you the
power and [2] coming of our Lord
Jesus Christ, but we were eye-
17 witnesses of his majesty. For
he [3] received from God the Father
honour and glory, when there
[4] came such a voice to him from
the excellent glory, This is my
beloved Son, in whom I am well
18 pleased: and this voice we *our-
selves* heard [5] come out of hea-
ven, when we were with him in
19 the holy mount. And we have
the word of prophecy *made* more
sure; whereunto ye do well that
ye take heed, as unto a lamp
shining in a [6] dark place, until
the day dawn, and the day-star
20 arise in your hearts: knowing
this first, that no prophecy of
scripture is of [7] private inter-
21 pretation. For no prophecy ever
[8] came by the will of man: but
men spake from God, being
moved by the [9] Holy Ghost.

2 But there arose false pro-
phets also among the people,
as among you also there shall
be false teachers, who shall pri-
vily bring in [10] destructive here-
sies, denying even the Master
that bought them, bringing up-
on themselves swift destruction.
2 And many shall follow their
lascivious doings; by reason of
whom the way of the truth
3 shall be evil spoken of. And
in covetousness shall they with
feigned words make merchan-
dise of you: whose sentence now
from of old lingereth not, and
their destruction slumbereth not.

[1] Or, *departure*

[2] Gr. *presence.*

[3] Gr. *having received.*

[4] Gr. *was brought ...by the majestic glory.*

[5] Gr. *brought.*

[6] Gr. *squalid.*

[7] Or, *special*

[8] Gr. *was brought.*

[9] Or, *Holy Spirit*

[10] Or, *sects of perdition*

12 Διὸ **οὐκ ἀμελήσω**[6] ὑμᾶς ἀεὶ[7] ὑπομιμνή-
σκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστη-
13 ριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. δίκαιον
δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκη-
14 νώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· εἰδὼς
ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώμα-
τός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς
15 Χριστὸς ἐδήλωσέ μοι. σπουδάσω δὲ καὶ
ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον
16 τὴν τούτων μνήμην ποιεῖσθαι. οὐ γὰρ σε-
σοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνω-
ρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπ-
ται γενηθέντες τῆς ἐκείνου μεγαλειότητος.
17 λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ
δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ
τῆς μεγαλοπρεποῦς δόξης, Οὗτός ἐστιν ὁ
υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα·
18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ
οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ
19 ὄρει τῷ ἁγίῳ. καὶ ἔχομεν βεβαιότερον τὸν
προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσ-
έχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ
τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφό-
20 ρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν· τοῦτο
πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία
21 γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται. οὐ γὰρ
θελήματι ἀνθρώπου ἠνέχθη **ποτὲ προφη-
τεία**[8], ἀλλ' ὑπὸ Πνεύματος Ἁγίου φερόμενοι
ἐλάλησαν* **ἅγιοι**[9] Θεοῦ ἄνθρωποι.

2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ
λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδι-
δάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις
ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς
δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς
2 ταχινὴν ἀπώλειαν. καὶ πολλοὶ ἐξακολου-
θήσουσιν αὐτῶν ταῖς **ἀπωλείαις**[1], δι' οὓς
ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται.
3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς
ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ
ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

[6] μελλήσω
[7] ἀεὶ ὑμᾶς
[8] προφητεία ποτέ
[9] ἀπὸ
[1] ἀσελγείαις

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4 For if God spared not the Angels that sinned, but cast them down to hell, *and* delivered them into chains of darkness, to be reserved unto judgment:

5 And spared not the old world, but saved Noah the eighth *person* a preacher of righteousness, bringing in the flood upon the world of the ungodly:

6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly:

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with *their* unlawful deeds.)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise ‖government. *Presumptuous *are they*, selfwilled: they are not afraid to speak evil of dignities:

11 Whereas Angels, which are greater in power and might, bring not railing accusation ‖against them before the Lord.

12 But these, as natural brute beasts made to be taken and destroyed speak evil of the things that they understand not, *and* shall utterly perish in their own corruption,

13 *And* shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time: Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you:

14 Having eyes full of †adultery and that cannot cease from sin, beguiling unstable souls: an heart they have exercised with covetous practices: cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness,

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the Prophet.

‖ *Or, dominion.*

* Jude 8.

‖ Some read *against themselves.*

† *Gr. an adulteress.*

1881

4 For if God spared not angels
when they sinned, but [1] cast them
down to [2] hell, and committed
them to [3] pits of darkness, to be
5 reserved unto judgement; and
spared not the ancient world,
but preserved Noah with seven
others, [4] a preacher of righteousness,
when he brought a flood
upon the world of the ungodly;
6 and turning the cities of Sodom
and Gomorrah into ashes condemned
them with an overthrow,
having made them an example
unto those that should live un-
7 godly; and delivered righteous
Lot, sore distressed by the las-
8 civious life of the wicked (for
that righteous man dwelling a-
mong them, in seeing and hear-
ing, [5] vexed *his* righteous soul
from day to day with *their* law-
9 less deeds): the Lord knoweth
how to deliver the godly out of
temptation, and to keep the un-
righteous under punishment un-
10 to the day of judgement; but
chiefly them that walk after the
flesh in the lust of defilement,
and despise dominion. Daring,
selfwilled, they tremble not
11 to rail at [6] dignities: whereas
angels, though greater in might
and power, bring not a railing
judgement against them before
12 the Lord. But these, as creatures
without reason, born [7] mere
animals [8] to be taken and destroyed,
railing in matters whereof
they are ignorant, shall in
their [9] destroying surely be de-
13 stroyed, suffering wrong as the
hire of wrong-doing; *men* that
count it pleasure to revel in the
day-time, spots and blemishes,
revelling in their [10] love-feasts
while they feast with you;
14 having eyes full of [11] adultery,
and that cannot cease from
sin; enticing unstedfast souls;
having a heart exercised in co-
vetousness; children of cursing;
15 forsaking the right way, they
went astray, having followed the
way of Balaam the *son* of [12] Beor,
who loved the hire of wrong-
16 doing; but he was rebuked for his
own transgression: a dumb ass
spake with man's voice and stay-
ed the madness of the prophet.

[1] Or, *cast them into dungeons*

[2] Gr. *Tartarus.*

[3] Some ancient authorities read *chains.*

[4] Gr. *a herald.*

[5] Gr. *tormented.*

[6] Gr. *glories.*

[7] Gr. *natural.*

[8] Or, *to take and to destroy*

[9] Or, *corruption*

[10] Many ancient authorities read *deceivings.*

[11] Gr. *an adulteress.*

[12] Many ancient authorities read *Bosor.*

4 εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ
ἐφείσατο, ἀλλὰ **σειραῖς**[2] ζόφου ταρταρώσας
5 παρέδωκεν εἰς κρίσιν **τετηρημένους**[3]· καὶ
ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον
Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατα-
6 κλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· καὶ πόλεις
Σοδόμων καὶ Γομόρρας τεφρώσας καταστρο-
φῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσε-
7 βεῖν τεθεικώς· καὶ δίκαιον Λώτ, καταπονού-
μενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ
8 ἀναστροφῆς, ἐρρύσατο (βλέμματι γὰρ καὶ
ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν
ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις
9 ἐβασάνιζεν)· οἶδε Κύριος εὐσεβεῖς ἐκ **πει-
ρασμῶν***[4] ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν
10 κρίσεως κολαζομένους τηρεῖν· μάλιστα δὲ
τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ
πορευομένους, καὶ κυριότητος καταφρονοῦν-
τας. τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσι
11 βλασφημοῦντες· ὅπου ἄγγελοι, ἰσχύϊ καὶ
δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ' αὐ-
12 τῶν παρὰ Κυρίῳ βλάσφημον κρίσιν. οὗτοι
δέ, ὡς ἄλογα ζῷα **φυσικὰ γεγενημένα**[5] εἰς
ἅλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσι βλασ-
φημοῦντες, ἐν τῇ φθορᾷ αὐτῶν **καταφθαρή-
13 σονται**[6], **κομιούμενοι**[7] μισθὸν ἀδικίας, ἡδο-
νὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπῖλοι
καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς **ἀπάταις**[8]
14 αὐτῶν συνευωχούμενοι ὑμῖν, ὀφθαλμοὺς
ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύ-
στους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστη-
ρίκτους, καρδίαν γεγυμνασμένην **πλεονε-
15 ξίαις**[9] ἔχοντες, κατάρας τέκνα· **καταλιπόν-
τες**[10] **τὴν**[11] εὐθεῖαν ὁδὸν ἐπλανήθησαν, ἐξα-
κολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ
16 **Βοσόρ**[12], ὃς μισθὸν ἀδικίας ἠγάπησεν, ἔλεγ-
ξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον
ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον,
ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν.

[2] σειροῖς *text, not marg.*
[3] τηρουμένους
[4] πειρασμοῦ
[5] γεγεννημένα φυσικὰ
[6] καὶ φθαρήσονται
[7] ἀδικούμενοι
[8] ἀγάπαις *text, not marg.*
[9] πλεονεξίας
[10] καταλείποντες
[11] *om.* τὴν
[12] Βεώρ *text, not marg.*

1611

17 These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were ‖clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, *and* overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

3 This second Epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy Prophets, and of the Commandment of us the Apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth †standing out of the water, and in the water,

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word

‖ Or, for a little, or a while as some read.

† Gr. consisting.

1881

17 These are springs without water,
and mists driven by a storm; for
whom the blackness of darkness
18 hath been reserved. For, uttering great swelling *words* of vanity, they entice in the lusts of the
flesh, by lasciviousness, those
who are just escaping from them
19 that live in error; promising
them liberty, while they themselves are bondservants of corruption; for of [1]whom a man is
overcome, of the same is he also
20 brought into bondage. For if,
after they have escaped the defilements of the world through
the knowledge of [2]the Lord and
Saviour Jesus Christ, they are
again entangled therein and
overcome, the last state is become worse with them than the
21 first. For it were better for
them not to have known the
way of righteousness, than, after
knowing it, to turn back from
the holy commandment delivered
22 unto them. It has happened
unto them according to the true
proverb, The dog turning to his
own vomit again, and the sow
that had washed to wallowing in
the mire.
3 This is now, beloved, the second
epistle that I write unto you;
and in both of them I stir up
your sincere mind by putting you
2 in remembrance; that ye should
remember the words which were
spoken before by the holy prophets, and the commandment of
the Lord and Saviour through
3 your apostles: knowing this
first, that [3]in the last days mockers shall come with mockery,
walking after their own lusts,
4 and saying, Where is the promise of his [4]coming? for, from
the day that the fathers fell
asleep, all things continue as
they were from the beginning
5 of the creation. For this they
wilfully forget, that there were
heavens from of old, and an
earth compacted out of water
and [5]amidst water, by the word
6 of God; by which means the
world that then was, being over-
7 flowed with water, perished: but
the heavens that now are, and
the earth, by the same word

[1] Or, *what*

[2] Many ancient authorities read *our*.

[3] Gr. *in the last of the days*.

[4] Gr. *presence*.

[5] Or, *through*

17 οὗτοί εἰσι πηγαὶ ἄνυδροι, **νεφέλαι**[13] ὑπὸ
λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκό-
18 τους **εἰς αἰῶνα**[14] τετήρηται. ὑπέρογκα γὰρ
ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν
ἐπιθυμίαις σαρκός, **ἐν**[15] ἀσελγείαις, τοὺς
ὄντως ἀποφυγόντας[16] τοὺς ἐν πλάνῃ ἀνα-
19 στρεφομένους, ἐλευθερίαν αὐτοῖς ἐπαγγελ-
λόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθο-
ρᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλω-
20 ται. εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ
κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου[17] καὶ σω-
τῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν
ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ
21 ἔσχατα χείρονα τῶν πρώτων. κρεῖττον γὰρ
ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δι-
καιοσύνης, ἢ ἐπιγνοῦσιν **ἐπιστρέψαι**[18] ἐκ τῆς
22 παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. συμ-
βέβηκε **δὲ**[19] αὐτοῖς τὸ τῆς ἀληθοῦς πα-
ροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον
ἐξέραμα, καὶ ὗς λουσαμένη εἰς κύλισμα
βορβόρου.

3 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν
γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν
2 ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, μνη-
σθῆναι τῶν προειρημένων ῥημάτων ὑπὸ
τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀπο-
στόλων **ἡμῶν**[1] ἐντολῆς τοῦ Κυρίου καὶ
3 σωτῆρος· τοῦτο πρῶτον γινώσκοντες, ὅτι
ἐλεύσονται ἐπ' **ἐσχάτου**[2] τῶν ἡμερῶν[3] ἐμ-
παῖκται, κατὰ τὰς ἰδίας **αὐτῶν ἐπιθυμίας**[4]
4 πορευόμενοι, καὶ λέγοντες, Ποῦ ἐστὶν ἡ
ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς
γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω
5 διαμένει ἀπ' ἀρχῆς κτίσεως. λανθάνει γὰρ
αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν
ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
6 συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, δι' ὧν ὁ
τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·
7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ

[13] καὶ ὁμίχλαι
[14] *om.* εἰς αἰῶνα
[15] *om.* ἐν
[16] ὀλίγως ἀποφεύγοντας
[17] *Marg. adds* ἡμῶν
[18] ὑποστρέψαι
[19] (ν) *om.* δὲ

[1] ὑμῶν
[2] ἐσχάτων
[3] *add* ἐν ἐμπαιγμονῇ
[4] ἐπιθυμίας αὐτῶν

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are kept in store, reserved unto fire against the day of Judgment, and perdition of ungodly men.

8 But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise (as some men count slackness) but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

11 Seeing then that all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation, and godliness,

12 Looking for and ‖hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat?

‖ *Or, hasting the coming.*

13 Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.

14 Wherefore (beloved) seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the longsuffering of the Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

16 As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen.

1881

have been [1]stored up for fire,
being reserved against the day
of judgement and destruction of
ungodly men.
8 But forget not this one thing,
beloved, that one day is with the
Lord as a thousand years, and a
9 thousand years as one day. The
Lord is not slack concerning his
promise, as some count slackness;
but is longsuffering to
you-ward, not wishing that any
should perish, but that all should
10 come to repentance. But the
day of the Lord will come as a
thief; in the which the heavens
shall pass away with a great
noise, and the [2]elements shall be
dissolved with fervent heat, and
the earth and the works that are
11 therein shall be [3]burned up. Seeing
that these things are thus
all to be dissolved, what manner
of persons ought ye to be in *all*
12 holy living and godliness, looking
for and [4]earnestly desiring
the [5]coming of the day of God,
by reason of which the heavens
being on fire shall be dissolved,
and the [2]elements shall melt
13 with fervent heat? But, according
to his promise, we look for
new heavens and a new earth,
wherein dwelleth righteousness.
14 Wherefore, beloved, seeing
that ye look for these things,
give diligence that ye may be
found in peace, without spot and
15 blameless in his sight. And account
that the longsuffering of
our Lord is salvation; even as
our beloved brother Paul also,
according to the wisdom given to
16 him, wrote unto you; as also in
all *his* epistles, speaking in them
of these things; wherein are
some things hard to be understood,
which the ignorant and
unstedfast wrest, as *they do* also
the other scriptures, unto their
17 own destruction. Ye therefore,
beloved, knowing *these things*
beforehand, beware lest, being
carried away with the error of
the wicked, ye fall from your own
18 stedfastness. But grow in the
grace and knowledge of our Lord
and Saviour Jesus Christ. To
him *be* the glory both now and
[6]for ever. Amen.

[1] Or, *stored with fire*

[2] Or, *heavenly bodies*

[3] The most ancient manuscripts read *discovered.*

[4] Or, *hastening*

[5] Gr. *presence.*

[6] Gr. *unto the day of eternity.*

τεθησαυρισμένοι εἰσί, πυρὶ[5] τηρούμενοι εἰς
ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν
ἀνθρώπων.
8 Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπη-
τοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη,
9 καὶ χίλια ἔτη ὡς ἡμέρα μία. οὐ βραδύνει
ὁ Κύριος τῆς ἐπαγγελίας, ὥς τινες βραδυ-
τῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς **ἡμᾶς**[6],
μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάν-
10 τας εἰς μετάνοιαν χωρῆσαι. ἥξει δὲ **ἡ**[7]
ἡμέρα Κυρίου ὡς κλέπτης **ἐν νυκτί**[8], ἐν ᾗ οἱ
οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα
δὲ καυσούμενα **λυθήσονται**[9], καὶ γῆ καὶ τὰ
11 ἐν αὐτῇ ἔργα **κατακαήσεται**[10]. τούτων
οὖν[11] πάντων λυομένων, ποταποὺς δεῖ ὑπάρ-
χειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσε-
12 βείαις, προσδοκῶντας καὶ σπεύδοντας τὴν
παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐ-
ρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα
13 καυσούμενα τήκεται; καινοὺς δὲ οὐρανοὺς
καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ
προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.
14 Διό, ἀγαπητοί, ταῦτα προσδοκῶντες, σπου-
δάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρε-
15 θῆναι ἐν εἰρήνῃ. καὶ τὴν τοῦ Κυρίου ἡμῶν
μακροθυμίαν σωτηρίαν ἡγεῖσθε, καθὼς καὶ
ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν
16 αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν· ὡς καὶ
ἐν πάσαις **ταῖς**[12] ἐπιστολαῖς, λαλῶν ἐν αὐ-
ταῖς περὶ τούτων· ἐν **οἷς**[13] ἔστι δυσνόητά
τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦ-
σιν, ὡς καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν
17 ἰδίαν αὐτῶν ἀπώλειαν. ὑμεῖς οὖν, ἀγαπη-
τοί, προγινώσκοντες φυλάσσεσθε, ἵνα μή,
τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκ-
18 πέσητε τοῦ ἰδίου στηριγμοῦ. αὐξάνετε δὲ
ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ
σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ
νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

[5] (εἰσὶ πυρί,)
[6] ὑμᾶς
[7] *om.* ἡ
[8] *om.* ἐν νυκτί
[9] λυθήσεται
[10] *Marg.* εὑρεθήσεται
[11] οὕτως
[12] *om.* ταῖς
[13] αἷς

THE FIRST EPISTLE GENERAL OF

JOHN.

1611

1 THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.)

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

1881

1 THAT which was from the
beginning, that which we have
heard, that which we have seen
with our eyes, that which we beheld, and our hands handled, con-
2 cerning the [1]Word of life (and [1] Or, *word*
the life was manifested, and we
have seen, and bear witness, and
declare unto you the life, the
eternal *life*, which was with
the Father, and was manifested
3 unto us); that which we have
seen and heard declare we unto
you also, that ye also may have
fellowship with us: yea, and our
fellowship is with the Father,
and with his Son Jesus Christ:
4 and these things we write, that
[2]our joy may be fulfilled. [2] Many ancient authorities read *your*.
5 And this is the message which
we have heard from him, and
announce unto you, that God
is light, and in him is no dark-
6 ness at all. If we say that
we have fellowship with him,
and walk in the darkness, we
7 lie, and do not the truth: but
if we walk in the light, as he
is in the light, we have fellow-
ship one with another, and the
blood of Jesus his Son cleanseth
8 us from all sin. If we say that
we have no sin, we deceive our-
selves, and the truth is not in
9 us. If we confess our sins, he
is faithful and righteous to for-
give us our sins, and to cleanse
10 us from all unrighteousness. If
we say that we have not sinned,
we make him a liar, and his
word is not in us.
2 My little children, these
things write I unto you, that
ye may not sin. And if any
man sin, we have an [3]Advocate [3] Or, *Comforter* Or, *Helper* Gr. *Paraclete*.
with the Father, Jesus Christ
2 the righteous: and he is the
propitiation for our sins; and
not for ours only, but also for
3 the whole world. And hereby
know we that we know him,
if we keep his commandments.

ΙΩΑΝΝΟΥ*

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

1 Ὃ ἦν ἀπ᾽ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκα-
μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ
αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου
2 τῆς ζωῆς (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωρά-
καμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν
ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν
3 πατέρα, καὶ ἐφανερώθη ἡμῖν)· ὃ ἑωράκαμεν
καὶ ἀκηκόαμεν, ἀπαγγέλλομεν[1] ὑμῖν, ἵνα καὶ
ὑμεῖς κοινωνίαν ἔχητε μεθ᾽ ἡμῶν· καὶ ἡ κοι-
νωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ
4 μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· καὶ
ταῦτα γράφομεν ὑμῖν[2], ἵνα ἡ χαρὰ ὑμῶν[3] ᾖ
πεπληρωμένη.
5 Καὶ αὕτη ἐστὶν ἡ ἀγγελία* ἣν ἀκηκόαμεν
ἀπ᾽ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς
φῶς ἐστί, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐ-
6 δεμία. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν
μετ᾽ αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν,
ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·
7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός
ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ᾽
ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ[4] τοῦ
υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρ-
8 τίας. ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν,
ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν
9 ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν,
πιστός ἐστι καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς
ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδι-
10 κίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν,
ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ
οὐκ ἔστιν ἐν ἡμῖν.
2 Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ
ἁμάρτητε. καὶ ἐάν τις ἁμάρτῃ, παράκλητον
ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν
2 δίκαιον· καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν
ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ
μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.
3 καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν
αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

[1] *add* καὶ
[2] ἡμεῖς
[3] ἡμῶν *text, not marg.*
[4] *om.* Χριστοῦ

1611

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother, abideth in the light, and there is none † occasion of stumbling in him.

† Gr. *scandal.*

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his Name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.

1881

4 He that saith, I know him, and
keepeth not his commandments,
is a liar, and the truth is not in
5 him: but whoso keepeth his word,
in him verily hath the love of God
been perfected. Hereby know we
6 that we are in him: he that saith
he abideth in him ought himself
also to walk even as he walked.
7 Beloved, no new commandment
write I unto you, but an old commandment
which ye had from
the beginning: the old commandment
is the word which ye
8 heard. Again, a new commandment
write I unto you, which
thing is true in him and in you;
because the darkness is passing
away, and the true light already
9 shineth. He that saith he is in
the light, and hateth his brother,
is in the darkness even until
10 now. He that loveth his brother
abideth in the light, and there
is none occasion of stumbling in
11 him. But he that hateth his
brother is in the darkness, and
walketh in the darkness, and
knoweth not whither he goeth,
because the darkness hath blinded
his eyes.
12 I write unto you, *my* little children,
because your sins are forgiven
you for his name's sake.
13 I write unto you, fathers, because
ye know him which is
from the beginning. I write unto
you, young men, because ye have
overcome the evil one. [1] I have 1 Or, *I wrote*
written unto you, little children,
14 because ye know the Father. [1] I
have written unto you, fathers,
because ye know him which is
from the beginning. [1] I have
written unto you, young men,
because ye are strong, and the
word of God abideth in you, and
ye have overcome the evil one.
15 Love not the world, neither the
things that are in the world. If
any man love the world, the love
16 of the Father is not in him. For
all that is in the world, the lust
of the flesh, and the lust of the
eyes, and the vainglory of life,
is not of the Father, but is of
17 the world. And the world passeth
away, and the lust thereof:
but he that doeth the will of
God abideth for ever.

4 ὁ λέγων[1], Ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς
αὐτοῦ μὴ τηρῶν, ψεύστης ἐστί, καὶ ἐν τούτῳ
5 ἡ ἀλήθεια οὐκ ἔστιν· ὃς δ' ἂν τηρῇ αὐτοῦ
τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι
6 ἐν αὐτῷ ἐσμέν· ὁ λέγων ἐν αὐτῷ μένειν ὀφεί-
λει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς
οὕτω[2] περιπατεῖν.
7 **Ἀδελφοί**[3], οὐκ ἐντολὴν καινὴν γράφω
ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἴχετε ἀπ'
ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος
8 ὃν ἠκούσατε **ἀπ' ἀρχῆς**[4]. πάλιν ἐντολὴν
καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ
καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ
9 φῶς τὸ ἀληθινὸν ἤδη φαίνει. ὁ λέγων ἐν
τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν,
10 ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ὁ ἀγαπῶν τὸν
ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάν-
11 δαλον ἐν αὐτῷ οὐκ ἔστιν. ὁ δὲ μισῶν τὸν
ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστί, καὶ ἐν τῇ
σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει,
ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς
αὐτοῦ.
12 Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν
13 αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. γράφω
ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν
πονηρόν. **γράφω**[5] ὑμῖν, παιδία, ὅτι ἐγνώ-
14 κατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες,
ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα ὑμῖν,
νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος
τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν
15 πονηρόν. μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ
ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον,
οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.
16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ
ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ
17 πατρός, ἀλλ' ἐκ τοῦ κόσμου ἐστί. καὶ ὁ
κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ
δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν
αἰῶνα.

[1] *add* ὅτι (*om.* ,)

[2] *om.* οὕτω

[3] Ἀγαπητοί

[4] *om.* ἀπ' ἀρχῆς

[5] ἔγραψα

1611

18 Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out* that they might be made manifest, that they were not all of us.

20 But ye have an unction from the holy One, and ye know all things.

21 I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? he is Antichrist, that denieth the Father, and the Son.

23 Whosoever denieth the Son, the same hath not the Father: *but he that acknowledgeth the Son, hath the Father also.*

24 Let that therefore abide in you which ye have heard from the beginning: if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These things have I written unto you, concerning them that seduce you.

27 But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: But, as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in ‖ him.

‖ *Or, it.*

28 And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ‖ ye know that every one which doeth righteousness is born of him.

‖ *Or, know ye.*

3 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear, what we shall be: but we know,

1881

18 Little children, it is the last
hour: and as ye heard that anti-
christ cometh, even now have
there arisen many antichrists;
whereby we know that it is the
19 last hour. They went out from us,
but they were not of us; for if
they had been of us, they would
have continued with us: but *they*
went out, that they might be
made manifest [1]how that they
20 all are not of us. And ye have
an anointing from the Holy One,
21 [2]and ye know all things. I have
not written unto you because ye
know not the truth, but because
ye know it, and [3]because no lie
22 is of the truth. Who is the liar
but he that denieth that Jesus is
the Christ? This is the antichrist,
even he that denieth the Father
23 and the Son. Whosoever denieth
the Son, the same hath not the
Father: he that confesseth the
24 Son hath the Father also. As
for you, let that abide in you
which ye heard from the begin-
ning. If that which ye heard
from the beginning abide in you,
ye also shall abide in the Son,
25 and in the Father. And this is
the promise which he promised
26 [4]us, *even* the life eternal. These
things have I written unto you
concerning them that would lead
27 you astray. And as for you,
the anointing which ye received
of him abideth in you, and ye
need not that any one teach you;
but as his anointing teacheth you
concerning all things, [5]and is
true, and is no lie, and even as
it taught you, [6]ye abide in him.
28 And now, *my* little children, abide
in him; that, if he shall be mani-
fested, we may have boldness,
and not be ashamed [7]before him
29 at his [8]coming. If ye know that
he is righteous, [9]ye know that
every one also that doeth right-
eousness is begotten of him.

3 Behold what manner of love the
Father hath bestowed upon us,
that we should be called children
of God: and *such* we are. For
this cause the world knoweth us
not, because it knew him not.
2 Beloved, now are we children of
God, and it is not yet made mani-
fest what we shall be. We know

[1] Or, *that not all are of us*

[2] Some very ancient authorities read *and ye all know*.

[3] Or, *that*

[4] Some ancient authorities read *you*.

[5] Or, *so it is true, and is no lie; and even as &c.*

[6] Or, *abide ye*

[7] Gr. *from him*.

[8] Gr. *presence*.

[9] Or, *know ye*

18 Παιδία, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκού-
σατε ὅτι **ὁ**[6] ἀντίχριστος ἔρχεται, καὶ νῦν [6] *om.* ὁ
ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώ-
19 σκομεν ὅτι ἐσχάτη ὥρα ἐστίν. ἐξ ἡμῶν
ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ
ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν·
ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες
20 ἐξ ἡμῶν. καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ
21 ἁγίου, καὶ οἴδατε **πάντα**[7]. οὐκ ἔγραψα ὑμῖν, [7] *Marg.* πάντες
ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε
αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας
22 οὐκ ἔστι. τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ
ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός;
οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν
23 πατέρα καὶ τὸν υἱόν. πᾶς ὁ ἀρνούμενος τὸν
υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν
24 υἱὸν καὶ τὸν πατέρα ἔχει*. ὑμεῖς **οὖν**[8] ὃ [8] *om.* οὖν
ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν
ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ
ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.
25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγ-
26 γείλατο **ἡμῖν**[9], τὴν ζωὴν τὴν αἰώνιον. ταῦ- [9] *Marg.* ὑμῖν
τα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.
27 καὶ ὑμεῖς, τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ
ἐν ὑμῖν μένει[10], καὶ οὐ χρείαν ἔχετε ἵνα τις [10] μένει ἐν ὑμῖν
διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ **αὐτὸ**[11] χρίσμα [11] αὐτοῦ
διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι,
καὶ οὐκ ἔστι ψεῦδος,[12] καὶ καθὼς ἐδίδαξεν [12] (*Marg.* ψεῦδος·)
28 ὑμᾶς, **μενεῖτε**[13] ἐν αὐτῷ. καὶ νῦν, τεκνία, [13] μένετε
μένετε ἐν αὐτῷ· ἵνα **ὅταν**[14] φανερωθῇ, **ἔχω-** [14] ἐὰν
μεν[15] παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' [15] σχῶμεν
29 αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ἐὰν εἰδῆτε ὅτι
δίκαιός ἐστι, γινώσκετε ὅτι[16] πᾶς ὁ ποιῶν τὴν [16] *add* καὶ
δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
3 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πα-
τήρ, ἵνα τέκνα Θεοῦ κληθῶμεν[1]. διὰ τοῦτο [1] *add* · καὶ ἐσμέν
ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω
2 αὐτόν. ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμέν, καὶ [2] (ἐσόμεθα. οἴδαμεν)
οὔπω ἐφανερώθη τί ἐσόμεθα· οἴδαμεν **δὲ**[2] *om.* δὲ

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that when he shall appear, we shall be like him: for we shall see him as he is.

3 And every man that hath this hope in him, purifieth himself, even as he is pure.

4 Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins, and in him is no sin.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous.

8 He that committeth sin, is of the devil, for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

11 For this is the ‖message that ye heard from the beginning, that we should love one another.

‖ *Or, commandment.*

12 Not as Cain, *who* was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death.

15 Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue, but in deed and in truth.

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that, if [1]he shall be manifested,
we shall be like him; for we shall
3 see him even as he is. And every
one that hath this hope *set* on him
purifieth himself, even as he is
4 pure. Every one that doeth sin
doeth also lawlessness: and sin
5 is lawlessness. And ye know
that he was manifested to [2]take
away sins; and in him is no sin.
6 Whosoever abideth in him sinneth not: whosoever sinneth hath
not seen him, neither [3]knoweth
7 him. *My* little children, let no
man lead you astray: he that
doeth righteousness is righteous, even as he is righteous:
8 he that doeth sin is of the
devil; for the devil sinneth from
the beginning. To this end was
the Son of God manifested, that
he might destroy the works of
9 the devil. Whosoever is begotten of God doeth no sin,
because his seed abideth in him:
and he cannot sin, because he
10 is begotten of God. In this the
children of God are manifest,
and the children of the devil:
whosoever doeth not righteousness is not of God, neither he
11 that loveth not his brother. For
this is the message which ye
heard from the beginning, that
12 we should love one another: not
as Cain was of the evil one, and
slew his brother. And wherefore slew he him? Because his
works were evil, and his brother's
righteous.
13 Marvel not, brethren, if the
14 world hateth you. We know
that we have passed out of death
into life, because we love the
brethren. He that loveth not
15 abideth in death. Whosoever
hateth his brother is a murderer:
and ye know that no murderer
hath eternal life abiding in him.
16 Hereby know we love, because
he laid down his life for us: and
we ought to lay down our lives
17 for the brethren. But whoso hath
the world's goods, and beholdeth
his brother in need, and shutteth up his compassion from him,
how doth the love of God abide
18 in him? *My* little children, let us
not love in word, neither with the
tongue; but in deed and truth.

[1] Or, *it*

[2] Or, *bear sins*

[3] Or, *hath known*

ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι
3 ὀψόμεθα αὐτὸν καθώς ἐστι. καὶ πᾶς ὁ ἔχων
τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἁγνίζει ἑαυτόν,
4 καθὼς ἐκεῖνος ἁγνός ἐστι. πᾶς ὁ ποιῶν τὴν
ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρ-
5 τία ἐστὶν ἡ ἀνομία. καὶ οἴδατε ὅτι ἐκεῖνος
ἐφανερώθη, ἵνα τὰς ἁμαρτίας **ἡμῶν**[3] ἄρῃ· καὶ [3] *om.* ἡμῶν
6 ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. πᾶς ὁ ἐν αὐτῷ
μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ
7 ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν. τεκνία,
μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιο-
σύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός
8 ἐστιν· ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβό-
λου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρ-
τάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ,
9 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. πᾶς ὁ γε-
γεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ,
ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ
δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέν-
10 νηται. ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ
Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ
ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ,
11 καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ὅτι
αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς,
12 ἵνα ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Κάϊν ἐκ
τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐ-
τοῦ. καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ
ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ
αὐτοῦ δίκαια.
13 Μὴ θαυμάζετε, ἀδελφοί **μου**[4], εἰ μισεῖ [4] *om.* μου
14 ὑμᾶς ὁ κόσμος. ἡμεῖς οἴδαμεν ὅτι μεταβε-
βήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι
ἀγαπῶμεν τοὺς ἀδελφούς. ὁ μὴ ἀγαπῶν
15 **τὸν ἀδελφόν**,[5] μένει ἐν τῷ θανάτῳ. πᾶς ὁ [5] *om.* τὸν ἀδελφόν,
μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος
ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ
16 ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ἐν
τούτῳ ἐγνώκαμεν τὴν ἀγάπην **τοῦ Θεοῦ**[6], [6] *om.* τοῦ Θεοῦ
ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ
ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελ-
17 φῶν τὰς ψυχὰς **τιθέναι**[7]. ὃς δ' ἂν ἔχῃ τὸν [7] θεῖναι
βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐ-
τοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα
αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει [8] *om.* μου
18 ἐν αὐτῷ; τεκνία **μου**[8], μὴ ἀγαπῶμεν λόγῳ [9] *add* τῇ
μηδὲ[9] γλώσσῃ, ἀλλ' [10]ἔργῳ καὶ ἀληθείᾳ. [10] *add* ἐν

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19 And hereby we know that we are of the truth, and shall † assure our hearts before him.

† Gr. *persuade.*

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence towards God.

22 And whatsoever we ask, we receive of him, because we keep his commandment, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the spirit which he hath given us.

4 Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of Antichrist, whereof you have heard, that it should come, and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us: he that is not of God heareth not us, hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another; for love is of God: and every one that loveth, is born of God and knoweth God.

8 He that loveth not, knoweth not God: for God is love.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

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19 Hereby shall we know that we are
of the truth, and shall [1] assure our
20 heart before him, whereinsoever
our heart condemn us; because
God is greater than our heart, and
21 knoweth all things. Beloved, if
our heart condemn us not, we have
22 boldness toward God; and whatsoever
we ask, we receive of him,
because we keep his commandments,
and do the things that are
23 pleasing in his sight. And this is
his commandment, that we should
[2] believe in the name of his Son
Jesus Christ, and love one another,
even as he gave us com-
24 mandment. And he that keepeth
his commandments abideth in
him, and he in him. And hereby
we know that he abideth in us, by
the Spirit which he gave us.
4 Beloved, believe not every spirit,
but prove the spirits, whether
they are of God: because many
false prophets are gone out into
2 the world. Hereby know ye the
Spirit of God: every spirit which
confesseth that Jesus Christ is
3 come in the flesh is of God: and
every spirit which [3] confesseth
not Jesus is not of God: and this
is the *spirit* of the antichrist,
whereof ye have heard that it
cometh; and now it is in the
4 world already. Ye are of God,
my little children, and have overcome
them: because greater is he
that is in you than he that is in
5 the world. They are of the world:
therefore speak they *as* of the
world, and the world heareth
6 them. We are of God: he that
knoweth God heareth us; he
who is not of God heareth us not.
By this we know the spirit of
truth, and the spirit of error.
7 Beloved, let us love one another:
for love is of God; and
every one that loveth is begotten
of God, and knoweth
8 God. He that loveth not knoweth
not God; for God is love.
9 Herein was the love of God
manifested [4] in us, that God hath
sent his only begotten Son into
the world, that we might live
10 through him. Herein is love,
not that we loved God, but that
he loved us, and sent his Son *to
be* the propitiation for our sins.

[1] Gr. *persuade.*

[2] Gr. *believe the name.*

[3] Some ancient authorities read *annulleth Jesus.*

[4] Or, *in our case*

19 **καὶ**[11] ἐν τούτῳ **γινώσκομεν**[12] ὅτι ἐκ τῆς ἀλη-
θείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν
20 **τὰς καρδίας**[13] ἡμῶν, **ὅτι**[14] ἐὰν καταγινώσκῃ
ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς
21 καρδίας ἡμῶν, καὶ γινώσκει πάντα. ἀγαπη-
τοί, ἐὰν ἡ καρδία **ἡμῶν**[15] μὴ καταγινώσκῃ
22 ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν, καὶ
ὃ ἐὰν αἰτῶμεν, λαμβάνομεν **παρ'**[16] αὐτοῦ, ὅτι
τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ
23 ἐνώπιον αὐτοῦ ποιοῦμεν. καὶ αὕτη ἐστὶν ἡ
ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι
τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶ-
μεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.
24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ
μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ
γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύ-
ματος οὗ ἡμῖν ἔδωκεν.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε,
ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ
Θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφῆται ἐξε-
2 ληλύθασιν εἰς τὸν κόσμον. ἐν τούτῳ γινώ-
σκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ
ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυ-
3 θότα ἐκ τοῦ Θεοῦ ἐστί· καὶ πᾶν πνεῦμα ὃ
μὴ ὁμολογεῖ[1] τὸν Ἰησοῦν **Χριστὸν ἐν σαρκὶ**
ἐληλυθότα,[2] ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό
ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι
ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.
4 ὑμεῖς ἐκ τοῦ Θεοῦ ἐστέ, τεκνία, καὶ νενι-
κήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν
5 ἢ ὁ ἐν τῷ κόσμῳ. αὐτοὶ ἐκ τοῦ κόσμου
εἰσί· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ
6 ὁ κόσμος αὐτῶν ἀκούει. ἡμεῖς ἐκ τοῦ Θεοῦ
ἐσμέν· ὁ γινώσκων τὸν Θεόν, ἀκούει ἡμῶν·
ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν.
ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀλη-
θείας καὶ τὸ πνεῦμα τῆς πλάνης.
7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ
ἀγάπη ἐκ τοῦ Θεοῦ ἐστί, καὶ πᾶς ὁ ἀγα-
πῶν ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει
8 τὸν Θεόν. ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν
9 Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν. ἐν τούτῳ
ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι
τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν
ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι'
10 αὐτοῦ. ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι
ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐ-
τὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν
αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

[11] *om.* καὶ
[12] γνωσόμεθα
[13] τὴν καρδίαν
[14] ὅ τι
[15] *om.* ἡμῶν
[16] ἀπ'

[1] *Marg.* λύει
[2] *om.* Χριστὸν ἐν σαρκὶ ἐληλυθότα,

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11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit.

14 And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is †our love made perfect, that we may have boldness in the day of Judgment, because as he is, so are we in this world.

† Gr. *love with us.*

18 There is no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.

19 We love him: because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, that he who loveth God, love his brother also.

5 Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the love of God, that we keep his commandments, and his commandments are not grievous.

4 For whatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, even Jesus Christ, not by water only, but by water and

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11 Beloved, if God so loved us, we
also ought to love one another.
12 No man hath beheld God at any
time: if we love one another,
God abideth in us, and his love
13 is perfected in us: hereby know
we that we abide in him, and he
in us, because he hath given us
14 of his Spirit. And we have beheld
and bear witness that the
Father hath sent the Son *to be*
15 the Saviour of the world. Whosoever
shall confess that Jesus
is the Son of God, God abideth
16 in him, and he in God. And we
know and have believed the love
which God hath [1] in us. God is
love; and he that abideth in love
abideth in God, and God abideth
17 in him. Herein is love made perfect
with us, that we may have
boldness in the day of judgement;
because as he is, even so
18 are we in this world. There is
no fear in love: but perfect love
casteth out fear, because fear
hath punishment; and he that
feareth is not made perfect in
19 love. We love, because he first
20 loved us. If a man say, I love
God, and hateth his brother, he
is a liar: for he that loveth not
his brother whom he hath seen,
[2] cannot love God whom he hath
21 not seen. And this commandment
have we from him, that he
who loveth God love his brother
also.
5 Whosoever believeth that Jesus
is the Christ is begotten of God:
and whosoever loveth him that
begat loveth him also that is be-
2 gotten of him. Hereby we know
that we love the children of God,
when we love God, and do his
3 commandments. For this is the
love of God, that we keep his
commandments: and his commandments
are not grievous.
4 For whatsoever is begotten of
God overcometh the world: and
this is the victory that hath overcome
the world, *even* our faith.
5 And who is he that overcometh
the world, but he that believeth
that Jesus is the Son of God?
6 This is he that came by water
and blood, *even* Jesus Christ;
not [3] with the water only, but
[3] with the water and [3] with the

[1] Or, *in our case*

[2] Many ancient authorities read *how can he love God whom he hath not seen?*

[3] Gr. *in.*

11 ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς,
12 καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾷν. Θεὸν
οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλ-
λήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη
13 αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. ἐν τούτῳ
γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν
ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν
14 ἡμῖν. καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν
ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα
15 τοῦ κόσμου. ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς
ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ
16 μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. καὶ ἡμεῖς
ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην
ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη
ἐστί, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ
17 μένει, καὶ ὁ Θεὸς ἐν αὐτῷ[3]. ἐν τούτῳ τετε- [3] *add* μένει
λείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν
ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς
ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ
18 τούτῳ. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ'
ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι
ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ
19 τετελείωται ἐν τῇ ἀγάπῃ. ἡμεῖς ἀγαπῶμεν
αὐτόν[4], ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. [4] *om.* αὐτόν
20 ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν Θεόν, καὶ τὸν
ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ
μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε,
τὸν Θεὸν ὃν οὐχ ἑώρακε **πῶς**[5] δύναται ἀγα- [5] οὐ (δύναται ἀγαπᾷν.)
21 πᾷν; καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' *text, not marg.*
αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεόν, ἀγαπᾷ καὶ
τὸν ἀδελφὸν αὐτοῦ.
5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χρι-
στός, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ
ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ τὸν γε-
2 γεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώσκομεν
ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν
Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ **τηρῶ-**
3 **μεν**[1]. αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα [1] ποιῶμεν
τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ
4 αὐτοῦ βαρεῖαι οὐκ εἰσίν. ὅτι πᾶν τὸ γεγεν-
νημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· καὶ
αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ
5 πίστις ἡμῶν. τίς[2] ἐστιν ὁ νικῶν τὸν κόσμον, [2] *add* δέ
εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς
6 τοῦ Θεοῦ; οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος
καὶ αἵματος, Ἰησοῦς **ὁ**[3] Χριστός· οὐκ ἐν [3] *om.* ὁ
τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ[4] τῷ [4] *add* ἐν

1611

blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the Water, and the Blood, and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son, hath life; and he that hath not the Son, hath not life.

13 These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.

14 And this is the confidence that we have ‖ in him, that if we ask any thing according to his will, he heareth us.

‖ *Or, concerning him.*

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin, and there is a sin not unto death.

18 We know that whosoever is born of God, sinneth not: but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from Idols. Amen.

1881

7 blood. And it is the Spirit that
beareth witness, because the
8 Spirit is the truth. For there
are three who bear witness, the
Spirit, and the water, and the
blood: and the three agree in
9 one. If we receive the witness
of men, the witness of God is
greater: for the witness of God
is this, that he hath borne wit-
10 ness concerning his Son. He
that believeth on the Son of God
hath the witness in him: he that
believeth not God hath made
him a liar; because he hath not
believed in the witness that God
hath borne concerning his Son.
11 And the witness is this, that God
gave unto us eternal life, and
12 this life is in his Son. He that
hath the Son hath the life; he
that hath not the Son of God
hath not the life.
13 These things have I written
unto you, that ye may know that
ye have eternal life, *even* unto
you that believe on the name of
14 the Son of God. And this is the
boldness which we have toward
him, that, if we ask anything
according to his will, he heareth
15 us: and if we know that he hear-
eth us whatsoever we ask, we
know that we have the petitions
which we have asked of him.
16 If any man see his brother sin-
ning a sin not unto death, [1] he
shall ask, and *God* will give him
life for them that sin not unto
death. There is [2] a sin unto
death: not concerning this do I
say that he should make request.
17 All unrighteousness is sin: and
there is [2] a sin not unto death.
18 We know that whosoever is
begotten of God sinneth not;
but he that was begotten of God
keepeth [3] him, and the evil one
19 toucheth him not. We know
that we are of God, and the
whole world lieth in the evil
20 one. And we know that the
Son of God is come, and hath
given us an understanding, that
we know him that is true, and
we are in him that is true,
even in his Son Jesus Christ.
This is the true God, and eternal
21 life. *My* little children, guard
yourselves from idols.

[1] Or, *he shall ask and shall give him life*, even *to them &c.*

[2] Or, *sin*

[3] Or, *himself*

αἵματι. καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν,
7 ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. ὅτι τρεῖς
εἰσὶν οἱ μαρτυροῦντες [5] **ἐν τῷ οὐρανῷ, ὁ**
πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα·
8 **καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. καὶ τρεῖς εἰσὶν**
οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ Πνεῦμα, καὶ
τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ
9 ἕν εἰσιν. εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων
λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων
ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ,
10 **ἣν**[6] μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. ὁ
πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν
μαρτυρίαν ἐν **ἑαυτῷ**[7]· ὁ μὴ πιστεύων τῷ
Θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πε-
πίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύ-
11 ρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. καὶ
αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον
ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ
12 υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων τὸν υἱὸν ἔχει τὴν
ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ τὴν
ζωὴν οὐκ ἔχει.
13 Ταῦτα ἔγραψα ὑμῖν **τοῖς πιστεύουσιν εἰς**
τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ[8], ἵνα εἰδῆτε
ὅτι ζωὴν ἔχετε αἰώνιον, **καὶ ἵνα πιστεύητε**[9]
14 εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. καὶ αὕτη
ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν,
ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ,
15 ἀκούει ἡμῶν· καὶ ἐὰν οἴδαμεν ὅτι ἀκούει
ἡμῶν, ὃ ἂν[10] αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν
16 τὰ αἰτήματα ἃ ᾐτήκαμεν παρ' αὐτοῦ. ἐάν
τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα
ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώ-
σει αὐτῷ ζωὴν[11] τοῖς ἁμαρτάνουσι μὴ πρὸς
θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ
17 περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. πᾶσα ἀδι-
κία ἁμαρτία ἐστί· καὶ ἔστιν ἁμαρτία οὐ πρὸς
θάνατον.
18 Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ
Θεοῦ οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ
τοῦ Θεοῦ τηρεῖ **ἑαυτόν**[12], καὶ ὁ πονηρὸς οὐχ
19 ἅπτεται αὐτοῦ. οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ
ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ
20 κεῖται. οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ
ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα **γινώ-**
σκωμεν[13] τὸν ἀληθινόν· καί ἐσμεν ἐν τῷ
ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.
οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ **ἡ**[14] ζωὴ
21 αἰώνιος. Τεκνία, φυλάξατε **ἑαυτοὺς**[15] ἀπὸ
τῶν εἰδώλων. **ἀμήν.**[16]

[5] *om.* ἐν τῷ οὐρανῷ *to* ἐν τῇ γῇ *ver.* 8
[6] ὅτι
[7] αὐτῷ
[8] *om.* τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ
[9] τοῖς πιστεύουσιν
[10] (ἡμῶν ὃ ἂν)
[11] (*Marg.* αἰτήσει καὶ δώσει αὐτῷ ζωήν,)
[12] αὐτόν
[13] γινώσκομεν
[14] *om.* ἡ
[15] ἑαυτὰ
[16] *om.* ἀμήν.

THE SECOND EPISTLE OF

JOHN.

1611

1 THE Elder unto the elect Lady, and her children, whom I love in the truth: and not I only, but also all they that have known the truth:

2 For the truth's sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father in truth and love.

4 I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now, I beseech thee Lady, not as though I wrote a new commandment unto thee: but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his Commandments. This is the Commandment, that as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an Antichrist.

8 Look to yourselves, that we lose not those things which we have ‖wrought, but that we receive a full reward.

9 Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him, God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak †face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

‖ *Or, gained.* Some copies read, *which ye have gained, but that ye receive, &c.*

† *Gr. mouth to mouth.*

1881

1 THE elder unto the elect lady
and her children, whom I love in
truth; and not I only, but also
2 all they that know the truth; for
the truth's sake which abideth
in us, and it shall be with us for
3 ever: Grace, mercy, peace shall
be with us, from God the Father,
and from Jesus Christ, the Son
of the Father, in truth and love.
4 I rejoice greatly that I have
found *certain* of thy children
walking in truth, even as we
received commandment from the
5 Father. And now I beseech thee,
lady, not as though I wrote to
thee a new commandment, but
that which we had from the beginning,
that we love one an-
6 other. And this is love, that we
should walk after his commandments.
This is the commandment,
even as ye heard from the
beginning, that ye should walk
7 in it. For many deceivers are
gone forth into the world, *even*
they that confess not that Jesus
Christ cometh in the flesh. This
is the deceiver and the anti-
8 christ. Look to yourselves, that
ye [1]lose not the things which
[2]we have wrought, but that ye
9 receive a full reward. Whoso-
ever [3]goeth onward and abideth
not in the teaching of Christ,
hath not God: he that abideth
in the teaching, the same hath
both the Father and the Son.
10 If any one cometh unto you,
and bringeth not this teaching,
receive him not into *your* house,
11 and give him no greeting: for
he that giveth him greeting par-
taketh in his evil works.
12 Having many things to write
unto you, I would not *write them*
with paper and ink: but I hope
to come unto you, and to speak
face to face, that your joy may
13 be fulfilled. The children of
thine elect sister salute thee.

[1] Or, *destroy*

[2] Many ancient authorities read *ye.*

[3] Or, *taketh the lead*

ΙΩΑΝΝΟΥ*

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς
τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,
καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ
2 ἐγνωκότες τὴν ἀλήθειαν, διὰ τὴν ἀλήθειαν
τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται
3 εἰς τὸν αἰῶνα· ἔσται μεθ' **ὑμῶν**[1] χάρις, ἔλεος,
εἰρήνη παρὰ Θεοῦ πατρός, καὶ παρὰ **Κυρίου**[2]
Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀλη-
θείᾳ καὶ ἀγάπῃ.
4 Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων
σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντο-
5 λὴν ἐλάβομεν παρὰ τοῦ πατρός. καὶ νῦν
ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων
σοι καινήν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα
6 ἀγαπῶμεν ἀλλήλους. καὶ αὕτη ἐστὶν ἡ ἀγά-
πη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐ-
τοῦ. αὕτη **ἐστὶν ἡ ἐντολή**[3], καθὼς ἠκού-
σατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε.
7 ὅτι πολλοὶ πλάνοι **εἰσῆλθον**[4] εἰς τὸν κόσμον,
οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχό-
μενον ἐν σαρκί. οὗτός ἐστιν ὁ πλάνος καὶ
8 ὁ ἀντίχριστος. βλέπετε ἑαυτούς, ἵνα μὴ
ἀπολέσωμεν[5] ἃ **εἰργασάμεθα**[6], ἀλλὰ μισθὸν
9 πλήρη **ἀπολάβωμεν**[7]. πᾶς ὁ **παραβαίνων**[8]
καὶ μὴ μένων ἐν τῇ* διδαχῇ τοῦ Χριστοῦ,
Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ **τοῦ
Χριστοῦ**[9], οὗτος καὶ τὸν πατέρα καὶ τὸν
10 υἱὸν ἔχει. εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ
ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβά-
νετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ
11 λέγετε· ὁ γὰρ λέγων αὐτῷ χαίρειν κοινωνεῖ
τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἠβουλήθην
διὰ χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω **ἐλθεῖν**[10]
πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι,
13 ἵνα ἡ χαρὰ **ἡμῶν**[11] ᾖ πεπληρωμένη. ἀσπά-
ζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς
ἐκλεκτῆς. **ἀμήν.**[12]

[1] ἡμῶν
[2] *om.* Κυρίου
[3] ἡ ἐντολή ἐστι
[4] ἐξῆλθον
[5] ἀπολέσητε
[6] *Marg.* εἰργάσασθε
[7] ἀπολάβητε
[8] προάγων
[9] *om.* τοῦ Χριστοῦ
[10] γενέσθαι
[11] ὑμῶν
[12] *om.* ἀμήν.

THE THIRD EPISTLE OF

JOHN.

1611

1 The Elder unto the wellbeloved Gaius, whom I love ‖ in the truth:

‖ Or, *truly*.

2 Beloved, I ‖ wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

‖ Or, *pray*.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy, than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the Brethren, and to strangers:

6 Which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his Name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the Church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: but he that doeth evil, hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we *also* bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I trust I shall shortly see thee, and we shall speak † face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

† *Gr. mouth to mouth.*

1881

1 The elder unto Gaius the be-
loved, whom I love in truth.
2 Beloved, I pray that in all
things thou mayest prosper and
be in health, even as thy soul pros-
3 pereth. For I [1] rejoiced greatly,
when brethren came and bare wit-
ness unto thy truth, even as thou
4 walkest in truth. Greater [2] joy
have I none than [3] this, to hear of
my children walking in the truth.
5 Beloved, thou doest a faithful
work in whatsoever thou doest
toward them that are brethren
6 and strangers withal; who bare
witness to thy love before the
church: whom thou wilt do well
to set forward on their journey
7 worthily of God: because that
for the sake of the Name they
went forth, taking nothing of the
8 Gentiles. We therefore ought to
welcome such, that we may be
fellow-workers with the truth.
9 I wrote somewhat unto the
church: but Diotrephes, who
loveth to have the preeminence
among them, receiveth us not.
10 Therefore, if I come, I will bring
to remembrance his works which
he doeth, prating against us with
wicked words: and not content
therewith, neither doth he himself
receive the brethren, and them
that would he forbiddeth, and
casteth *them* out of the church.
11 Beloved, imitate not that which
is evil, but that which is good.
He that doeth good is of God: he
that doeth evil hath not seen God.
12 Demetrius hath the witness of all
men, and of the truth itself: yea,
we also bear witness; and thou
knowest that our witness is true.
13 I had many things to write unto
thee, but I am unwilling to write
them to thee with ink and pen:
14 but I hope shortly to see thee, and
we shall speak face to face. Peace
be unto thee. The friends salute
thee. Salute the friends by name.

[1] Or, *rejoice greatly, when brethren come and bear witness*

[2] Some ancient authorities read *grace.*

[3] Or, *these things, that I may hear*

ΙΩΑΝΝΟΥ*

ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ.

1 Ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ
ἀγαπῶ ἐν ἀληθείᾳ.
2 Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐο-
δοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου
3 ἡ ψυχή. ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελ-
φῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς
4 σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζοτέραν τού-
των οὐκ ἔχω **χαράν**[1], ἵνα ἀκούω τὰ ἐμὰ τέκνα
ἐν[2] ἀληθείᾳ περιπατοῦντα.
5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ
6 εἰς τοὺς ἀδελφοὺς καὶ **εἰς τοὺς**[3] ξένους, οἳ
ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλη-
σίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως
7 τοῦ Θεοῦ. ὑπὲρ γὰρ τοῦ ὀνόματος **αὐτοῦ**[4]
ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ **τῶν ἐθ-**
8 **νῶν**[5]. ἡμεῖς οὖν ὀφείλομεν **ἀπολαμβάνειν**[6]
τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ
ἀληθείᾳ.
9 Ἔγραψα[7] τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρω-
τεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς.
10 διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα
ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ
μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπι-
δέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομέ-
νους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.
11 ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγα-
θόν. ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστίν· ὁ
12 **δὲ**[8] κακοποιῶν οὐχ ἑώρακε τὸν Θεόν. Δη-
μητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ'
αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυ-
ροῦμεν, καὶ **οἴδατε**[9] ὅτι ἡ μαρτυρία ἡμῶν
ἀληθής ἐστι.
13 Πολλὰ εἶχον **γράφειν**[10], ἀλλ' οὐ θέλω διὰ
14 μέλανος καὶ καλάμου σοι **γράψαι**[11]· ἐλπίζω
δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα
λαλήσομεν. εἰρήνη σοι. ἀσπάζονταί σε οἱ
φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

[1] *Marg.* χάριν
[2] *add* τῇ
[3] τοῦτο
[4] *om.* αὐτοῦ
[5] ἐθνικῶν
[6] ὑπολαμβάνειν
[7] (-ψά) *add* τι
[8] *om.* δὲ
[9] οἶδας
[10] γράψαι σοι
[11] γράφειν

THE GENERAL EPISTLE OF

JUDE.

1611

1 JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation: it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt afterward destroyed them that believed not.

6 And the Angels which kept not their ‖ first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after † strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, *The Lord rebuke thee.

10 But these speak evil of those things, which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them, for they have gone in the way of Cain, and ran

‖ Or, *principality.*

† Gr. *other.*

* Zech. 3. 2.

1881

1 JUDAS, a [1] servant of Jesus
Christ, and brother of James,
[2] to them that are called, beloved
in God the Father, and kept for
2 Jesus Christ: Mercy unto you
and peace and love be multiplied.
3 Beloved, while I was giving
all diligence to write unto you
of our common salvation, I was
constrained to write unto you
exhorting you to contend earnestly for the faith which was once
for all delivered unto the saints.
4 For there are certain men crept
in privily, *even* they who were
of old set forth unto this condemnation, ungodly men, turning the
grace of our God into lasciviousness, and denying [3] our only Master and Lord, Jesus Christ.
5 Now I desire to put you in remembrance, though ye know all
things once for all, how that [4] the
Lord, having saved a people out
of the land of Egypt, [5] afterward
destroyed them that believed not.
6 And angels which kept not their
own principality, but left their
proper habitation, he hath kept in
everlasting bonds under darkness
unto the judgement of the great
7 day. Even as Sodom and Gomorrah, and the cities about them,
having in like manner with these
given themselves over to fornication, and gone after strange
flesh, are set forth [6] as an example,
suffering the punishment of eter-
8 nal fire. Yet in like manner these
also in their dreamings defile the
flesh, and set at nought domi-
9 nion, and rail at [7] dignities. But
Michael the archangel, when contending with the devil he disputed
about the body of Moses, durst
not bring against him a railing
judgement, but said, The Lord re-
10 buke thee. But these rail at whatsoever things they know not: and
what they understand naturally,
like the creatures without reason, in these things are they [8] de-
11 stroyed. Woe unto them! for they
went in the way of Cain, and [9] ran

[1] Gr. *bond-servant.*

[2] Or, *to them that are beloved in God the Father, and kept for Jesus Christ,* being *called*

[3] Or, *the only Master, and our Lord Jesus Christ*

[4] Many very ancient authorities read *Jesus.*

[5] Gr. *the second time.*

[6] Or, *as an example of eternal fire, suffering punishment*

[7] Gr. *glories.*

[8] Or, *corrupted*

[9] Or, *cast themselves away through*

ΙΟΥΔΑ *

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς
δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ **ἡγιασμέ-**
νοις[1], καὶ Ἰησοῦ Χριστῷ τετηρημένοις, κλη-
2 τοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πλη-
θυνθείη.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος
γράφειν ὑμῖν περὶ τῆς κοινῆς[2] σωτηρίας,
ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν
ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς
4 ἁγίοις πίστει. παρεισέδυσαν γάρ τινες ἄν-
θρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο
τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν
μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον
δεσπότην **Θεόν**,[3] καὶ Κύριον ἡμῶν Ἰησοῦν
Χριστὸν ἀρνούμενοι.

5 Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας
ὑμᾶς[4] ἅπαξ **τοῦτο**[5], ὅτι ὁ **Κύριος**[6], λαὸν
ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς
6 μὴ πιστεύσαντας ἀπώλεσεν. ἀγγέλους τε
τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ
ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν
μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον
7 τετήρηκεν. ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ
περὶ αὐτὰς πόλεις, τὸν ὅμοιον **τούτοις τρό-**
πον[7] ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω
σαρκὸς ἑτέρας, πρόκεινται δεῖγμα, πυρὸς
8 αἰωνίου[8] δίκην ὑπέχουσαι. ὁμοίως μέντοι
καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαί-
νουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ
9 βλασφημοῦσιν. ὁ δὲ Μιχαὴλ ὁ ἀρχάγγε-
λος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέ-
γετο περὶ τοῦ Μωσέως σώματος, οὐκ
ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας,
10 ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι Κύριος. οὗτοι
δὲ ὅσα μὲν οὐκ οἴδασι βλασφημοῦσιν· ὅσα
δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίσταν-
11 ται, ἐν τούτοις φθείρονται. οὐαὶ αὐτοῖς·
ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ

[1] ἠγαπημένοις

[2] *add* ἡμῶν

[3] *om.* Θεόν, (*Marg.* δεσπότην, καὶ)

[4] *om.* ὑμᾶς

[5] πάντα

[6] *Marg.* Ἰησοῦς

[7] τρόπον τούτοις

[8] (*Marg.* δεῖγμα πυρὸς αἰωνίου,)

1611

greedily after the error of Balaam, for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.

13 Raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints,

15 To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches*, which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But beloved, remember ye the words, which were spoken before of the Apostles of our Lord Jesus Christ:

18 *How* that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the spirit.

20 But ye beloved, building up yourselves on your most holy faith, praying in the holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen.

1881

riotously in the error of Balaam
for hire, and perished in the gain-
12 saying of Korah. These are they
who are [1]hidden rocks in your
love-feasts when they feast with
you, shepherds that without fear
feed themselves; clouds without
water, carried along by winds;
autumn trees without fruit, twice
dead, plucked up by the roots;
13 wild waves of the sea, foaming
out their own [2]shame; wander-
ing stars, for whom the blackness
of darkness hath been reserved
14 for ever. And to these also
Enoch, the seventh from Adam,
prophesied, saying, Behold, the
Lord came with [3]ten thousands
15 of his holy ones, to execute judge-
ment upon all, and to convict all
the ungodly of all their works of
ungodliness which they have un-
godly wrought, and of all the hard
things which ungodly sinners
16 have spoken against him. These
are murmurers, complainers,
walking after their lusts (and their
mouth speaketh great swelling
words), shewing respect of per-
sons for the sake of advantage.
17 But ye, beloved, remember ye
the words which have been spoken
before by the apostles of our
18 Lord Jesus Christ; how that
they said to you, In the last time
there shall be mockers, walking
after [4]their own ungodly lusts.
19 These are they who make sepa-
rations, [5]sensual, having not the
20 Spirit. But ye, beloved, build-
ing up yourselves on your most
holy faith, praying in the Holy
21 Spirit, keep yourselves in the love
of God, looking for the mercy of
our Lord Jesus Christ unto eter-
22 nal life. [6]And on some have mer-
23 cy, [7]who are in doubt; and some
save, snatching them out of the
fire; and on some have mercy
with fear; hating even the gar-
ment spotted by the flesh.
24 Now unto him that is able to
guard you from stumbling, and
to set you before the presence of
his glory without blemish in ex-
25 ceeding joy, to the only God our
Saviour, through Jesus Christ our
Lord, *be* glory, majesty, dominion
and power, before all time, and
now, and [8]for evermore. Amen.

[1] Or, *spots*

[2] Gr. *shames.*

[3] Gr. *his holy myriads.*

[4] Gr. *their own lusts of ungodlinesses.*

[5] Or, *natural* Or, *animal*

[6] The Greek text in this passage (*And ... fire*) is somewhat uncertain.

[7] Or, *while they dispute with you*

[8] Gr. *unto all the ages.*

πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ
12 *τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο. οὗτοί*
εἰσιν[9] *ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συν-*
ευωχούμενοι **ὑμῖν***[10], *ἀφόβως ἑαυτοὺς ποι-*
μαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων **πε-**
ριφερόμεναι· *δένδρα φθινοπωρινά, ἄκαρπα,*[11]
13 *δὶς ἀποθανόντα, ἐκριζωθέντα· κύματα ἄγρια*
θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύ-
νας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ
14 *σκότους εἰς* **τὸν**[12] *αἰῶνα τετήρηται. προε-*
φήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ
Ἐνώχ, λέγων, Ἰδού, ἦλθε Κύριος ἐν **μυρι-**
15 **άσιν ἁγίαις**[13] *αὐτοῦ, ποιῆσαι κρίσιν κατὰ*
πάντων, καὶ **ἐξελέγξαι**[14] *πάντας τοὺς ἀσε-*
βεῖς **αὐτῶν**[15] *περὶ πάντων τῶν ἔργων ἀσε-*
βείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάν-
των τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ
16 *ἁμαρτωλοὶ ἀσεβεῖς. οὗτοί εἰσι γογγυσταί,*
μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πο-
ρευόμενοι, καὶ τὸ στόμα αὐτῶν **λαλεῖ** *ὑ-*
πέρογκα, θαυμάζοντες[16] *πρόσωπα ὠφελείας*
χάριν.
17 *Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημά-*
των τῶν προειρημένων ὑπὸ τῶν ἀποστόλων
18 *τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ὅτι ἔλε-*
γον ὑμῖν, **ὅτι**[17] **ἐν ἐσχάτῳ χρόνῳ**[18] *ἔσονται*
ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πο-
19 *ρευόμενοι τῶν ἀσεβειῶν. οὗτοί εἰσιν οἱ ἀπο-*
διορίζοντες **ἑαυτούς**[19], *ψυχικοί, Πνεῦμα μὴ*
20 *ἔχοντες. ὑμεῖς δέ, ἀγαπητοί,* **τῇ ἁγιωτάτῃ**
ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτούς[20], *ἐν*
21 *Πνεύματι Ἁγίῳ προσευχόμενοι, ἑαυτοὺς ἐν*
ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ
ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς
22 *ζωὴν αἰώνιον. καὶ οὓς μὲν* [21]**ἐλεεῖτε διακρι-**
23 **νόμενοι· οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ**
πυρὸς ἁρπάζοντες, *μισοῦντες καὶ τὸν ἀπὸ*
τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.
24 *Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταί-*
στους, καὶ στῆσαι κατενώπιον τῆς δόξης
25 *αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, μόνῳ* **σοφῷ**[22]
Θεῷ σωτῆρι ἡμῶν[23], *δόξα* **καὶ**[24] *μεγαλω-*
σύνη, κράτος καὶ ἐξουσία,[25] *καὶ νῦν καὶ εἰς*
πάντας τοὺς αἰῶνας. ἀμήν.

[9] *add οἱ*
[10] *om. ὑμῖν*
[11] *παραφερόμεναι (· δένδρα φθινοπωρινὰ ἄκαρπα,)*
[12] *om. τὸν*
[13] *ἁγίαις μυριάσιν*
[14] *ἐλέγξαι*
[15] *om. αὐτῶν*
[16] *(πορευόμενοι (καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα), θαυμάζοντες)*
[17] *om. ὅτι*
[18] *Ἐπ' ἐσχάτου χρόνου*
[19] *om. ἑαυτούς*
[20] *ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει*
[21] *ἐλεᾶτε διακρινομένους, οὓς δὲ σώζετε ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ, text. Marg. notes the uncertainty of the reading*
[22] *om. σοφῷ*
[23] *add , διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν*
[24] *(add ,) om. καὶ*
[25] *add πρὸ παντὸς τοῦ αἰῶνος,*

THE REVELATION

OF

S. JOHN THE DIVINE.

1611

1 THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his Angel unto his servant John,

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 John to the seven Churches in Asia, Grace *be* unto you, and peace, from him * which is, and which was, and which is to come, and from the seven spirits which are before his throne:

* Ex. 3. 14.

5 And from Jesus Christ, *who is* the faithful witness, and the * first begotten of the dead, and the Prince of the kings of the earth: unto him that loved us, * and washed us from our sins in his own blood,

* 1 Cor. 15. 20. Col. 1. 18.

* Heb. 9. 14.

6 And hath * made us Kings and Priests unto God and his Father: to him be glory and dominion for ever and ever, Amen.

* 1 Pet. 2. 5.

7 * Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: even so. Amen.

* Matt. 24. 30.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is

1881

1 THE Revelation of Jesus Christ,
which God [1]gave him to shew
unto his [2]servants, *even* the
things which must shortly come
to pass: and he sent and signi-
fied [3]*it* by his angel unto his
2 servant John; who bare witness
of the word of God, and of the
testimony of Jesus Christ, *even*
3 of all things that he saw. Bless-
ed is he that readeth, and they
that hear the words of the pro-
phecy, and keep the things which
are written therein: for the time
is at hand.

4 JOHN to the seven churches
which are in Asia: Grace to you
and peace, from him which is
and which was and [4]which is to
come; and from the seven Spirits
5 which are before his throne; and
from Jesus Christ, *who is* the
faithful witness, the firstborn of
the dead, and the ruler of the
kings of the earth. Unto him
that loveth us, and [5]loosed us
6 from our sins [6]by his blood; and
he made us *to be* a kingdom, *to
be* priests unto his God and Fa-
ther; to him *be* the glory and the
dominion [7]for ever and ever.
7 Amen. Behold, he cometh with
the clouds; and every eye shall
see him, and they which pierced
him; and all the tribes of the
earth shall mourn over him.
Even so, Amen.
8 I am the Alpha and the Omega,
saith [8]the Lord God, [9]which is
and which was and [4]which is to
come, the Almighty.
9 I John, your brother and par-
taker with you in the tribulation
and kingdom and patience *which
are* in Jesus, was in the isle that is

[1] Or, *gave unto him, to shew unto his servants the things &c.*

[2] Gr. *bond-servants*: and so throughout this book.

[3] Or, them

[4] Or, *which cometh*

[5] Many authorities, some ancient, read *washed.*

[6] Gr. *in.*

[7] Gr. *unto the ages of the ages.* Many ancient authorities omit *of the ages.*

[8] Or, *the Lord, the God*

[9] Or, *he which*

ΑΠΟΚΑΛΥΨΙΣ

ΤΟΥ ΑΓΙΟΥ*

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν
αὐτῷ ὁ Θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ
δεῖ[1] γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀπο-
στείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ
2 αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησε τὸν λόγον τοῦ
Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ,
3 ὅσα **τε**[2] εἶδε. μακάριος ὁ ἀναγινώσκων, καὶ
οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας
καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ
καιρὸς ἐγγύς.
4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ
Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ **τοῦ**[3] ὁ ὢν
καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ
πνευμάτων ἃ **ἐστιν**[4] ἐνώπιον τοῦ θρόνου
5 αὐτοῦ· καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς
ὁ πιστός, ὁ πρωτότοκος **ἐκ**[5] τῶν νεκρῶν, καὶ
ὁ ἄρχων τῶν βασιλέων τῆς γῆς. τῷ **ἀγα-
πήσαντι**[6] ἡμᾶς, καὶ **λούσαντι**[7] ἡμᾶς **ἀπὸ**[8]
6 τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· καὶ
ἐποίησεν ἡμᾶς **βασιλεῖς καὶ**[9] ἱερεῖς τῷ Θεῷ
καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος
7 εἰς τοὺς αἰῶνας **τῶν αἰώνων**[10]. ἀμήν. ἰδού,
ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐ-
τὸν πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέν-
τησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ
φυλαὶ τῆς γῆς. ναί, ἀμήν.
8 Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, **ἀρχὴ καὶ τέ-
λος,**[11] λέγει **ὁ**[12] Κύριος[13], ὁ ὢν καὶ ὁ ἦν καὶ
ὁ ἐρχόμενος, ὁ παντοκράτωρ.
9 Ἐγὼ Ἰωάννης, ὁ **καὶ**[14] ἀδελφὸς ὑμῶν
καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ
ἐν τῇ[15] βασιλείᾳ καὶ ὑπομονῇ[16] Ἰη-
σοῦ **Χριστοῦ**[17], ἐγενόμην ἐν τῇ νήσῳ τῇ

[1] (*Marg.* ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ)

[2] *om.* τε

[3] *om.* τοῦ

[4] (ἃ) *om.* ἐστιν

[5] *om.* ἐκ

[6] ἀγαπῶντι

[7] λύσαντι *text, not marg.*

[8] ἐκ

[9] βασιλείαν,

[10] *Marg. om.* τῶν αἰώνων

[11] *om.* ἀρχὴ καὶ τέλος,

[12] *om.* ὁ

[13] *add* ὁ Θεός (*Marg.* Κύριος, ὁ Θεός)

[14] *om.* καὶ

[15] *om.* ἐν τῇ

[16] *add* ἐν

[17] *om.* Χριστοῦ

omit "I am alpha ---- --. last; and"

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called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden Candlesticks,

13 And in the midst of the seven candlesticks, *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head, and his hairs were white like wool, as white as snow, and his eyes *were* as a flame of fire,

15 And his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the Sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not, * I am the first, and the last.

* Is. 41. 4. & 44. 6.

18 I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden Candlesticks. The seven Stars are the Angels of the seven Churches: and the seven candlesticks which thou sawest, are the seven Churches.

2 Unto the Angel of the church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden Candlesticks:

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called Patmos, for the word of
God and the testimony of Je-
10 sus. I was in the Spirit on
the Lord's day, and I heard
behind me a great voice, as
11 of a trumpet saying, What
thou seest, write in a book,
and send *it* to the seven church-
es; unto Ephesus, and unto
Smyrna, and unto Pergamum,
and unto Thyatira, and unto
Sardis, and unto Philadelphia,
12 and unto Laodicea. And I
turned to see the voice which
spake with me. And having
turned I saw seven golden
13 [1]candlesticks; and in the midst
of the [1]candlesticks one like
unto [2]a son of man, clothed with
a garment down to the foot, and
girt about at the breasts with
14 a golden girdle. And his head
and his hair were white as white
wool, *white* as snow; and his
eyes were as a flame of fire;
15 and his feet like unto burnished
brass, as if it had been refined
in a furnace; and his voice as
16 the voice of many waters. And
he had in his right hand seven
stars: and out of his mouth pro-
ceeded a sharp two-edged sword:
and his countenance was as the
17 sun shineth in his strength. And
when I saw him, I fell at his
feet as one dead. And he laid
his right hand upon me, saying,
Fear not; I am the first and
18 the last, and the Living one;
and I [3]was dead, and behold, I
am alive [4]for evermore, and I
have the keys of death and of
19 Hades. Write therefore the
things which thou sawest, and
the things which are, and the
things which shall come to pass
20 hereafter; the mystery of the
seven stars which thou sawest
[5]in my right hand, and the
seven golden [1]candlesticks. The
seven stars are the angels of
the seven churches: and the
seven [1]candlesticks are seven
churches.

2 To the angel of the church in
Ephesus write;
These things saith he that hold-
eth the seven stars in his right
hand, he that walketh in the midst
of the seven golden [1]candlesticks:

[1] Gr. *lampstands.*

[2] Or, *the Son of man*

[3] Gr. *became.*

[4] Gr. *unto the ages of the ages.*

[5] Gr. *upon.*

καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ
καὶ **διὰ**[18] *τὴν μαρτυρίαν Ἰησοῦ* **Χριστοῦ**[19].
10 *ἐγενόμην ἐν Πνεύματι ἐν τῇ Κυριακῇ ἡμέρᾳ·*
καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς
11 *σάλπιγγος, λεγούσης,* **Ἐγώ εἰμι τὸ Α καὶ**
τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καί,[20] *Ὁ*
βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον
ταῖς ἑπτὰ ἐκκλησίαις* **ταῖς ἐν Ἀσίᾳ**[21], *εἰς*
Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον,
καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς
12 *Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. καὶ ἐπέ-*
στρεψα βλέπειν τὴν φωνὴν ἥτις **ἐλάλησε**[22]
μετ᾽ ἐμοῦ. καὶ ἐπιστρέψας εἶδον ἑπτὰ
13 *λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν* **ἑπτὰ**[23]
λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον
ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μα-
14 *στοῖς ζώνην χρυσῆν. ἡ δὲ κεφαλὴ αὐτοῦ*
καὶ αἱ τρίχες λευκαὶ **ὡσεὶ**[24] *ἔριον λευκόν,*
ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ
15 *πυρός· καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολι-*
βάνῳ, ὡς ἐν καμίνῳ **πεπυρωμένοι**[25]· *καὶ ἡ*
16 *φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. καὶ*
ἔχων ἐν τῇ δεξιᾷ **αὐτοῦ χειρὶ**[26] *ἀστέρας*
ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία
δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις
αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐ-
17 *τοῦ. καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς*
πόδας αὐτοῦ ὡς νεκρός· καὶ **ἐπέθηκε**[27] *τὴν*
δεξιὰν αὐτοῦ **χεῖρα**[28] *ἐπ᾽ ἐμέ, λέγων* **μοι**[29],
Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχα-
18 *τος, καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδού,*
ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, **ἀμήν·**[30]
καὶ ἔχω τὰς κλεῖς **τοῦ ᾅδου καὶ τοῦ θανά-**
19 **του**[31]. *γράψον*[32] *ἃ εἶδες, καὶ ἅ εἰσι, καὶ*
20 *ἃ μέλλει γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον*
τῶν ἑπτὰ ἀστέρων **ὧν**[33] *εἶδες ἐπὶ τῆς δεξιᾶς*
μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. οἱ
ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν
εἰσί· καὶ αἱ **ἑπτὰ λυχνίαι**[34] **ἃς εἶδες**[35] *ἑπτὰ*
ἐκκλησίαι εἰσί.

2 *Τῷ ἀγγέλῳ* **τῆς Ἐφεσίνης**[1] *ἐκκλησίας*
γράψον,

Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέ-
ρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν
ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

[18] *om.* διὰ
[19] *om.* Χριστοῦ
[20] *om.* Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καί,
[21] *om.* ταῖς ἐν Ἀσίᾳ
[22] ἐλάλει
[23] *om.* ἑπτὰ
[24] ὡς
[25] πεπυρωμένης
[26] χειρὶ αὐτοῦ
[27] ἔθηκε
[28] *om.* χεῖρα
[29] *om.* μοι
[30] *om.* ἀμήν·
[31] θανάτου καὶ τοῦ ᾅδου
[32] *add* οὖν
[33] οὓς
[34] λυχνίαι αἱ ἑπτὰ
[35] *om.* ἃς εἶδες
[1] τῷ ἐν Ἐφέσῳ

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2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are Apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my Name's sake hast laboured, and hast not fainted.

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.

8 And unto the Angel of the Church in Smyrna, write, These things saith the first and the last, which was dead, and is alive,

9 I know thy works, and tribulation, and poverty, but thou art rich, and I know the blasphemy of them which say they are Jews and are not, but *are* the Synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the spirit saith unto the churches. He that overcometh, shall not be hurt of the second death.

12 And to the Angel of the Church in Pergamos, write, These things saith he which hath the sharp sword with two edges:

13 I know thy works, and where thou dwellest, *even* where Satan's seat is, and thou holdest fast my Name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful Martyr, who was slain among you, where Satan dwelleth.

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2 I know thy works, and thy toil
and patience, and that thou
canst not bear evil men, and
didst try them which call them-
selves apostles, and they are
not, and didst find them false;
3 and thou hast patience and didst
bear for my name's sake, and
4 hast not grown weary. But I
have *this* against thee, that thou
5 didst leave thy first love. Re-
member therefore from whence
thou art fallen, and repent, and
do the first works; or else I
come to thee, and will move thy
[1] candlestick out of its place,
6 except thou repent. But this
thou hast, that thou hatest the
works of the Nicolaitans, which
7 I also hate. He that hath an ear,
let him hear what the Spirit
saith to the churches. To him
that overcometh, to him will I
give to eat of the tree of life,
which is in the [2] Paradise of
God.
8 And to the angel of the church
in Smyrna write;
These things saith the first
and the last, which [3] was dead,
9 and lived *again*: I know thy tri-
bulation, and thy poverty (but
thou art rich), and the [4] blas-
phemy of them which say they
are Jews, and they are not, but
10 are a synagogue of Satan. Fear
not the things which thou art
about to suffer: behold, the
devil is about to cast some of
you into prison, that ye may
be tried; [5] and ye shall have
[6] tribulation ten days. Be thou
faithful unto death, and I will
11 give thee the crown of life. He
that hath an ear, let him hear
what the Spirit saith to the
churches. He that overcometh
shall not be hurt of the second
death.
12 And to the angel of the church
in Pergamum write;
These things saith he that hath
13 the sharp two-edged sword: I
know where thou dwellest, *even*
where Satan's throne is: and
thou holdest fast my name, and
didst not deny my faith, even in
the days [7] of Antipas my witness,
my faithful one, who was killed
among you, where Satan dwelleth.

[1] Gr. *lamp-stand.*

[2] Or, *garden*: as in Gen. ii. 8.

[3] Gr. *became.*

[4] Or, *reviling*

[5] Some ancient authorities read *and may have.*

[6] Gr. *a tribulation of ten days.*

[7] The Greek text here is somewhat uncertain.

2 Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον **σου**,[2] καὶ
τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι
κακούς, καὶ **ἐπειράσω**[3] τοὺς **φάσκοντας εἶ-**
ναι[4] ἀποστόλους καὶ οὐκ εἰσί, καὶ εὗρες
3 αὐτοὺς ψευδεῖς, καὶ **ἐβάστασας καὶ ὑπομο-**
νὴν ἔχεις[5], **καὶ**[6] διὰ τὸ ὄνομά μου **κεκοπία-**
4 **κας καὶ οὐ κέκμηκας**[7]. ἀλλ' ἔχω κατὰ σοῦ,
ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.
5 μνημόνευε οὖν πόθεν **ἐκπέπτωκας**[8], καὶ μετα-
νόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ
μή, ἔρχομαί σοι **ταχύ**[9], καὶ κινήσω τὴν
λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ
6 μετανοήσῃς. ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς
7 τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ. ὁ
ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς
ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ φαγεῖν
ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν **μέσῳ τοῦ**
παραδείσου[10] τοῦ Θεοῦ.
8 Καὶ τῷ ἀγγέλῳ **τῆς ἐκκλησίας Σμυρ-**
ναίων[11] γράψον,
Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς
9 ἐγένετο νεκρὸς καὶ ἔζησεν· Οἶδά σου **τὰ**
ἔργα καὶ[12] τὴν θλίψιν καὶ τὴν πτωχείαν
(**πλούσιος δὲ**[13] εἶ), καὶ τὴν βλασφημίαν[14]
τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ
οὐκ εἰσίν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.
10 **μηδὲν**[15] φοβοῦ ἃ μέλλεις πάσχειν· ἰδού,
μέλλει **βαλεῖν**[16] **ἐξ ὑμῶν ὁ διάβολος**[17] εἰς
φυλακήν, ἵνα πειρασθῆτε· καὶ **ἕξετε**[18] θλίψιν
ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου,
11 καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. ὁ
ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς
ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ
θανάτου τοῦ δευτέρου.
12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλη-
σίας γράψον,
Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δί-
13 στομον τὴν ὀξεῖαν· Οἶδα **τὰ ἔργα σου καὶ**[19]
ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ·
καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν
πίστιν μου καὶ ἐν ταῖς ἡμέραις **ἐν αἷς**[20] Ἀν-
τίπας ὁ μάρτυς μου, ὁ πιστός[21], ὃς ἀπεκτάν-
θη παρ' ὑμῖν, ὅπου **κατοικεῖ ὁ Σατανᾶς**[22].

[2] *om.* σου,
[3] ἐπείρασας
[4] λέγοντας ἑαυτοὺς
[5] ὑπομονὴν ἔχεις καὶ ἐβάστασας
[6] *om.* , καὶ
[7] , καὶ οὐ κεκοπίακας
[8] πέπτωκας
[9] *om.* ταχύ
[10] τῷ παραδείσῳ
[11] τῷ ἐν Σμύρνῃ ἐκκλησίας
[12] *om.* τὰ ἔργα καὶ
[13] ἀλλὰ πλούσιος
[14] *add* ἐκ
[15] μὴ
[16] βάλλειν
[17] ὁ διάβολος ἐξ ὑμῶν
[18] *Marg.* (πειρασθῆτε καὶ) ἔχητε
[19] *om.* τὰ ἔργα σου καὶ
[20] *om.* ἐν αἷς (*Marg. notes the uncertainty of the reading*)
[21] *add* μου
[22] ὁ Σατανᾶς κατοικεῖ

1611

14 But I have a few things against thee, because thou hast there them that hold the doctrine of * Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

* Num. 25.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the Churches. To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

18 And unto the Angel of the church in Thyatira, write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass:

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last *to be* more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman * Jezebel, which calleth herself a Prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

* 1 Kin. 16. 31.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the Churches shall know that * I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

* Jer. 11. 20. & 17. 10.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden:

25 But that which ye have already, hold fast till I come.

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14 But I have a few things against
thee, because thou hast there
some that hold the teaching of
Balaam, who taught Balak to
cast a stumblingblock before the
children of Israel, to eat things
sacrificed to idols, and to commit
15 fornication. So hast thou also
some that hold the teaching of
the Nicolaitans in like manner.
16 Repent therefore; or else I come
to thee quickly, and I will make
war against them with the sword
17 of my mouth. He that hath
an ear, let him hear what the
Spirit saith to the churches.
To him that overcometh, to
him will I give of the hidden
manna, and I will give him a
white stone, and upon the stone
a new name written, which no
one knoweth but he that receiveth it.
18 And to the angel of the church
in Thyatira write;
These things saith the Son of
God, who hath his eyes like a
flame of fire, and his feet are like
19 unto burnished brass: I know
thy works, and thy love and faith
and ministry and patience, and
that thy last works are more than
20 the first. But I have *this* against
thee, that thou sufferest [1]the
woman Jezebel, which calleth
herself a prophetess; and she
teacheth and seduceth my servants to commit fornication, and
to eat things sacrificed to idols.
21 And I gave her time that she
should repent; and she willeth
not to repent of her fornica-
22 tion. Behold, I do cast her
into a bed, and them that commit adultery with her into great
tribulation, except they repent
23 of [2]her works. And I will kill
her children with [3]death; and
all the churches shall know
that I am he which searcheth
the reins and hearts: and I will
give unto each one of you ac-
24 cording to your works. But to
you I say, to the rest that are in
Thyatira, as many as have not
this teaching, which know not
the deep things of Satan, as they
say; I cast upon you none other
25 burden. Howbeit that which
ye have, hold fast till I come.

[1] Many authorities, some ancient, read *thy wife*.

[2] Many ancient authorities read *their*.

[3] Or, *pestilence*

14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ
κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδί-
δασκε **τὸν**[23] Βαλὰκ βαλεῖν σκάνδαλον ἐνώ-
πιον τῶν υἱῶν Ἰσραήλ, φαγεῖν εἰδωλόθυτα
15 καὶ πορνεῦσαι. οὕτως ἔχεις καὶ σὺ κρα-
τοῦντας τὴν διδαχὴν **τῶν**[24] Νικολαϊτῶν· **ὃ**
16 **μισῶ**[25]. μετανόησον[26]· εἰ δὲ μή, ἔρχομαί
σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ
17 ῥομφαίᾳ τοῦ στόματός μου. ὁ ἔχων οὖς
ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλη-
σίαις. τῷ νικῶντι δώσω αὐτῷ **φαγεῖν ἀπὸ**[27]
τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ
ψῆφον λευκήν, καὶ ἐπὶ τὴν ψῆφον ὄνομα
καινὸν γεγραμμένον, ὃ οὐδεὶς **ἔγνω**[28] εἰ μὴ
ὁ λαμβάνων.
18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλη-
σίας γράψον,
Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς
ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ
19 πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· Οἶδά σου
τὰ ἔργα, καὶ τὴν ἀγάπην καὶ τὴν **διακονίαν,**
καὶ τὴν πίστιν[29] καὶ τὴν ὑπομονήν σου, καὶ
τὰ ἔργα σου, καὶ[30] τὰ ἔσχατα πλείονα τῶν
20 πρώτων. ἀλλ' ἔχω κατὰ σοῦ **ὀλίγα**[31] ὅτι
ἐᾷς[32] τὴν γυναῖκα[33] **Ἰεζαβήλ**[34], **τὴν λέγου-**
σαν[35] ἑαυτὴν προφῆτιν, **διδάσκειν καὶ πλα-**
νᾶσθαι[36] [37]ἐμοὺς δούλους πορνεῦσαι καὶ
21 **εἰδωλόθυτα φαγεῖν**[38]. καὶ ἔδωκα αὐτῇ χρό-
νον ἵνα μετανοήσῃ **ἐκ τῆς πορνείας αὐτῆς,**
22 **καὶ οὐ μετενόησεν**[39]. ἰδού, **ἐγὼ**[40] βάλλω
αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ'
αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοή-
23 σωσιν ἐκ τῶν ἔργων **αὐτῶν**[41]. καὶ τὰ τέκνα
αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται
πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ* ἐρευ-
νῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν
24 ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. ὑμῖν δὲ λέγω
καὶ[42] τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι
οὐκ ἔχουσι τὴν διδαχὴν ταύτην, καὶ[42] οἵτινες
οὐκ ἔγνωσαν τὰ **βάθη**[43] τοῦ Σατανᾶ, ὡς
λέγουσιν, Οὐ **βαλῶ**[44] ἐφ' ὑμᾶς ἄλλο βάρος.
25 πλὴν ὃ ἔχετε κρατήσατε, ἄχρις οὗ ἂν ἥξω.

[23] τῷ
[24] *om.* τῶν
[25] (Νικολαϊτῶν) ὁμοίως
[26] *add* οὖν
[27] *om.* φαγεῖν ἀπὸ
[28] οἶδεν
[29] πίστιν καὶ τὴν διακονίαν
[30] *om.* , καὶ
[31] *om.* ὀλίγα
[32] ἀφεῖς
[33] (-κά) *Marg. adds* σου
[34] Ἰεζάβελ
[35] ἡ λέγουσα
[36] · καὶ διδάσκει καὶ πλανᾷ
[37] *add* τοὺς
[38] φαγεῖν εἰδωλόθυτα
[39] · καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς
[40] *om.* ἐγὼ
[41] αὐτῆς *text, not marg.*
[42] *om.* καὶ
[43] βαθέα
[44] βάλλω

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26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (*And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the Churches.

3 And unto the Angel of the Church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore, how thou hast received and heard, and hold fast, and repent. *If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the *book of life, but I will confess his name before my Father, and before his Angels.

6 He that hath an ear, let him hear what the Spirit saith unto the Churches.

7 And to the Angel of the Church in Philadelphia write, These things saith he that is Holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make

* Ps. 2. 9.

* 1 Thess. 5. 2. 2 Pet. 3. 10.

* Phil. 4. 3. ch. 20. 12.

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26 And he that overcometh, and he
that keepeth my works unto the
end, to him will I give authority
27 over the nations: and he shall
rule them with a rod of [1]iron,
as the vessels of the potter are
broken to shivers; as I also
have received of my Father:
28 and I will give him the morning
29 star. He that hath an ear, let
him hear what the Spirit saith
to the churches.
3 And to the angel of the church
in Sardis write;
These things saith he that hath
the seven Spirits of God, and the
seven stars: I know thy works,
that thou hast a name that thou
2 livest, and thou art dead. Be
thou watchful, and stablish the
things that remain, which were
ready to die: for I have [2]found
no works of thine fulfilled before
3 my God. Remember therefore
how thou hast received and didst
hear; and keep *it*, and repent.
If therefore thou shalt not watch,
I will come as a thief, and thou
shalt not know what hour I will
4 come upon thee. But thou hast
a few names in Sardis which
did not defile their garments:
and they shall walk with me
in white; for they are worthy.
5 He that overcometh shall thus
be arrayed in white garments;
and I will in no wise blot his
name out of the book of life,
and I will confess his name before
my Father, and before his
6 angels. He that hath an ear, let
him hear what the Spirit saith
to the churches.
7 And to the angel of the church
in Philadelphia write;
These things saith he that is
holy, he that is true, he that hath
the key of David, he that openeth,
and none shall shut, and
that shutteth, and none open-
8 eth: I know thy works (behold,
I have [3]set before thee a door
opened, which none can shut),
that thou hast a little power,
and didst keep my word, and
9 didst not deny my name. Behold,
I give of the synagogue
of Satan, of them which say
they are Jews, and they are not,
but do lie; behold, I will make

[1] Or, *iron; as vessels of the potter, are they broken*

[2] Many ancient authorities read *not found thy works.*

[3] Gr. *given.*

26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα
μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν·
27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ
σκεύη τὰ κεραμικά, συντρίβεται[45]· ὡς κἀγὼ
28 εἴληφα παρὰ τοῦ πατρός μου· καὶ δώσω
29 αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. ὁ ἔχων οὖς
ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλη-
σίαις.

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας
γράψον,
Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ
Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ
ἔργα, ὅτι **τὸ**[1] ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς
2 εἶ. γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ
ἃ **μέλλει**[2] ἀποθανεῖν· οὐ γὰρ εὕρηκά σου
τὰ[3] ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ[4].
3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ
τήρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγο-
ρήσῃς, ἥξω **ἐπί σε**[5] ὡς κλέπτης, καὶ οὐ μὴ
4 γνῷς ποίαν ὥραν ἥξω ἐπί σε. [6]ἔχεις ὀλίγα
ὀνόματα **καὶ**[7] ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν
τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ'
5 ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. ὁ νικῶν,
οὗτος[8] περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ
οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς
βίβλου τῆς ζωῆς, καὶ **ἐξομολογήσομαι**[9] τὸ
ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου, καὶ
6 ἐνώπιον τῶν ἀγγέλων αὐτοῦ. ὁ ἔχων οὖς
ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλη-
σίαις.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκ-
κλησίας γράψον,
Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων
τὴν **κλεῖδα**[10] **τοῦ**[11] Δαβίδ, ὁ ἀνοίγων καὶ
οὐδεὶς **κλείει**[12], καὶ **κλείει**[13] καὶ οὐδεὶς
8 ἀνοίγει· Οἶδά σου τὰ ἔργα (ἰδού, δέ-
δωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, **καὶ**[14]
οὐδεὶς δύναται κλεῖσαι αὐτήν), ὅτι μικρὰν
ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λό-
9 γον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. ἰδού,
δίδωμι[15] ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ,
τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ
οὐκ εἰσίν, ἀλλὰ ψεύδονται· ἰδού, ποιήσω

[45] (σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται *text, not marg.*)

[1] *om.* τὸ
[2] ἔμελλον
[3] *om.* τὰ *text, not marg.*
[4] *add* μου
[5] *om.* ἐπί σε
[6] *add* ἀλλὰ
[7] *om.* καὶ
[8] οὕτως
[9] ὁμολογήσω
[10] κλεῖν
[11] *om.* τοῦ
[12] κλείσει
[13] κλείων
[14] ἣν
[15] διδῶ

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them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly, hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out: and I will write upon him the Name of my God, and the name of the City of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: And *I will write upon him* my New name.

13 He that hath an ear, let him hear what the Spirit saith unto the Churches:

14 And unto the Angel of the Church ‖of the Laodiceans, write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

‖ *Or, in Laodicea.*

15 I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth:

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see.

19 *As many as I love, I rebuke and chasten, be zealous therefore, and repent.

* Prov. 3. 11. Heb. 12. 5.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the Churches.

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them to come and worship be-
fore thy feet, and to know that I
10 have loved thee. Because thou
didst keep the word of my pa-
tience, I also will keep thee from
the hour of [1] trial, that *hour* which
is to come upon the whole [2] world,
to [3] try them that dwell upon the
11 earth. I come quickly: hold fast
that which thou hast, that no one
12 take thy crown. He that over-
cometh, I will make him a pillar
in the [4] temple of my God, and he
shall go out thence no more: and
I will write upon him the name
of my God, and the name of
the city of my God, the new
Jerusalem, which cometh down
out of heaven from my God,
13 and mine own new name. He
that hath an ear, let him hear
what the Spirit saith to the
churches.
14 And to the angel of the church
in Laodicea write;
These things saith the Amen,
the faithful and true witness, the
beginning of the creation of God:
15 I know thy works, that thou art
neither cold nor hot: I would
16 thou wert cold or hot. So because
thou art lukewarm, and neither
hot nor cold, I will spew thee out
17 of my mouth. Because thou say-
est, I am rich, and have gotten
riches, and have need of nothing;
and knowest not that thou art the
wretched one and miserable and
18 poor and blind and naked: I coun-
sel thee to buy of me gold refined
by fire, that thou mayest become
rich; and white garments, that
thou mayest clothe thyself, and
that the shame of thy nakedness
be not made manifest; and eye-
salve to anoint thine eyes, that
19 thou mayest see. As many as I
love, I reprove and chasten: be
zealous therefore, and repent.
20 Behold, I stand at the door and
knock: if any man hear my voice
and open the door, I will come in
to him, and will sup with him,
21 and he with me. He that over-
cometh, I will give to him to sit
down with me in my throne, as I
also overcame, and sat down with
22 my Father in his throne. He that
hath an ear, let him hear what
the Spirit saith to the churches.

[1] Or, *temptation*
[2] Gr. *inhabited earth.*
[3] Or, *tempt*
[4] Or, *sanctuary*: and so throughout this book.

αὐτοὺς ἵνα **ἥξωσι**[16] καὶ **προσκυνήσωσιν**[17]   [16] ἥξουσι
ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ   [17] προσκυνήσουσιν
10 ἠγάπησά σε. ὅτι ἐτήρησας τὸν λόγον τῆς
ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας
τοῦ πειρασμοῦ, τῆς μελλούσης ἔρχεσθαι ἐπὶ
τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοι-
11 κοῦντας ἐπὶ τῆς γῆς. **ἰδού,**[18] ἔρχομαι ταχύ·   [18] om. ἰδού,
κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφα-
12 νόν σου. ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν
τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ
ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ
μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου,
τῆς καινῆς Ἱερουσαλήμ, **ἣ καταβαίνει**[19] ἐκ   [19] ἡ καταβαίνουσα
τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά
13 μου τὸ καινόν. ὁ ἔχων οὖς ἀκουσάτω τί τὸ
Πνεῦμα λέγει ταῖς ἐκκλησίαις.
14 Καὶ τῷ ἀγγέλῳ τῆς **ἐκκλησίας Λαοδι-
κέων**[20] γράψον,   [20] ἐν Λαοδικείᾳ ἐκκλη-σίας
Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς
καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ·
15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε
ζεστός· ὄφελον ψυχρὸς **εἴης**[21] ἢ ζεστός.   [21] ἦς
16 οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε **ψυχρὸς οὔτε
ζεστός**[22], μέλλω σε ἐμέσαι ἐκ τοῦ στόματός   [22] ζεστὸς οὔτε ψυχρός
17 μου. ὅτι λέγεις ὅτι Πλούσιός εἰμι, καὶ πε-
πλούτηκα, καὶ **οὐδενὸς**[23] χρείαν ἔχω, καὶ οὐκ   [23] οὐδὲν
οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς
18 καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός· συμ-
βουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον
πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς, καὶ
ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανε-
ρωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ
κολλούριον **ἔγχρισον**[24] τοὺς ὀφθαλμούς σου,   [24] ἐγχρῖσαι
19 ἵνα βλέπῃς. ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω
καὶ παιδεύω· **ζήλωσον**[25] οὖν καὶ μετανόησον.   [25] ζήλευε
20 ἰδού, ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν
τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν
θύραν, εἰσελεύσομαι πρὸς αὐτόν, καὶ δειπνή-
21 σω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. ὁ
νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ
θρόνῳ μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα
μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.
22 ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει
ταῖς ἐκκλησίαις.

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4 After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and behold, a Throne was set in heaven, and *one* sat on the Throne.

3 And he that sat was to look upon like a Jasper, and a Sardine stone: and there was a rainbow round about the Throne, in sight like unto an Emerald.

4 And round about the Throne were four and twenty seats, and upon the seats I saw four and twenty Elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5 And out of the Throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the Throne, which are the seven Spirits of God.

6 And before the Throne there was a sea of glass like unto Crystal: and in the midst of the throne, and round about the Throne, were four beasts full of eyes before and behind.

7 And the first beast was like a Lion, and the second beast like a Calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the four beasts had each of them six wings about him, and they were full of eyes within, and † they rest not day and night, saying, * Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

† Gr. they have no rest.
* Is. 6. 3.

9 And when those beasts give glory, and honour, and thanks to him that sat on the Throne, who liveth for ever and ever,

10 The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their crowns before the Throne, saying,

11 * Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

* ch. 5. 12.

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4 After these things I saw, and
behold, a door opened in heaven, and the first voice which I
heard, *a voice* as of a trumpet
speaking with me, one saying,
Come up hither, and I will shew
thee the things which must [1]come
2 to pass hereafter. Straightway
I was in the Spirit: and behold,
there was a throne set in heaven, and one sitting upon the
3 throne; and he that sat *was* to
look upon like a jasper stone
and a sardius: and *there was* a
rainbow round about the throne,
4 like an emerald to look upon. And
round about the throne *were* four
and twenty thrones: and upon the
thrones *I saw* four and twenty
elders sitting, arrayed in white
garments; and on their heads
5 crowns of gold. And out of the
throne proceed lightnings and
voices and thunders. And *there
were* seven lamps of fire burning
before the throne, which are the
6 seven Spirits of God; and before
the throne, as it were a glassy sea
like unto crystal; and in the midst
of the throne, and round about the
throne, four living creatures full
7 of eyes before and behind. And
the first creature *was* like a lion,
and the second creature like a calf,
and the third creature had a face
as of a man, and the fourth crea-
8 ture *was* like a flying eagle. And
the four living creatures, having
each one of them six wings, are
full of eyes round about and within: and they have no rest day and
night, saying, Holy, holy, holy, *is*
the Lord God, the Almighty, which
was and which is and [2]which is
9 to come. And when the living
creatures shall give glory and
honour and thanks to him that
sitteth on the throne, to him that
10 liveth [3]for ever and ever, the four
and twenty elders shall fall down
before him that sitteth on the
throne, and shall worship him that
liveth [3]for ever and ever, and
shall cast their crowns before the
11 throne, saying, Worthy art thou,
our Lord and our God, to receive
the glory and the honour and the
power: for thou didst create all
things, and because of thy will
they were, and were created.

[1] Or, *come to pass. After these things straightway &c.*

[2] Or, *which cometh*

[3] Gr. *unto the ages of the ages.*

4 Μετὰ ταῦτα εἶδον, καὶ ἰδού, θύρα ἠνεῳ-
γμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν
ἤκουσα ὡς σάλπιγγος λαλούσης μετ᾽ ἐμοῦ,
λέγουσα[1], Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ
2 γενέσθαι μετὰ ταῦτα[2]. **καὶ**[3] εὐθέως ἐγενό-
μην ἐν πνεύματι· καὶ ἰδού, θρόνος ἔκειτο ἐν
τῷ οὐρανῷ, καὶ ἐπὶ **τοῦ θρόνου**[4] καθήμενος·
3 καὶ ὁ καθήμενος **ἦν**[5] ὅμοιος ὁράσει λίθῳ
ἰάσπιδι καὶ **σαρδίνῳ**[6]· καὶ ἶρις κυκλόθεν τοῦ
4 θρόνου ὁμοία ὁράσει σμαραγδίνῳ. καὶ κυ-
κλόθεν τοῦ θρόνου θρόνοι εἴκοσι **καὶ**[7] τέσ-
σαρες· καὶ ἐπὶ τοὺς θρόνους **εἶδον τοὺς**[8]
εἴκοσι **καὶ**[9] τέσσαρας πρεσβυτέρους καθημέ-
νους, περιβεβλημένους ἐν ἱματίοις λευκοῖς,
καὶ **ἔσχον**[10] ἐπὶ τὰς κεφαλὰς αὐτῶν στεφά-
5 νους χρυσοῦς. καὶ ἐκ τοῦ θρόνου ἐκπο-
ρεύονται ἀστραπαὶ καὶ **βρονταὶ καὶ φωναί**[11].
καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον
τοῦ θρόνου, αἵ εἰσι τὰ ἑπτὰ πνεύματα τοῦ
6 Θεοῦ· καὶ ἐνώπιον τοῦ θρόνου[12] θάλασσα
ὑαλίνη, ὁμοία κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ
θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα
γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν.
7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ
δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον
ζῶον **ἔχον**[13] τὸ πρόσωπον ὡς **ἄνθρωπος**[14],
καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ **πετω-
8 μένῳ**[15]. καὶ[16] τέσσαρα ζῶα, ἓν **καθ᾽ ἑαυτὸ**[17]
εἶχον[18] ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ[19]
ἔσωθεν **γέμοντα**[20] ὀφθαλμῶν, καὶ ἀνάπαυσιν
οὐκ ἔχουσιν ἡμέρας καὶ νυκτός, **λέγοντα**[21],
Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντο-
κράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.
9 καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν
καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρό-
νου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
10 πεσοῦνται οἱ εἴκοσι **καὶ**[22] τέσσαρες πρεσβύ-
τεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου,
καὶ **προσκυνοῦσι** *[23] τῷ ζῶντι εἰς τοὺς
αἰῶνας τῶν αἰώνων, καὶ **βάλλουσι** *[24] τοὺς
στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέ-
11 γοντες, Ἄξιος εἶ, **Κύριε**[25], λαβεῖν τὴν δόξαν
καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτι-
σας τὰ πάντα, καὶ διὰ τὸ θέλημά σου **εἰσὶ**[26]
καὶ ἐκτίσθησαν.

[1] λέγων
[2] (*Marg.* γενέσθαι. μετὰ ταῦτα)
[3] *om.* καὶ
[4] τὸν θρόνον
[5] *om.* ἦν
[6] σαρδίῳ
[7] *om.* καὶ (εἰκοσιτέσσαρες)
[8] *om.* εἶδον τοὺς
[9] *om.* καὶ (εἰκοσιτέσσαρας)
[10] *om.* ἔσχον
[11] φωναὶ καὶ βρονταί
[12] *add* ὡς
[13] ἔχων
[14] ἀνθρώπου
[15] πετομένῳ
[16] *add* τὰ
[17] καθ᾽ ἓν αὐτῶν
[18] ἔχων
[19] (ἕξ, κυκλόθεν καὶ)
[20] γέμουσιν
[21] λέγοντες
[22] *om.* καὶ (εἰκοσιτέσσαρες)
[23] προσκυνήσουσι
[24] βαλοῦσι
[25] ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν
[26] ἦσαν

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5 And I saw in the right hand of him that sat on the Throne, a book written within, and on the backside, sealed with seven seals.

2 And I saw a strong Angel proclaiming with a loud voice; Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the Elders saith unto me, Weep not: behold, *the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

*Gen. 49. 9.

6 And I beheld, and lo, in the midst of the Throne, and of the four beasts, and in the midst of the Elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7 And he came, and took the book out of the right hand of him that sat upon the Throne.

8 And when he had taken the book, the four Beasts, and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of ‖odours, which are the prayers of Saints.

‖ Or, *incense.*

9 And they sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation:

10 *And hast made us unto our God Kings and Priests, and we shall reign on the earth.

* 1 Pet. 2. 9.

11 And I beheld, and I heard the voice of many Angels, round about the Throne, and the beasts and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands,

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

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5 And I saw [1] in the right hand
of him that sat on the throne a
book written within and on the
back, close sealed with seven
2 seals. And I saw a strong angel
proclaiming with a great voice,
Who is worthy to open the book,
and to loose the seals thereof?
3 And no one in the heaven, or
on the earth, or under the earth,
was able to open the book, or to
4 look thereon. And I wept much,
because no one was found worthy
to open the book, or to look
5 thereon: and one of the elders
saith unto me, Weep not: behold,
the Lion that is of the
tribe of Judah, the Root of
David, hath overcome, to open
the book and the seven seals
6 thereof. And I saw in the midst
of the throne and of the four
living creatures, and in the midst
of the elders, a Lamb standing, as
though it had been slain, having
seven horns, and seven eyes,
which are the [2] seven Spirits of
God, sent forth into all the earth.
7 And he came, and he [3] taketh *it*
out of the right hand of him that
8 sat on the throne. And when
he had taken the book, the four
living creatures and the four
and twenty elders fell down before
the Lamb, having each one
a harp, and golden bowls full of
incense, which are the prayers
9 of the saints. And they sing a
new song, saying, Worthy art
thou to take the book, and to
open the seals thereof: for thou
wast slain, and didst purchase
unto God with thy blood *men*
of every tribe, and tongue, and
10 people, and nation, and madest
them *to be* unto our God a kingdom
and priests; and they reign
11 upon the earth. And I saw,
and I heard a voice of many
angels round about the throne
and the living creatures and
the elders; and the number
of them was ten thousand times
ten thousand, and thousands
12 of thousands; saying with a
great voice, Worthy is the
Lamb that hath been slain to
receive the power, and riches,
and wisdom, and might, and
honour, and glory, and blessing.

[1] Gr. *on.*

[2] Some ancient authorities omit *seven.*

[3] Gr. *hath taken.*

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου
ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν
καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν
2 ἑπτά. καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσ-
σοντα[1] φωνῇ μεγάλῃ, Τίς ἐστιν[2] ἄξιος ἀνοῖ-
ξαι τὸ βιβλίον, καὶ λῦσαι τὰς σφραγῖδας
3 αὐτοῦ; καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ,
οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς,
4 ἀνοῖξαι τὸ βιβλίον, **οὐδὲ**[3] βλέπειν αὐτό. καὶ
ἐγὼ ἔκλαιον **πολλά**[4], ὅτι οὐδεὶς ἄξιος εὑρέθη
ἀνοῖξαι **καὶ ἀναγνῶναι**[5] τὸ βιβλίον, οὔτε
5 βλέπειν αὐτό. καὶ εἷς ἐκ τῶν πρεσβυτέρων
λέγει μοι, Μὴ κλαῖε· ἰδού, ἐνίκησεν ὁ λέων
ὁ **ὢν**[6] ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβίδ,
ἀνοῖξαι τὸ βιβλίον καὶ **λῦσαι**[7] τὰς ἑπτὰ
6 σφραγῖδας αὐτοῦ. καὶ εἶδον, **καὶ ἰδού,**[8] ἐν
μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων,
καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἑστη-
κὸς ὡς ἐσφαγμένον, **ἔχον**[9] κέρατα ἑπτὰ καὶ
ὀφθαλμοὺς ἑπτά, οἵ εἰσι τὰ **ἑπτὰ**[10] **τοῦ Θεοῦ
πνεύματα**[11] **τὰ ἀπεσταλμένα**[12] εἰς πᾶσαν τὴν
7 γῆν. καὶ ἦλθε, καὶ εἴληφε **τὸ βιβλίον**[13] ἐκ
τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.
8 καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα
καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον
ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος **κιθά-
ρας**[14], καὶ φιάλας χρυσᾶς γεμούσας θυμια-
μάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.
9 καὶ ᾄδουσιν ᾠδὴν καινήν, λέγοντες, Ἄξιος
εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφρα-
γῖδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας
τῷ Θεῷ **ἡμᾶς**[15] ἐν τῷ αἵματί σου ἐκ πά-
σης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,
10 καὶ ἐποίησας **ἡμᾶς**[16] τῷ Θεῷ ἡμῶν **βασι-
λεῖς**[17] καὶ ἱερεῖς, καὶ **βασιλεύσομεν**[18] ἐπὶ
11 τῆς γῆς. καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγ-
γέλων πολλῶν κυκλόθεν τοῦ θρόνου καὶ τῶν
ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθ-
μὸς αὐτῶν μυριάδες μυριάδων, καὶ χιλιάδες
12 χιλιάδων, λέγοντες φωνῇ μεγάλῃ, Ἄξιόν
ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν
τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ
ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

1 *add* ἐν
2 *om.* ἐστιν
3 οὔτε
4 πολύ
5 *om.* καὶ ἀναγνῶναι
6 *om.* ὢν
7 *om.* λῦσαι
8 *om.* καὶ ἰδού,
9 ἔχων
10 *Marg. om.* ἑπτὰ
11 πνεύματα τοῦ Θεοῦ
12 , ἀπεσταλμένοι
13 (ν) *om.* τὸ βιβλίον
14 κιθάραν
15 *om.* ἡμᾶς
16 αὐτοὺς
17 βασιλείαν
18 βασιλεύουσιν

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13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

6 And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see.

2 And I saw, and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse: and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, ‖A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him: and power was given ‖unto them, over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar

‖ *The word chœnix signifieth a measure containing one wine quart, and the twelfth part of a quart.*

‖ *Or, to him.*

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13 And every created thing which
is in the heaven, and on the
earth, and under the earth, and
on the sea, and all things that
are in them, heard I saying,
Unto him that sitteth on the
throne, and unto the Lamb, *be*
the blessing, and the honour,
and the glory, and the dominion,
14 [1]for ever and ever. And the
four living creatures said, Amen.
And the elders fell down and
worshipped.

6 And I saw when the Lamb
opened one of the seven seals,
and I heard one of the four
living creatures saying as with
2 a voice of thunder, Come[2]. And
I saw, and behold, a white horse,
and he that sat thereon had a
bow; and there was given unto
him a crown: and he came forth
conquering, and to conquer.
3 And when he opened the
second seal, I heard the second
living creature saying, Come[2].
4 And another *horse* came forth,
a red horse: and to him that
sat thereon it was given to take
[3]peace from the earth, and that
they should slay one another:
and there was given unto him a
great sword.
5 And when he opened the third
seal, I heard the third living
creature saying, Come[2]. And
I saw, and behold, a black horse;
and he that sat thereon had a
6 balance in his hand. And I
heard as it were a voice in the
midst of the four living creatures
saying, A [4]measure of wheat for
a [5]penny, and three measures of
barley for a [5]penny; and the oil
and the wine hurt thou not.
7 And when he opened the
fourth seal, I heard the voice of
the fourth living creature say-
8 ing, Come[2]. And I saw, and
behold, a pale horse: and he that
sat upon him, his name was
Death; and Hades followed with
him. And there was given unto
them authority over the fourth
part of the earth, to kill with
sword, and with famine, and
with [6]death, and by the wild
beasts of the earth.
9 And when he opened the fifth
seal, I saw underneath the altar

[1] Gr. *unto the ages of the ages.*

[2] Some ancient authorities add *and see.*

[3] Some ancient authorities read *the peace of the earth.*

[4] Gr. *chœnix,* a small measure.

[5] See marginal note on Matt. xviii. 28.

[6] Or, *pestilence*

13 *καὶ πᾶν κτίσμα ὅ* **ἐστιν**[19] *ἐν τῷ οὐρανῷ, καὶ*
ἐν τῇ γῇ[20], *καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς*
θαλάσσης **ἅ**[21] *ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα,*
ἤκουσα λέγοντας, Τῷ *καθημένῳ ἐπὶ τοῦ*
θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ
καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
14 *τῶν αἰώνων. καὶ τὰ τέσσαρα ζῶα ἔλεγον,*
Ἀμήν. καὶ οἱ **εἰκοσιτέσσαρες**[22] *πρεσβύτε-*
ροι ἔπεσαν καὶ προσεκύνησαν **ζῶντι εἰς τοὺς**
αἰῶνας τῶν αἰώνων[23].
6 Καὶ *εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ*
τῶν[1] *σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν*
τεσσάρων ζώων λέγοντος, ὡς **φωνῆς**[2] *βρον-*
2 *τῆς,* **Ἔρχου καὶ βλέπε**[3]. *καὶ εἶδον, καὶ ἰδού,*
ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' **αὐτῷ**[4]
ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ
ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.
3 Καὶ *ὅτε ἤνοιξε τὴν* **δευτέραν σφραγῖδα**[5],
ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἔρχου
4 **καὶ βλέπε**[6]. *καὶ ἐξῆλθεν ἄλλος ἵππος πυρ-*
ρός· καὶ τῷ καθημένῳ ἐπ' **αὐτῷ**[4] *ἐδόθη αὐτῷ*
λαβεῖν τὴν εἰρήνην **ἀπὸ**[7] *τῆς γῆς, καὶ ἵνα*
ἀλλήλους **σφάξωσι**[8]· *καὶ ἐδόθη αὐτῷ μά-*
χαιρα μεγάλη.
5 Καὶ *ὅτε ἤνοιξε τὴν* **τρίτην σφραγῖδα**[9],
ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἔρχου
καὶ βλέπε[6]. *καὶ εἶδον, καὶ ἰδού, ἵππος μέ-*
λας, καὶ ὁ καθήμενος ἐπ' **αὐτῷ**[4] *ἔχων ζυγὸν*
6 *ἐν τῇ χειρὶ αὐτοῦ. καὶ ἤκουσα*[10] *φωνὴν ἐν*
μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοῖνιξ
σίτου δηναρίου, καὶ τρεῖς χοίνικες **κριθῆς**[11]
δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ
ἀδικήσῃς.
7 Καὶ *ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρ-*
την, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέ-
8 **γουσαν**[12], Ἔρχου **καὶ βλέπε**[6]. *καὶ εἶδον,*
καὶ ἰδού, ἵππος χλωρός, καὶ ὁ καθήμενος
ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ θάνατος, καὶ ὁ
ᾅδης **ἀκολουθεῖ**[13] *μετ' αὐτοῦ. καὶ ἐδόθη αὐ-*
τοῖς ἐξουσία **ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς**
γῆς[14] *ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ,*
καὶ ὑπὸ τῶν θηρίων τῆς γῆς.
9 Καὶ *ὅτε ἤνοιξε τὴν πέμπτην σφρα-*
γῖδα, **εἶδον ὑποκάτω** *τοῦ θυσιαστηρίου*

19 (ὃ) *om.* ἐστιν
20 ἐπὶ τῆς γῆς
21 *om.* ἃ (ἐστί)
22 *om.* εἰκοσιτέσσαρες
23 *om.* ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων
1 *add* ἑπτὰ
2 φωνὴ
3 *om.* καὶ βλέπε *text, not marg.*
4 αὐτὸν
5 σφραγῖδα τὴν δευτέραν
6 *om.* καὶ βλέπε *text, not marg.*
7 ἐκ *text: om. marg.*
8 σφάξουσι
9 σφραγῖδα τὴν τρίτην
10 *add* ὡς
11 κριθῶν
12 λέγοντος
13 ἠκολούθει
14 ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι

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the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellowservants also, and their brethren that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the Sun became black as sackcloth of hair, and the Moon became as blood.

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her ‖untimely figs when she is shaken of a mighty wind.

14 *And the heaven departed as a scroll when it is rolled together, and every mountain and Island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and in the rocks of the mountains,

16 And said to the mountains and rocks, *Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come, and who shall be able to stand?

7 And after these things, I saw four Angels standing on the four corners of the Earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another Angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four Angels to whom it was given to hurt the earth and the Sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

‖ Or, *green figs.*

* Is. 34. 4.

* Luke 23. 30.

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the souls of them that had been
slain for the word of God, and
for the testimony which they
10 held: and they cried with a great
voice, saying, How long, O Master,
the holy and true, dost thou
not judge and avenge our blood
on them that dwell on the earth?
11 And there was given them to
each one a white robe; and it was
said unto them, that they should
rest yet for a little time, until
their fellow-servants also and
their brethren, which should be
killed even as they were, should
[1]be fulfilled.
12 And I saw when he opened
the sixth seal, and there was a
great earthquake; and the sun
became black as sackcloth of
hair, and the whole moon be-
13 came as blood; and the stars of
the heaven fell unto the earth,
as a fig tree casteth her unripe
figs, when she is shaken of a
14 great wind. And the heaven
was removed as a scroll when
it is rolled up; and every moun-
tain and island were moved out
15 of their places. And the kings
of the earth, and the princes, and
the [2]chief captains, and the rich,
and the strong, and every bond-
man and freeman, hid them-
selves in the caves and in the
16 rocks of the mountains; and
they say to the mountains and
to the rocks, Fall on us, and
hide us from the face of him
that sitteth on the throne, and
from the wrath of the Lamb:
17 for the great day of their
wrath is come; and who is able
to stand?
7 After this I saw four angels
standing at the four corners of
the earth, holding the four winds
of the earth, that no wind should
blow on the earth, or on the sea,
2 or upon any tree. And I saw
another angel ascend from the
sunrising, having the seal of
the living God: and he cried
with a great voice to the four
angels, to whom it was given
to hurt the earth and the sea,
3 saying, Hurt not the earth,
neither the sea, nor the trees, till
we shall have sealed the servants
of our God on their foreheads.

[1] Some ancient authorities read *have fulfilled* their course.

[2] Or, *military tribunes* Gr. *chiliarchs.*

τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον
τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον,
10 καὶ **ἔκραζον**[15] φωνῇ μεγάλῃ, λέγοντες, Ἕως
πότε, ὁ δεσπότης, ὁ ἅγιος καὶ **ὁ**[16] ἀληθινός,
οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν **ἀπὸ**[17]
11 τῶν κατοικούντων ἐπὶ τῆς γῆς; καὶ **ἐδόθη-
σαν ἑκάστοις**[18] **στολαὶ λευκαί**[19], καὶ ἐρρέθη
αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν,
ἕως **οὗ**[20] **πληρώσονται**[21] καὶ οἱ σύνδουλοι
αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες
ἀποκτείνεσθαι ὡς καὶ αὐτοί.
12 Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν
ἕκτην, καὶ **ἰδού,**[22] σεισμὸς μέγας ἐγένετο,
καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρί-
χινος, καὶ ἡ σελήνη*[23] ἐγένετο ὡς αἷμα,
13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν
γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς,
14 ὑπὸ μεγάλου ἀνέμου σειομένη. καὶ*[24] οὐ-
ρανὸς ἀπεχωρίσθη ὡς βιβλίον εἱλισσόμε-
νον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων
15 αὐτῶν ἐκινήθησαν. καὶ οἱ βασιλεῖς τῆς γῆς,
καὶ οἱ μεγιστᾶνες, καὶ οἱ **πλούσιοι, καὶ οἱ
χιλίαρχοι**[25], καὶ οἱ **δυνατοί**[26], καὶ πᾶς δοῦλος
καὶ **πᾶς**[27] ἐλεύθερος, ἔκρυψαν ἑαυτοὺς εἰς
τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων,
16 καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις,
Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ
προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου,
17 καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου· ὅτι ἦλθεν ἡ
ἡμέρα ἡ μεγάλη τῆς ὀργῆς **αὐτοῦ**[28], καὶ τίς
δύναται σταθῆναι;
7 **Καὶ**[1] μετὰ **ταῦτα**[2] εἶδον τέσσαρας ἀγγέ-
λους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς
γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς
γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ
2 τῆς θαλάσσης, μήτε ἐπὶ **πᾶν**[3] δένδρον. καὶ
εἶδον ἄλλον ἄγγελον ἀναβαίνοντα* ἀπὸ ἀνα-
τολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζῶν-
τος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρ-
σιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν
3 γῆν καὶ τὴν θάλασσαν, λέγων, Μὴ ἀδικήσητε
τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δέν-
δρα, **ἄχρις οὗ**[4] σφραγίσωμεν τοὺς δούλους
τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

15 ἔκραξαν
16 *om.* ὁ
17 ἐκ
18 ἐδόθη αὐτοῖς ἑκάστῳ
19 στολὴ λευκή
20 *om.* οὗ
21 πληρωθῶσι, *text*, πληρώσωσι *marg.*
22 *om.* ἰδού,
23 *add* ὅλη
24 *add* ὁ
25 χιλίαρχοι, καὶ οἱ πλούσιοι
26 ἰσχυροί
27 *om.* πᾶς
28 αὐτῶν

1 *om.* Καὶ (Μετὰ)
2 τοῦτο
3 (ἐπί) τι
4 ἄχρι

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4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

10 And cried with a loud voice, saying, Salvation to our God, which sitteth upon the Throne, and unto the Lamb.

11 And all the Angels stood round about the Throne, and about the Elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen.

13 And one of the Elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great

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4 And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and
behold, a great multitude, which
no man could number, out of
every nation, and of *all* tribes
and peoples and tongues, stand-
ing before the throne and before
the Lamb, arrayed in white robes,
10 and palms in their hands; and
they cry with a great voice,
saying, Salvation unto our God
which sitteth on the throne,
11 and unto the Lamb. And
all the angels were standing
round about the throne, and
about the elders and the four
living creatures; and they fell
before the throne on their
faces, and worshipped God,
12 saying, Amen: [1]Blessing, and
glory, and wisdom, and thanks-
giving, and honour, and power,
and might, *be* unto our God
[2]for ever and ever. Amen.
13 And one of the elders an-
swered, saying unto me, These
which are arrayed in the white
robes, who are they, and whence
14 came they? And I [3]say unto
him, My lord, thou knowest.
And he said to me, These are
they which come out of the great

[1] Gr. *The blessing, and the glory, &c.*

[2] Gr. *unto the ages of the ages.*

[3] Gr. *have said.*

4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων,
ρμδ′ χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς
υἱῶν Ἰσραήλ.
5 Ἐκ φυλῆς Ἰούδα, ιβ′ χιλιάδες ἐσφραγισμένοι·
Ἐκ φυλῆς Ῥουβήν, ιβ′ χιλιάδες **ἐσφραγισμένοι**[5]·
Ἐκ φυλῆς Γάδ, ιβ′ χιλιάδες **ἐσφραγισμένοι**[5]·
6 Ἐκ φυλῆς Ἀσήρ, ιβ′ χιλιάδες **ἐσφραγισμένοι**[5]·
Ἐκ φυλῆς Νεφθαλείμ, ιβ′ χιλιάδες **ἐσφραγισμένοι**[5]·
Ἐκ φυλῆς Μανασσῆ, ιβ′ χιλιάδες **ἐσφραγισμένοι**[5]·
7 Ἐκ φυλῆς Συμεών, ιβ′ χιλιάδες **ἐσφραγισμένοι**[5]·
Ἐκ φυλῆς Λευΐ, ιβ′ χιλιάδες **ἐσφραγισμένοι**[5]·
Ἐκ φυλῆς **Ἰσαχάρ**[6], ιβ′ χιλιάδες **ἐσφραγισμένοι**[5]·
8 Ἐκ φυλῆς Ζαβουλών, ιβ′ χιλιάδες **ἐσφραγισμένοι**[5]·
Ἐκ φυλῆς Ἰωσήφ, ιβ′ χιλιάδες **ἐσφραγισμένοι**[5]·
Ἐκ φυλῆς Βενιαμίν, ιβ′ χιλιάδες ἐσφραγισμένοι.
9 Μετὰ ταῦτα εἶδον, καὶ ἰδού, ὄχλος πολύς,
ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, **περιβεβλημένοι**[7] στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·
10 καὶ **κράζοντες**[8] φωνῇ μεγάλῃ, λέγοντες, Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ
11 τοῦ θρόνου, καὶ τῷ ἀρνίῳ. καὶ πάντες οἱ ἄγγελοι ἑστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ **πρόσωπον**[9] αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,
12 λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς
13 αἰῶνας τῶν αἰώνων. ἀμήν. καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς,
14 τίνες εἰσί, καὶ πόθεν ἦλθον; καὶ εἴρηκα αὐτῷ, Κύριε[10], σὺ οἶδας. καὶ εἶπέ μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς

[5] *om.* ἐσφραγισμένοι
[6] Ἰσσαχάρ
[7] περιβεβλημένους
[8] κράζουσι
[9] τὰ πρόσωπα
[10] (Κύριέ) *add* μου

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tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall *dwell among them.

16 *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: *and God shall wipe away all tears from their eyes.

* ch. 21. 3.
* Is. 49. 10.
* Is. 25. 8. ch. 21. 4.

8 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven Angels which stood before God, and to them were given seven trumpets.

3 And another Angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should ‖offer it with the prayers of all Saints upon the golden altar which was before the throne.

‖ *Or, add it to the prayers.*

4 And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angel's hand.

5 And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake:

6 And the seven Angels which had the seven trumpets, prepared themselves to sound.

7 The first Angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second Angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures which were in the Sea, and had life, died, and the third part of the ships were destroyed.

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tribulation, and they washed
their robes, and made them
white in the blood of the Lamb.
15 Therefore are they before the
throne of God; and they serve
him day and night in his temple:
and he that sitteth on the throne
shall spread his tabernacle over
16 them. They shall hunger no
more, neither thirst any more;
neither shall the sun strike upon
17 them, nor any heat: for the Lamb
which is in the midst of the throne
shall be their shepherd, and shall
guide them unto fountains of
waters of life: and God shall wipe
away every tear from their eyes.
8 And when he opened the
seventh seal, there followed a
silence in heaven about the space
2 of half an hour. And I saw the
seven angels which stand before
God; and there were given unto
them seven trumpets.
3 And another angel came and
stood [1]over the altar, having a
golden censer; and there was
given unto him much incense,
that he should [2]add it unto the
prayers of all the saints upon the
golden altar which was before the
4 throne. And the smoke of the incense, [3]with the prayers of the
saints, went up before God out of
5 the angel's hand. And the angel
[4]taketh the censer; and he filled it
with the fire of the altar, and cast
it [5]upon the earth: and there followed thunders, and voices, and
lightnings, and an earthquake.
6 And the seven angels which
had the seven trumpets prepared
themselves to sound.
7 And the first sounded, and there
followed hail and fire, mingled
with blood, and they were cast
[5]upon the earth: and the third
part of the earth was burnt up,
and the third part of the trees
was burnt up, and all green grass
was burnt up.
8 And the second angel sounded,
and as it were a great mountain
burning with fire was cast into
the sea: and the third part of the
9 sea became blood; and there died
the third part of the creatures
which were in the sea, *even* they
that had life; and the third part
of the ships was destroyed.

[1] Or, *at*
[2] Gr. *give.*
[3] Or, *for*
[4] Gr. *hath taken.*
[5] Or, *into*

μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ
ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου.*
15 *διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ,*
καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν
τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ
16 *θρόνου σκηνώσει ἐπ' αὐτούς. οὐ πεινάσουσιν*
ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ'
17 *αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· ὅτι τὸ*
ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ
αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ **ζώσας**[11]
πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν
δάκρυον **ἀπὸ**[12] *τῶν ὀφθαλμῶν αὐτῶν.*

8 *Καὶ* **ὅτε**[1] *ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην,*
2 *ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον. καὶ*
εἶδον τοὺς ἑπτὰ ἀγγέλους οἳ ἐνώπιον τοῦ
Θεοῦ ἑστήκασι, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ
σάλπιγγες.

3 *Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ*
τὸ θυσιαστήριον[2], *ἔχων λιβανωτὸν χρυσοῦν·*
καὶ ἐδόθη αὐτῷ θυμιάματα πολλά, ἵνα **δώσῃ**[3]
ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ
θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ
4 *θρόνου. καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμά-*
των ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς
5 *τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ. καὶ εἴλη-*
φεν ὁ ἄγγελος τὸ λιβανωτόν, καὶ ἐγέμισεν
αὐτὸ ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ
ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο **φωναὶ καὶ**
βρονταὶ[4] *καὶ ἀστραπαὶ καὶ σεισμός.*

6 *Καὶ οἱ ἑπτὰ ἄγγελοι οἱ* ἔχοντες τὰς*
ἑπτὰ σάλπιγγας ἡτοίμασαν **ἑαυτοὺς**[5] *ἵνα*
σαλπίσωσι.

7 *Καὶ ὁ πρῶτος* **ἄγγελος**[6] *ἐσάλπισε, καὶ*
ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα[7] *αἵματι,*
καὶ ἐβλήθη εἰς τὴν γῆν·[8] *καὶ τὸ τρίτον τῶν*
δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς
κατεκάη.

8 *Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς*
ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θά-
λασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης
9 *αἷμα· καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων*
τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ
τρίτον τῶν πλοίων **διεφθάρη**[9].

[11] *ζωῆς*
[12] *ἐκ*

[1] *ὅταν*
[2] *τοῦ θυσιαστηρίου*
[3] *δώσει*
[4] *βρονταὶ καὶ φωναὶ*
[5] *αὐτοὺς*
[6] *om.* *ἄγγελος*
[7] *add* *ἐν*
[8] *add* *καὶ τὸ τρίτον τῆς γῆς κατεκάη,*
[9] *διεφθάρησαν*

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10 And the third Angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the stars, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an Angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three Angels which are yet to sound.

9 And the fifth Angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth, and unto them was given power, as the Scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree: but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a Scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.

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10 And the third angel sounded,
and there fell from heaven a
great star, burning as a torch,
and it fell upon the third part
of the rivers, and upon the
11 fountains of the waters; and
the name of the star is called
Wormwood: and the third part
of the waters became wormwood;
and many men died of
the waters, because they were
made bitter.
12 And the fourth angel sounded,
and the third part of the sun
was smitten, and the third part
of the moon, and the third part
of the stars; that the third part
of them should be darkened, and
the day should not shine for the
third part of it, and the night
in like manner.
13 And I saw, and I heard [1] an
eagle, flying in mid heaven, saying
with a great voice, Woe,
woe, woe, for them that dwell
on the earth, by reason of the
other voices of the trumpet of
the three angels, who are yet
to sound.
9 And the fifth angel sounded,
and I saw a star from heaven
fallen unto the earth: and there
was given to him the key of the
2 pit of the abyss. And he opened
the pit of the abyss; and there
went up a smoke out of the pit,
as the smoke of a great furnace;
and the sun and the air were
darkened by reason of the smoke
3 of the pit. And out of the
smoke came forth locusts upon
the earth; and power was given
them, as the scorpions of the
4 earth have power. And it was
said unto them that they should
not hurt the grass of the earth,
neither any green thing, neither
any tree, but only such
men as have not the seal of
5 God on their foreheads. And
it was given them that they
should not kill them, but that
they should be tormented five
months: and their torment was
as the torment of a scorpion,
6 when it striketh a man. And
in those days men shall seek
death, and shall in no wise
find it; and they shall desire to
die, and death fleeth from them.

[1] Gr. *one eagle.*

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπε-
σεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος
ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν
11 ποταμῶν, καὶ ἐπὶ τὰς πηγὰς[10] ὑδάτων. καὶ
τὸ ὄνομα τοῦ ἀστέρος λέγεται[11] Ἄψινθος·
καὶ **γίνεται**[12] τὸ τρίτον τῶν ὑδάτων εἰς ἄψιν-
θον, καὶ πολλοὶ[13] ἀνθρώπων ἀπέθανον ἐκ τῶν
ὑδάτων, ὅτι ἐπικράνθησαν.
12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπ-
λήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς
σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκο-
τισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ
φαίνῃ[14] τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.
13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς **ἀγγέλου πετω-
μένου**[15] ἐν μεσουρανήματι, λέγοντος φωνῇ
μεγάλῃ, Οὐαί, οὐαί, οὐαὶ **τοῖς κατοικοῦσιν**[16]
ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλ-
πιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων
σαλπίζειν.

[10] add τῶν
[11] add ὁ
[12] ἐγένετο
[13] add τῶν
[14] φάνῃ
[15] ἀετοῦ πετομένου
[16] τοὺς κατοικοῦντας

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ
εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα
εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ
2 φρέατος τῆς ἀβύσσου. καὶ ἤνοιξε τὸ φρέαρ
τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέ-
ατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκο-
τίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ
3 φρέατος. καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρί-
δες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία,
ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς·
4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν
χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρόν, οὐδὲ
πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους **μόνους**[1]
οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ
5 ἐπὶ τῶν μετώπων **αὐτῶν**[2]. καὶ ἐδόθη αὐταῖς
ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα **βα-
σανισθῶσι**[3] μῆνας πέντε· καὶ ὁ βασανισμὸς
αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ
6 ἄνθρωπον. καὶ ἐν ταῖς ἡμέραις ἐκείναις ζη-
τήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ **οὐχ
εὑρήσουσιν**[4] αὐτόν· καὶ ἐπιθυμήσουσιν ἀπο-
θανεῖν, καὶ **φεύξεται**[5] ὁ θάνατος ἀπ' αὐτῶν.

[1] om. μόνους
[2] om. αὐτῶν
[3] βασανισθήσονται
[4] οὐ μὴ εὕρωσιν
[5] φεύγει

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7 And the shapes of the Locusts were like unto horses prepared unto battle, and on their heads *were* as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of Lions.

9 And they had breastplates, as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto Scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the Angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name ‖ Apollyon.

12 One woe is past, and behold there come two woes more hereafter.

13 And the sixth Angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound in the great river Euphrates,

15 And the four Angels were loosed, which were prepared ‖ for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of Jacinth, and brimstone, and the heads of the horses were as the heads of Lions, and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which

‖ That is to say, A destroyer.

‖ Or, at.

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7 And the [1]shapes of the locusts
were like unto horses prepared
for war; and upon their heads
as it were crowns like unto gold,
and their faces were as men's
8 faces. And they had hair as
the hair of women, and their
teeth were as *the teeth* of lions.
9 And they had breastplates, as it
were breastplates of iron; and
the sound of their wings was as
the sound of chariots, of many
10 horses rushing to war. And
they have tails like unto scorpions,
and stings; and in their
tails is their power to hurt men
11 five months. They have over
them as king the angel of the
abyss: his name in Hebrew is
Abaddon, and in the Greek
tongue he hath the name [2]Apollyon.
12 The first Woe is past: behold,
there come yet two Woes hereafter.
13 And the sixth angel sounded,
and I heard [3]a voice from the
horns of the golden altar which
14 is before God, one saying to the
sixth angel, which had the trumpet,
Loose the four angels which
are bound at the great river
15 Euphrates. And the four angels
were loosed, which had been
prepared for the hour and day
and month and year, that they
should kill the third part of
16 men. And the number of the
armies of the horsemen was
twice ten thousand times ten
thousand: I heard the number
17 of them. And thus I saw the
horses in the vision, and them
that sat on them, having breastplates
as of fire and of hyacinth
and of brimstone: and the
heads of the horses are as the
heads of lions; and out of their
mouths proceedeth fire and smoke
18 and brimstone. By these three
plagues was the third part of
men killed, by the fire and the
smoke and the brimstone, which
proceeded out of their mouths.
19 For the power of the horses is
in their mouth, and in their
tails: for their tails are like
unto serpents, and have heads;
and with them they do hurt.
20 And the rest of mankind, which

[1] Gr. *likenesses.*

[2] That is, *Destroyer.*

[3] Gr. *one voice.*

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις
ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφα-
λὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ
τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.
8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ
9 ὀδόντες αὐτῶν ὡς λεόντων ἦσαν. καὶ εἶχον
θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ
τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵπ-
10 πων πολλῶν τρεχόντων εἰς πόλεμον. καὶ
ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα
ἦν[6] ἐν ταῖς οὐραῖς αὐτῶν· **καὶ**[7] ἡ ἐξουσία
αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.
11 **καὶ**[8] ἔχουσιν ἐπ' αὐτῶν* βασιλέα τὸν ἄγ-
γελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ
Ἀβαδδών, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
Ἀπολλύων.
12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδού, **ἔρχονται**[9] ἔτι
δύο οὐαὶ μετὰ ταῦτα.
13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα
φωνὴν μίαν ἐκ τῶν **τεσσάρων**[10] κεράτων τοῦ
θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ
14 Θεοῦ, **λέγουσαν**[11] τῷ ἕκτῳ ἀγγέλῳ **ὃς εἶχε**[12]
τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέ-
λους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ
15 μεγάλῳ Εὐφράτῃ. καὶ ἐλύθησαν οἱ τέσσα-
ρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν
καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀπο-
16 κτείνωσι τὸ τρίτον τῶν ἀνθρώπων. καὶ ὁ
ἀριθμὸς*[13] στρατευμάτων τοῦ ἱππικοῦ δύο
μυριάδες μυριάδων· **καὶ**[14] ἤκουσα τὸν ἀριθ-
17 μὸν αὐτῶν. καὶ οὕτως εἶδον τοὺς ἵππους ἐν
τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν,
ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους
καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς
κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐ-
τῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.
18 **ὑπὸ**[15] τῶν τριῶν[16] τούτων ἀπεκτάνθησαν τὸ
τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ **ἐκ**[17]
τοῦ καπνοῦ καὶ **ἐκ**[17] τοῦ θείου τοῦ ἐκπορευομέ-
19 νου ἐκ τῶν στομάτων αὐτῶν. ἡ γὰρ ἐξουσία
αὐτῶν[18] ἐν τῷ στόματι αὐτῶν ἐστί, καὶ ἐν ταῖς
οὐραῖς αὐτῶν*· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι
ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδι-
20 κοῦσι. καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ

[6] · καὶ
[7] om. · καὶ
[8] om. καὶ
[9] ἔρχεται
[10] om. τεσσάρων
[11] λέγοντα
[12] ὁ ἔχων
[13] add τῶν
[14] om. καὶ
[15] ἀπὸ
[16] add πληγῶν
[17] om. ἐκ
[18] τῶν ἵππων

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were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, *and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk:

* Ps. 115. 4 & 135. 15.

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 And I saw another mighty Angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the Sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a Lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

7 But in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the Angel which standeth upon the sea, and upon the earth.

9 And I went unto the Angel, and said unto him, Give me the little book. And he said unto me, *Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

* Ezek. 2. 8. & 3. 3.

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were not killed with these
plagues, repented not of the
works of their hands, that they
should not worship [1]devils, and
the idols of gold, and of silver,
and of brass, and of stone, and
of wood; which can neither see,
21 nor hear, nor walk: and they
repented not of their murders,
nor of their sorceries, nor of
their fornication, nor of their
thefts.

10 And I saw another strong angel
coming down out of heaven, ar-
rayed with a cloud; and the rain-
bow was upon his head, and his
face was as the sun, and his feet
2 as pillars of fire; and he had in his
hand a little book open: and he set
his right foot upon the sea, and
3 his left upon the earth; and he
cried with a great voice, as a lion
roareth: and when he cried, the
seven thunders uttered their
4 voices. And when the seven
thunders uttered *their voices*, I
was about to write: and I heard a
voice from heaven saying, Seal up
the things which the seven thun-
ders uttered, and write them not.
5 And the angel which I saw
standing upon the sea and upon
the earth lifted up his right
6 hand to heaven, and sware by
him that liveth [2]for ever and
ever, who created the heaven
and the things that are therein,
and the earth and the things
that are therein, [3]and the sea
and the things that are therein,
that there shall be [4]time no
7 longer: but in the days of the
voice of the seventh angel, when
he is about to sound, then is
finished the mystery of God,
according to the good tidings
which he declared to his ser-
8 vants the prophets. And the
voice which I heard from heaven,
I heard it again speaking with
me, and saying, Go, take the book
which is open in the hand of the
angel that standeth upon the sea
9 and upon the earth. And I went
unto the angel, saying unto him
that he should give me the little
book. And he saith unto me,
Take it, and eat it up; and it shall
make thy belly bitter, but in thy
mouth it shall be sweet as honey.

[1] Gr. *demons.*

[2] Gr. *unto the ages of the ages.*

[3] Some ancient authorities omit *and the sea and the things that are therein.*

[4] Or, *delay*

οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
οὐ* μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν
αὐτῶν, ἵνα μὴ **προσκυνήσωσι**[19] τὰ δαιμόνια,
καὶ[20] εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ
χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε
βλέπειν **δύναται**[21], οὔτε ἀκούειν, οὔτε περι-
21 πατεῖν· καὶ οὐ μετενόησαν ἐκ τῶν φόνων
αὐτῶν, οὔτε ἐκ τῶν **φαρμακειῶν**[22] αὐτῶν,
οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν
κλεμμάτων αὐτῶν.
10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν κατα-
βαίνοντα ἐκ τοῦ οὐρανοῦ περιβεβλημένον νε-
φέλην, καὶ[1] ἶρις ἐπὶ **τῆς κεφαλῆς**[2], καὶ τὸ
πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
2 αὐτοῦ ὡς στῦλοι πυρός· καὶ **εἶχεν**[3] ἐν τῇ
χειρὶ αὐτοῦ βιβλαρίδιον ἀνεῳγμένον· καὶ
ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ **τὴν**
θάλασσαν[4], τὸν δὲ εὐώνυμον ἐπὶ **τὴν γῆν**[5],
3 καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶ-
ται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ
4 βρονταὶ τὰς ἑαυτῶν φωνάς. καὶ ὅτε ἐλάλη-
σαν αἱ ἑπτὰ βρονταὶ **τὰς φωνὰς ἑαυτῶν**[6],
ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ
οὐρανοῦ, λέγουσάν **μοι**[7], Σφράγισον ἃ ἐλά-
λησαν αἱ ἑπτὰ βρονταί, καὶ μὴ **ταῦτα**[8] γρά-
5 ψῃς. καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ
τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἦρε τὴν χεῖρα
6 αὐτοῦ[9] εἰς τὸν οὐρανόν, καὶ ὤμοσεν ἐν τῷ
ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε
τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ
τὰ ἐν αὐτῇ, **καὶ τὴν θάλασσαν καὶ τὰ ἐν**
7 **αὐτῇ**,[10] ὅτι χρόνος **οὐκ ἔσται ἔτι**[11]· ἀλλ' ἐν
ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου,
ὅταν μέλλῃ σαλπίζειν, καὶ **τελεσθῇ***[12] τὸ
μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε **τοῖς**
8 **ἑαυτοῦ δούλοις τοῖς προφήταις**[13]. καὶ ἡ
φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν **λα-**
λοῦσα[14] μετ' ἐμοῦ, καὶ **λέγουσα**[15], Ὕπαγε,
λάβε τὸ **βιβλαρίδιον**[16] τὸ ἠνεῳγμένον ἐν τῇ
χειρὶ*[17] ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θα-
9 λάσσης καὶ ἐπὶ τῆς γῆς. καὶ ἀπῆλθον πρὸς
τὸν ἄγγελον, λέγων αὐτῷ, **Δός**[18] μοι τὸ βι-
βλαρίδιον. καὶ λέγει μοι, Λάβε καὶ κατά-
φαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν,
ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

19 *προσκυνήσουσι*
20 *add τὰ*
21 *δύνανται*
22 *φαρμάκων*
1 *add ἡ*
2 *τὴν κεφαλὴν αὐτοῦ*
3 *ἔχων*
4 *τῆς θαλάσσης*
5 *τῆς γῆς*
6 *om. τὰς φωνὰς ἑαυτῶν*
7 (-σαν) *om. μοι*
8 *αὐτὰ*
9 *add τὴν δεξιὰν*
10 *Marg. om. καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,*
11 *οὐκέτι ἔσται*
12 *ἐτελέσθη*
13 *τοὺς ἑαυτοῦ δούλους τοὺς προφήτας*
14 *λαλοῦσαν*
15 *λέγουσαν*
16 *βιβλίον*
17 *add τοῦ*
18 (*om.* ,) *δοῦναί*

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10 And I took the little book out of the Angel's hand, and ate it up, and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

11 And there was given me a reed like unto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein.

2 But the Court which is without the Temple † leave out, and measure it not: for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months.

3 And ‖ I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth.

4 These are the * two olive trees, and the two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one

† *Gr. cast out.*

‖ *Or, I will give unto my two witnesses that they may prophesy.*

* Zech. 4. 3, 11, 14.

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10 And I took the little book out
of the angel's hand, and ate
it up; and it was in my mouth
sweet as honey: and when I
had eaten it, my belly was made
11 bitter. And they say unto me,
Thou must prophesy again [1] over
many peoples and nations and
tongues and kings.
11 And there was given me a reed
like unto a rod: [2] and one said,
Rise, and measure the temple of
God, and the altar, and them
2 that worship therein. And the
court which is without the
temple [3] leave without, and measure
it not; for it hath been
given unto the nations: and
the holy city shall they tread
under foot forty and two months.
3 And I will give unto my two
witnesses, and they shall prophesy
a thousand two hundred
and threescore days, clothed in
4 sackcloth. These are the two
olive trees and the two [4] candlesticks,
standing before the Lord
5 of the earth. And if any man
desireth to hurt them, fire proceedeth
out of their mouth, and
devoureth their enemies: and
if any man shall desire to hurt
them, in this manner must he
6 be killed. These have the power
to shut the heaven, that it
rain not during the days of
their prophecy: and they have
power over the waters to turn
them into blood, and to smite
the earth with every plague,
as often as they shall desire.
7 And when they shall have finished
their testimony, the beast
that cometh up out of the abyss
shall make war with them, and
overcome them, and kill them.
8 And their [5] dead bodies *lie* in
the street of the great city,
which spiritually is called Sodom
and Egypt, where also their
9 Lord was crucified. And from
among the peoples and tribes
and tongues and nations do
men look upon their [5] dead
bodies three days and a half,
and suffer not their dead bodies
10 to be laid in a tomb. And they
that dwell on the earth rejoice
over them, and make merry;
and they shall send gifts one

[1] Or, *concerning*

[2] Gr. *saying.*

[3] Gr. *cast without.*

[4] Gr. *lampstands.*

[5] Gr. *carcase.*

10 *καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ*
ἀγγέλου, καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ
στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφα-
11 *γον αὐτό, ἐπικράνθη ἡ κοιλία μου. καὶ*
λέγει[19] *μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ*
λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι
πολλοῖς.
11 *Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ,* **καὶ**
ὁ ἄγγελος εἱστήκει,[1] *λέγων, Ἔγειραι, καὶ*
μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσια-
στήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.
2 *καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε*
ἔξω[2], *καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς*
ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι
3 *μῆνας τεσσαράκοντα δύο. καὶ δώσω τοῖς*
δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέ-
ρας χιλίας διακοσίας ἑξήκοντα περιβεβλη-
4 *μένοι σάκκους. οὗτοί εἰσιν αἱ δύο ἐλαῖαι,*
καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ* **Θεοῦ**[3]
5 *τῆς γῆς* **ἑστῶσαι**[4]. *καὶ εἴ τις αὐτοὺς* **θέλῃ**[5]
ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος
αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν·
καὶ εἴ τις **αὐτοὺς θέλῃ**[6] *ἀδικῆσαι, οὕτω δεῖ*
6 *αὐτὸν ἀποκτανθῆναι. οὗτοι ἔχουσιν*[7] *ἐξου-*
σίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ **βρέχῃ**
ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας[8]·
καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέ-
φειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν[9]
7 *πάσῃ πληγῇ, ὁσάκις ἐὰν θελήσωσι. καὶ*
ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ
θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει
πόλεμον μετ' αὐτῶν[10], *καὶ νικήσει αὐτούς,*
8 *καὶ ἀποκτενεῖ αὐτούς. καὶ* **τὰ πτώματα**[11]
*αὐτῶν ἐπὶ τῆς πλατείας**[12] *πόλεως τῆς*
μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα
καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος **ἡμῶν**[13]
9 *ἐσταυρώθη. καὶ* **βλέψουσιν**[14] *ἐκ τῶν λαῶν*
καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν **τὰ**
πτώματα[15] *αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ,*
καὶ τὰ πτώματα αὐτῶν οὐκ **ἀφήσουσι**[16]
10 *τεθῆναι εἰς* **μνήματα**[17]. *καὶ οἱ κατοικοῦντες*
ἐπὶ τῆς γῆς **χαροῦσιν**[18] *ἐπ' αὐτοῖς, καὶ* **εὐ-**
φρανθήσονται[19], *καὶ δῶρα πέμψουσιν ἀλλή-*

[19] *λέγουσί*
[1] *om. καὶ ὁ ἄγγελος εἱστήκει,*
[2] *ἔξωθεν*
[3] Κυρίου
[4] *ἑστῶτες*
[5] *θέλει*
[6] *θελήσῃ αὐτοὺς*
[7] (*om. ν*) *add τὴν*
[8] *ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν*
[9] *add ἐν*
[10] *μετ' αὐτῶν πόλεμον*
[11] *τὸ πτῶμα*
[12] *add τῆς*
[13] *αὐτῶν*
[14] *βλέπουσιν*
[15] *τὸ πτῶμα*
[16] *ἀφίουσι*
[17] *μνῆμα*
[18] *χαίρουσιν*
[19] *εὐφραίνονται*

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to another, because these two Prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them: and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain † of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

† Gr. *names of men.*

14 The second woe is past, and behold, the third woe cometh quickly.

15 And the seventh Angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty Elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and them that fear thy Name, small and great, and shouldest destroy them which ‖ destroy the earth.

‖ Or, *corrupt.*

19 And the Temple of God was opened in heaven, and there was seen in his Temple the Ark of his Testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

12 And there appeared a great ‖ wonder in heaven, a woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve stars:

‖ Or, *sign.*

2 And she being with child, cried, travailing in birth, and pained to be delivered.

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to another; because these two pro-
phets tormented them that dwell
11 on the earth. And after the three
days and a half the breath of life
from God entered into them, and
they stood upon their feet; and
great fear fell upon them which
12 beheld them. And they heard a
great voice from heaven saying
unto them, Come up hither. And
they went up into heaven in the
cloud; and their enemies beheld
13 them. And in that hour there was
a great earthquake, and the tenth
part of the city fell; and there
were killed in the earthquake
[1] seven thousand persons: and
the rest were affrighted, and gave
glory to the God of heaven.
14 The second Woe is past: behold,
the third Woe cometh quickly.
15 And the seventh angel sound-
ed; and there followed great
voices in heaven, and they said,
The kingdom of the world is
become *the kingdom* of our Lord,
and of his Christ: and he shall
16 reign [2] for ever and ever. And
the four and twenty elders,
which sit before God on their
thrones, fell upon their faces,
17 and worshipped God, saying,
We give thee thanks, O Lord
God, the Almighty, which art
and which wast; because thou
hast taken thy great power, and
18 didst reign. And the nations
were wroth, and thy wrath came,
and the time of the dead to be
judged, and *the time* to give their
reward to thy servants the pro-
phets, and to the saints, and to
them that fear thy name, the small
and the great; and to destroy
them that destroy the earth.
19 And there was opened the
temple of God that is in heaven;
and there was seen in his temple
the ark of his [3] covenant; and
there followed lightnings, and
voices, and thunders, and an
earthquake, and great hail.
12 And a great sign was seen
in heaven; a woman arrayed
with the sun, and the moon under
her feet, and upon her head
2 a crown of twelve stars; and
she was with child: and she
crieth out, travailing in birth,
and in pain to be delivered.

[1] Gr. *names of men, seven thousand.*

[2] Gr. *unto the ages of the ages.*

[3] Or, *testament.*

λοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν
11 τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. καὶ μετὰ
τὰς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ
τοῦ Θεοῦ εἰσῆλθεν **ἐπ' αὐτούς**[20], καὶ ἔστησαν
ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας **ἔπε-**
12 **σεν**[21] ἐπὶ τοὺς θεωροῦντας αὐτούς. καὶ
ἤκουσαν **φωνὴν μεγάλην**[22] ἐκ τοῦ οὐρανοῦ,
λέγουσαν[23] αὐτοῖς, **'Ανάβητε**[24] ὧδε. καὶ
ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ
13 ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. καὶ ἐν
ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ
δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθη-
σαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων, χι-
λιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο,
καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.
14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· **καὶ**[25] ἰδού,
ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ
ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, **λέ-**
γουσαι, 'Εγένοντο αἱ βασιλεῖαι[26] τοῦ κόσμου,
τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ,
καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.
16 καὶ οἱ εἴκοσι **καὶ**[27] τέσσαρες πρεσβύτεροι
οἱ[28] ἐνώπιον τοῦ Θεοῦ **καθήμενοι**[29] ἐπὶ τοὺς
θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐ-
17 τῶν, καὶ προσεκύνησαν τῷ Θεῷ, λέγοντες,
Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντο-
κράτωρ, ὁ ὢν καὶ ὁ ἦν **καὶ ὁ ἐρχόμενος**[30],
ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην,
18 καὶ ἐβασίλευσας. καὶ τὰ ἔθνη ὠργίσθησαν,
καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν
νεκρῶν κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς
δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις
καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, **τοῖς**
μικροῖς καὶ τοῖς μεγάλοις[31], καὶ διαφθεῖραι
τοὺς διαφθείροντας τὴν γῆν.
19 Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ[32] ἐν τῷ οὐ-
ρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης
αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισ-
μὸς καὶ χάλαζα μεγάλη.
12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐ-
ρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ
ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
2 ἀστέρων δώδεκα· καὶ ἐν γαστρὶ ἔχουσα,[1]
κράζει ὠδίνουσα, καὶ βασανιζομένη τεκεῖν.

[20] ἐν αὐτοῖς
[21] ἐπέπεσεν
[22] φωνῆς μεγάλης
[23] λεγούσης
[24] 'Ανάβατε
[25] *om.* καὶ
[26] λέγοντες, 'Εγένετο ἡ βασιλεία
[27] *om.* καὶ (εἰκοσιτέσσαρες)
[28] οἳ
[29] κάθηνται
[30] *om.* καὶ ὁ ἐρχόμενος
[31] τοὺς μικροὺς καὶ τοὺς μεγάλους
[32] *add* ὁ
[1] (· *for* ,) *add* καὶ

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3 And there appeared another ‖ wonder in heaven, and behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads. ‖ Or, sign.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his Throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and threescore days.

7 And there was war in heaven, Michael and his Angels fought against the dragon, and the dragon fought and his angels,

8 And prevailed not, neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their Testimony, and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them; Woe to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great Eagle, that she might flee into the wilderness into her place,

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3 And there was seen another sign
in heaven; and behold, a great red
dragon, having seven heads and
ten horns, and upon his heads
4 seven diadems. And his tail draw-
eth the third part of the stars of
heaven, and did cast them to the
earth: and the dragon stood be-
fore the woman which was about
to be delivered, that when she was
delivered, he might devour her
5 child. And she was delivered of a
son, a man child, who is to rule all
the nations with a rod of iron: and
her child was caught up unto God,
6 and unto his throne. And the
woman fled into the wilderness,
where she hath a place prepared
of God, that there they may
nourish her a thousand two hun-
dred and threescore days.
7 And there was war in heaven:
Michael and his angels *going
forth* to war with the dragon; and
the dragon warred and his angels;
8 and they prevailed not, neither
was their place found any more in
9 heaven. And the great dragon
was cast down, the old serpent, he
that is called the Devil and Satan,
the deceiver of the whole [1] world; [1] Gr. *inhabited earth.*
he was cast down to the earth,
and his angels were cast down
10 with him. And I heard a great
voice in heaven, saying, [2] Now is [2] Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority* is become *his Christ's*
come the salvation, and the power,
and the kingdom of our God, and
the authority of his Christ: for
the accuser of our brethren is
cast down, which accuseth them
before our God day and night.
11 And they overcame him because
of the blood of the Lamb, and
because of the word of their testi-
mony; and they loved not their
12 life even unto death. Therefore
rejoice, O heavens, and ye that
[3] dwell in them. Woe for the [3] Gr. *tabernacle.*
earth and for the sea: because
the devil is gone down unto
you, having great wrath, know-
ing that he hath but a short time.
13 And when the dragon saw that
he was cast down to the earth,
he persecuted the woman which
brought forth the man *child.*
14 And there were given to the wo-
man the two wings of the great
eagle, that she might fly into
the wilderness unto her place,

3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ
ἰδού, δράκων **μέγας πυρρός**[2], ἔχων κεφαλὰς
ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς
4 αὐτοῦ **διαδήματα ἑπτά**[3]. καὶ ἡ οὐρὰ αὐτοῦ
σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ,
καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν· καὶ ὁ δράκων
ἕστηκεν[4] ἐνώπιον τῆς γυναικὸς τῆς μελλού-
σης τεκεῖν, ἵνα, ὅταν τέκῃ, τὸ τέκνον αὐτῆς
5 καταφάγῃ. καὶ ἔτεκεν υἱὸν **ἄρρενα**[5], ὃς μέλ-
λει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σι-
δηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς
6 τὸν Θεὸν καὶ[6] τὸν θρόνον αὐτοῦ. καὶ ἡ γυνὴ
ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει[7] τόπον
ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέ-
φωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξή-
κοντα.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ
Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ **ἐπολέμησαν
κατὰ**[8] τοῦ δράκοντος· καὶ ὁ δράκων ἐπολέ-
8 μησε, καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἴσχυ-
σαν, **οὔτε**[9] τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ
9 οὐρανῷ. καὶ ἐβλήθη ὁ δράκων ὁ μέγας,
ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος διάβολος καὶ
ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην·
ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ
10 μετ' αὐτοῦ ἐβλήθησαν. καὶ ἤκουσα φωνὴν
μεγάλην **λέγουσαν ἐν τῷ οὐρανῷ**[10], Ἄρτι
ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασι-
λεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ
Χριστοῦ αὐτοῦ· ὅτι **κατεβλήθη**[11] ὁ κατήγο-
ρος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν
ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.
11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ
ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας
αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν
12 ἄχρι θανάτου. διὰ τοῦτο εὐφραίνεσθε, **οἱ**[12]
οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ
τοῖς κατοικοῦσι[13] τὴν γῆν καὶ τὴν θάλασ-
σαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων
θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς
τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε
14 τὸν ἄρρενα. καὶ ἐδόθησαν τῇ γυναικὶ[14]
δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα
πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς,

[2] *πυρρὸς μέγας*
[3] *ἑπτὰ διαδήματα*
[4] *ἕστηκεν*
[5] *ἄρσεν*
[6] *add πρὸς*
[7] *add ἐκεῖ*
[8] τοῦ πολεμῆσαι *μετὰ*
[9] *οὐδὲ*
[10] *ἐν τῷ οὐρανῷ λέγουσαν*
[11] *ἐβλήθη*
[12] *om. οἱ*
[13] *om.* τοῖς κατοικοῦσι
[14] *add αἱ*

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where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood, after the woman: that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the Commandments of God, and have the testimony of Jesus Christ.

13 And I stood upon the sand of the sea: and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the ‖ name of blasphemy.

2 And the beast which I saw, was like unto a Leopard, and his feet were as *the feet* of a Bear, and his mouth as the mouth of a Lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were † wounded to death, and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

5 And there was given unto him a mouth, speaking great things and blasphemies, and power was given unto him ‖ to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwelt in heaven.

7 And it was given unto him to make war with the Saints, and to overcome them: And power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth, shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

‖ Or, *names.*

† Gr. *slain.*

‖ Or, *to make war.*

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where she is nourished for a
time, and times, and half a time,
from the face of the serpent.
15 And the serpent cast out of his
mouth after the woman water as
a river, that he might cause her
to be carried away by the stream.
16 And the earth helped the woman,
and the earth opened her mouth,
and swallowed up the river which
the dragon cast out of his mouth.
17 And the dragon waxed wroth with
the woman, and went away to
make war with the rest of her
seed, which keep the command-
ments of God, and hold the tes-
13 timony of Jesus: and he stood
upon the sand of the sea.
And I saw a beast coming up
out of the sea, having ten horns
and seven heads, and on his
horns ten diadems, and upon his
2 heads names of blasphemy. And
the beast which I saw was like
unto a leopard, and his feet were
as *the feet* of a bear, and his
mouth as the mouth of a lion:
and the dragon gave him his
power, and his throne, and great
3 authority. And *I saw* one of
his heads as though it had been
[1] smitten unto death; and his
death-stroke was healed: and
the whole earth wondered after
4 the beast; and they worshipped
the dragon, because he gave his
authority unto the beast; and
they worshipped the beast, say-
ing, Who is like unto the beast?
and who is able to war with him?
5 and there was given to him a
mouth speaking great things and
blasphemies; and there was given
to him authority [2] to continue
6 forty and two months. And he
opened his mouth for blasphemies
against God, to blaspheme his
name, and his tabernacle, *even*
them that [3] dwell in the heaven.
7 [4] And it was given unto him to
make war with the saints, and
to overcome them: and there
was given to him authority over
every tribe and people and tongue
8 and nation. And all that dwell
on the earth shall worship him,
every one whose name hath not
been [5] written in the book of life
of the Lamb that hath been slain
from the foundation of the world.

[1] Gr. *slain.*

[2] Or, *to do* his works *during* See Dan. xi. 28.

[3] Gr. *tabernacle.*

[4] Some ancient authorities omit *And it was given... overcome them.*

[5] Or, *written from the foundation of the world in the book ... slain*

ὅπου τρέφεται ἐκεῖ καιρόν, καὶ καιρούς, καὶ
ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.
15 *καὶ ἔβαλεν ὁ ὄφις* **ὀπίσω τῆς γυναικὸς ἐκ**
τοῦ στόματος αὐτοῦ[15] *ὕδωρ ὡς ποταμόν,*
16 *ἵνα* **ταύτην**[16] *ποταμοφόρητον ποιήσῃ. καὶ*
ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ
τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν
ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.
17 *καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ*
ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν
τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς
ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν
13 **τοῦ**[17] *Ἰησοῦ* **Χριστοῦ**[18]· *καὶ* **ἐστάθην**[19] *ἐπὶ*
τὴν ἄμμον τῆς θαλάσσης.
Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖ-
νον, ἔχον **κεφαλὰς ἑπτὰ καὶ κέρατα δέκα**[1],
καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα,
καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ **ὄνομα**[2] *βλασφη-*
2 *μίας. καὶ τὸ θηρίον, ὃ εἶδον, ἦν ὅμοιον*
παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς **ἄρκτου**[3],
καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ
ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ,
καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.
3 *καὶ* **εἶδον**[4] *μίαν*[5] *τῶν κεφαλῶν αὐτοῦ ὡς*
ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ
θανάτου αὐτοῦ ἐθεραπεύθη· καὶ ἐθαύμασεν
4 *ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου· καὶ προσεκύνη-*
σαν **τὸν δράκοντα**[6] **ὃς**[7] *ἔδωκεν*[8] *ἐξουσίαν τῷ*
θηρίῳ, καὶ προσεκύνησαν **τὸ θηρίον**[9], *λέγον-*
τες, Τίς ὅμοιος τῷ θηρίῳ; [10]*τίς δύναται πο-*
5 *λεμῆσαι μετ᾽ αὐτοῦ; καὶ ἐδόθη αὐτῷ στόμα*
λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη
αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα
6 *δύο. καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς* **βλασ-**
φημίαν[11] *πρὸς τὸν Θεόν, βλασφημῆσαι*
τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, **καὶ**[12]
7 *τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.* [13]**καὶ ἐδόθη**
αὐτῷ πόλεμον ποιῆσαι[14] **μετὰ τῶν ἁγίων,**
καὶ νικῆσαι αὐτούς· *καὶ ἐδόθη αὐτῷ ἐξουσία*
ἐπὶ πᾶσαν φυλὴν[15] *καὶ γλῶσσαν καὶ ἔθνος.*
8 *καὶ προσκυνήσουσιν* **αὐτῷ**[16] *πάντες οἱ κατοι-*
κοῦντες ἐπὶ τῆς γῆς, **ὧν**[17] *οὐ γέγραπται* **τὰ**
ὀνόματα[18] *ἐν* **τῇ βίβλῳ**[19] *τῆς ζωῆς τοῦ ἀρνί-*
*ου**[20] *ἐσφαγμένου ἀπὸ*[21] *καταβολῆς κόσμου.*

[15] *ἐκ τοῦ στόματος αὐτοῦ* **ὀπίσω** *τῆς γυναικὸς*
[16] *αὐτὴν*
[17] *om.* *τοῦ*
[18] *om.* *Χριστοῦ*
[19] *ἐστάθη*
[1] *κέρατα δέκα καὶ κεφαλὰς ἑπτά*
[2] *ὀνόματα*
[3] *ἄρκου*
[4] *om.* *εἶδον*
[5] *add* *ἐκ*
[6] *τῷ δράκοντι*
[7] *, ὅτι*
[8] (*ἔδωκε*) *add* *τὴν*
[9] *τῷ θηρίῳ*
[10] *add* *καὶ*
[11] *βλασφημίας*
[12] *om.* *καὶ*
[13] *Marg.* *om.* *καὶ ἐδόθη αὐτῷ* to *νικῆσαι αὐτούς·*
[14] *ποιῆσαι πόλεμον*
[15] *add* *καὶ λαὸν*
[16] *αὐτὸν*
[17] *οὗ*
[18] *τὸ ὄνομα αὐτοῦ*
[19] *τῷ βιβλίῳ*
[20] *add* *τοῦ*
[21] (*Marg.* *ἐσφαγμένου, ἀπὸ*)

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9 If any man have an ear, let him hear:

10 He that leadeth into captivity, shall go into captivity: *He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the Saints.

* Matt. 26. 52.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an Image to the beast which had the wound by a sword, and did live.

15 And he had power to give † life unto the Image of the beast, that the Image of the beast should both speak, and cause that as many as would not worship the Image of the beast, should be killed.

† *Gr. breath.*

16 And he causeth all, both small and great, rich and poor, free and bond, † to receive a mark in their right hand, or in their foreheads:

† *Gr. to give.*

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding, count the number of the beast: for it is the number of a man, and his number is, six hundred threescore and six.

14 And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and

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9 If any man hath an ear, let
10 him hear. [1] If any man [2] *is*
for captivity, into captivity he
goeth: if any man shall kill
with the sword, with the sword
must he be killed. Here is the
patience and the faith of the
saints.
11 And I saw another beast com-
ing up out of the earth; and
he had two horns like unto a
lamb, and he spake as a dragon.
12 And he exerciseth all the au-
thority of the first beast in his
sight. And he maketh the earth
and them that dwell therein to
worship the first beast, whose
13 death-stroke was healed. And
he doeth great signs, that he
should even make fire to come
down out of heaven upon the
14 earth in the sight of men. And
he deceiveth them that dwell on
the earth by reason of the signs
which it was given him to do
in the sight of the beast; saying
to them that dwell on the earth,
that they should make an image
to the beast, who hath the stroke
15 of the sword, and lived. And it
was given *unto him* to give breath
to it, *even* to the image of the
beast, [3] that the image of the
beast should both speak, and
cause that as many as should not
worship the image of the beast
16 should be killed. And he causeth
all, the small and the great, and
the rich and the poor, and the free
and the bond, that there be given
them a mark on their right hand,
17 or upon their forehead; and that
no man should be able to buy or
to sell, save he that hath the
mark, *even* the name of the beast
or the number of his name.
18 Here is wisdom. He that hath
understanding, let him count
the number of the beast; for
it is the number of a man:
and his number is [4] Six hundred
and sixty and six.
14 And I saw, and behold, the
Lamb standing on the mount
Zion, and with him a hundred and
forty and four thousand, having
his name, and the name of his Fa-
ther, written on their foreheads.
2 And I heard a voice from heaven,
as the voice of many waters, and

[1] The Greek text in this verse is somewhat uncertain.

[2] Or, leadeth *into captivity*

[3] Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c.*

[4] Some ancient authorities read *Six hundred and sixteen.*

9, 10 εἴ τις ἔχει οὖς, ἀκουσάτω. εἴ τις[22] αἰχμα-
λωσίαν **συνάγει**[23], εἰς αἰχμαλωσίαν ὑπάγει·
εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν
μαχαίρᾳ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπο-
μονὴ καὶ ἡ πίστις τῶν ἁγίων.
11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς
γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ
12 ἐλάλει ὡς δράκων. καὶ τὴν ἐξουσίαν τοῦ
πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ.
καὶ ποιεῖ τὴν γῆν καὶ τοὺς **κατοικοῦντας ἐν
αὐτῇ**[24] ἵνα **προσκυνήσωσι**[25] τὸ θηρίον τὸ
πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανά-
13 του αὐτοῦ. καὶ ποιεῖ σημεῖα μεγάλα, ἵνα
καὶ πῦρ ποιῇ **καταβαίνειν ἐκ τοῦ οὐρανοῦ**[26]
14 εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. καὶ
πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ
τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον
τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς
γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ **ὃ**[27] ἔχει τὴν
15 πληγὴν τῆς μαχαίρας καὶ ἔζησε. καὶ ἐδόθη
αὐτῷ[28] δοῦναι πνεῦμα[29] τῇ εἰκόνι τοῦ θη-
ρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου,
καὶ **ποιήσῃ**[30], [31] ὅσοι **ἂν**[32] μὴ προσκυνήσωσι
τὴν εἰκόνα[33] τοῦ θηρίου, **ἵνα**[34] ἀποκτανθῶσι.
16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς με-
γάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτω-
χούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους,
ἵνα **δώσῃ**[35] αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς
αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ **τῶν μετώπων**[36] αὐ-
17 τῶν, καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ
πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα **ἢ**[37] τὸ
ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος
18 αὐτοῦ. ὧδε ἡ σοφία ἐστίν. ὁ ἔχων **τὸν**[38]
νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου·
ἀριθμὸς γὰρ ἀνθρώπου ἐστί, καὶ ὁ ἀριθμὸς
αὐτοῦ χξϛʹ[39].
14 Καὶ εἶδον, καὶ ἰδού,[1] ἀρνίον ἑστηκὸς ἐπὶ
τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσ-
σαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ
ὄνομα[2] τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ
2 τῶν μετώπων αὐτῶν. καὶ ἤκουσα φωνὴν ἐκ
τοῦ οὐρανοῦ, ὡς φωνὴν ὑδάτων πολλῶν, καὶ

[22] *add* εἰς
[23] *om.* συνάγει (*Marg. notes the uncertainty of the reading*)
[24] ἐν αὐτῇ κατοικοῦντας
[25] προσκυνήσουσι
[26] ἐκ τοῦ οὐρανοῦ καταβαίνειν
[27] , ὅς
[28] αὐτῇ
[29] (πνεῦμα,)
[30] *Marg.* ποιήσει
[31] *add* ἵνα,
[32] ἐὰν
[33] τῇ εἰκόνι
[34] *om.* ἵνα
[35] δῶσιν
[36] τὸ μέτωπον
[37] (χάραγμα,) *om.* ἢ
[38] *om.* τὸν
[39] *Marg.* χιϛʹ
[1] *add* τὸ
[2] *add* αὐτοῦ, καὶ τὸ ὄνομα

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as the voice of a great thunder: and I heard the voice of harpers, harping with their harps.

3 And they sung as it were a new song before the throne, and before the four beasts, and the Elders, and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins: These are they which follow the Lamb whithersoever he goeth: These † were redeemed from among men, being the firstfruits unto God, and to the Lamb.

† Gr. *were bought.*

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another Angel fly in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: * and worship him that made heaven and earth, and the sea, and the fountains of waters.

* Ps. 146. 5. Acts 14. 15.

8 And there followed another Angel, saying, * Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

* Is. 21. 9. Jer. 51. 8. ch. 18. 2.

9 And the third Angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the Saints: Here are they that keep the Commandments of God, and the faith of Jesus.

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as the voice of a great thunder:
and the voice which I heard *was*
as *the voice* of harpers harping
3 with their harps: and they sing
as it were a new song before
the throne, and before the four
living creatures and the elders:
and no man could learn the song
save the hundred and forty and
four thousand, *even* they that had
been purchased out of the earth.
4 These are they which were not
defiled with women; for they are
virgins. These *are* they which follow the Lamb whithersoever he
goeth. These were purchased from
among men, *to be* the firstfruits
unto God and unto the Lamb.
5 And in their mouth was found
no lie: they are without blemish.
6 And I saw another angel flying
in mid heaven, having an eternal
gospel to proclaim unto them
that [1] dwell on the earth, and
unto every nation and tribe and
7 tongue and people; and he saith
with a great voice, Fear God,
and give him glory; for the
hour of his judgement is come:
and worship him that made the
heaven and the earth and sea and
fountains of waters.
8 And another, a second angel,
followed, saying, Fallen, fallen is
Babylon the great, which hath
made all the nations to drink of
the wine of the wrath of her fornication.
9 And another angel, a third,
followed them, saying with a
great voice, If any man worshippeth the beast and his image,
and receiveth a mark on his
10 forehead, or upon his hand, he
also shall drink of the wine of
the wrath of God, which is [2] prepared unmixed in the cup of
his anger; and he shall be tormented with fire and brimstone
in the presence of the holy angels,
and in the presence of the Lamb:
11 and the smoke of their torment
goeth up [3] for ever and ever; and
they have no rest day and night,
they that worship the beast and
his image, and whoso receiveth
12 the mark of his name. Here is
the patience of the saints, they
that keep the commandments of
God, and the faith of Jesus.

[1] Gr. *sit.*

[2] Gr. *mingled.*

[3] Gr. *unto ages of ages.*

ὡς φωνὴν βροντῆς μεγάλης· καὶ **φωνὴν ἤκου-**
σα[3] [4]κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθά-
3 ραις αὐτῶν. καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν
ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσά-
ρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς
ἠδύνατο μαθεῖν τὴν ᾠδήν, εἰ μὴ αἱ ἑκατὸν
τεσσαρακοντατέσσαρες χιλιάδες, οἱ ἠγορασ-
4 μένοι ἀπὸ τῆς γῆς. οὗτοί εἰσιν οἳ μετὰ γυ-
ναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰ-
σιν. οὗτοί **εἰσιν**[5] οἱ ἀκολουθοῦντες τῷ ἀρνίῳ
ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ
τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ
5 ἀρνίῳ. καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑ-
ρέθη **δόλος**[6]· ἄμωμοι **γάρ**[7] εἰσιν **ἐνώπιον**
τοῦ θρόνου τοῦ Θεοῦ[8].
6 Καὶ εἶδον ἄλλον ἄγγελον **πετώμενον**[9] ἐν
μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον,
εὐαγγελίσαι[10] τοὺς **κατοικοῦντας**[11] ἐπὶ τῆς
γῆς, καὶ[10] πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσ-
7 σαν καὶ λαόν, **λέγοντα**[12] ἐν φωνῇ μεγάλῃ,
Φοβήθητε τὸν Θεόν, καὶ δότε αὐτῷ δόξαν,
ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ
προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν
καὶ τὴν γῆν καὶ τὴν* θάλασσαν καὶ πηγὰς
ὑδάτων.
8 Καὶ ἄλλος[13] ἄγγελος ἠκολούθησε, λέγων,
Ἔπεσεν ἔπεσε Βαβυλὼν **ἡ πόλις**[14] ἡ μεγάλη,
ὅτι[15] ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας
αὐτῆς πεπότικε πάντα[16] ἔθνη.
9 Καὶ **τρίτος ἄγγελος**[17] ἠκολούθησεν αὐτοῖς,
λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις **τὸ θηρίον**
προσκυνεῖ[18] καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμ-
βάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ
10 ἐπὶ τὴν χεῖρα αὐτοῦ, καὶ αὐτὸς πίεται ἐκ
τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκε-
ρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς
αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
ἐνώπιον **τῶν**[19] **ἁγίων ἀγγέλων**[20], καὶ ἐνώπιον
11 τοῦ ἀρνίου· καὶ ὁ καπνὸς τοῦ βασανισμοῦ
αὐτῶν **ἀναβαίνει εἰς αἰῶνας αἰώνων**[21]· καὶ
οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς
οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα
αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ
12 ὀνόματος αὐτοῦ. ὧδε[22] ὑπομονὴ τῶν ἁγίων
ἐστίν· **ὧδε**[23] οἱ τηροῦντες τὰς ἐντολὰς τοῦ
Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

3 ἡ φωνὴ ἣν ἤκουσα
4 *add* ὡς
5 (οὗτοι) *om.* εἰσιν
6 ψεῦδος
7 (ἄμωμοί) *om.* γάρ
8 *om.* ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ
9 πετόμενον
10 *add* ἐπὶ
11 καθημένους
12 λέγων
13 *add* , δεύτερος
14 *om.* ἡ πόλις
15 ἡ
16 *add* τὰ
17 ἄλλος ἄγγελος, τρίτος,
18 προσκυνεῖ τὸ θηρίον
19 *om.* τῶν
20 ἀγγέλων ἁγίων
21 εἰς αἰῶνας αἰώνων ἀναβαίνει
22 *add* ἡ
23 (ἐστίν,) *om.* ὧδε

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13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, ‖ from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another Angel came out of the Temple crying with a loud voice to him that sat on the cloud: * Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ‖ ripe.

16 And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And another Angel came out of the Temple which is in heaven, he also having a sharp sickle.

18 And another Angel came out from the Altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

15 And I saw another sign in heaven great and marvellous, seven Angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a Sea of glass, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing * the song of Moses the servant of God, and the song of the Lamb, saying, Great and mar-

‖ *Or, from henceforth saith the Spirit, yea.*

* Joel 3. 13.

‖ *Or, dried.*

* Ex. 15. 1.

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13 And I heard a voice from hea-
ven saying, Write, Blessed are
the dead which die [1] in the Lord
from henceforth: yea, saith the
Spirit, that they may rest from
their labours; for their works
follow with them.
14 And I saw, and behold, a
white cloud; and on the cloud
I saw one sitting like unto [2] a
son of man, having on his head
a golden crown, and in his hand
15 a sharp sickle. And another
angel came out from the temple,
crying with a great voice to him
that sat on the cloud, Send
forth thy sickle, and reap: for
the hour to reap is come; for the
harvest of the earth is [3] over-ripe.
16 And he that sat on the cloud
cast his sickle upon the earth;
and the earth was reaped.
17 And another angel came out
from the temple which is in
heaven, he also having a sharp
18 sickle. And another angel came
out from the altar, he that hath
power over fire; and he called
with a great voice to him that
had the sharp sickle, saying,
Send forth thy sharp sickle, and
gather the clusters of the vine
of the earth; for her grapes are
19 fully ripe. And the angel cast
his sickle into the earth, and
gathered the [4] vintage of the
earth, and cast it into the wine-
press, the great *winepress*, of
20 the wrath of God. And the
winepress was trodden without
the city, and there came out
blood from the winepress, even
unto the bridles of the horses,
as far as a thousand and six
hundred furlongs.

15 And I saw another sign in hea-
ven, great and marvellous, seven
angels having seven plagues,
which are the last, for in them
is finished the wrath of God.
2 And I saw as it were a glassy
sea mingled with fire; and them
that come victorious from the
beast, and from his image, and
from the number of his name,
standing [5] by the glassy sea,
3 having harps of God. And they
sing the song of Moses the ser-
vant of God, and the song of the
Lamb, saying, Great and mar-

1 Or, *in the Lord. From henceforth, yea, saith the Spirit*

2 Or, *the Son*

3 Gr. *dried up.*

4 Gr. *vine.*

5 Or, *upon*

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λε-
γούσης **μοι**[24], Γράψον, Μακάριοι οἱ νεκροὶ
οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι· ναί[25],
λέγει τὸ Πνεῦμα, ἵνα **ἀναπαύσωνται**[26] ἐκ τῶν
κόπων αὐτῶν· τὰ **δὲ**[27] ἔργα αὐτῶν ἀκολουθεῖ
μετ' αὐτῶν.
14 Καὶ εἶδον, καὶ ἰδού, νεφέλη λευκή, καὶ ἐπὶ
τὴν νεφέλην **καθήμενος ὅμοιος**[28] **υἱῷ**[29] ἀν-
θρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέ-
φανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέ-
15 πανον ὀξύ. καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
τοῦ ναοῦ, κράζων ἐν μεγάλῃ φωνῇ τῷ καθη-
μένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν
σου καὶ θέρισον· ὅτι ἦλθέ **σοι**[30] ἡ ὥρα **τοῦ**[31]
θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.
16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ **τὴν νεφέλην**[32]
τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη
ἡ γῆ.
17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ
τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον
18 ὀξύ. καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυ-
σιαστηρίου, [33]ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός,
καὶ ἐφώνησε **κραυγῇ**[34] μεγάλῃ τῷ ἔχοντι τὸ
δρέπανον τὸ ὀξύ, λέγων, Πέμψον σου τὸ
δρέπανον τὸ ὀξὺ καὶ τρύγησον τοὺς βότρυας
τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ στα-
19 φυλαὶ αὐτῆς. καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέ-
πανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν
ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν
20 τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην. καὶ ἐπα-
τήθη ἡ ληνὸς **ἔξω**[35] τῆς πόλεως, καὶ ἐξῆλθεν
αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν
ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ
μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας
πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτε-
λέσθη ὁ θυμὸς τοῦ Θεοῦ.
2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην
πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ
τῆς εἰκόνος αὐτοῦ καὶ **ἐκ τοῦ χαράγματος αὐ-
τοῦ**,[1] ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ,
ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχον-
3 τας κιθάρας τοῦ Θεοῦ. καὶ ᾄδουσι τὴν ᾠδὴν
Μωσέως τοῦ* δούλου τοῦ Θεοῦ, καὶ τὴν
ᾠδὴν τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυ-

[24] *om.* μοι
[25] (*Marg.* ἀποθνήσκοντες. Ἀπ' ἄρτι ναί)
[26] ἀναπαήσονται
[27] γὰρ
[28] καθήμενον ὅμοιον
[29] υἱὸν
[30] (ἦλθεν) *om.* σοι
[31] *om.* τοῦ
[32] τῆς νεφέλης
[33] *add* ὁ
[34] φωνῇ
[35] ἔξωθεν
[1] *om.* ἐκ τοῦ χαράγματος αὐτοῦ,

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vellous are thy works, Lord God
Almighty, *just and true are thy
ways, thou king of saints.
4 *Who shall not fear thee, O
Lord, and glorify thy Name? for
thou only art holy: for all nations
shall come and worship before thee,
for thy judgments are made manifest.
5 And after that I looked, and
behold, the Temple of the tabernacle
of the testimony in heaven
was opened:
6 And the seven Angels came out
of the Temple, having the seven
plagues, clothed in pure and white
linen, and having their breasts
girded with golden girdles.
7 And one of the four beasts gave
unto the seven Angels seven golden
vials, full of the wrath of God, who
liveth for ever and ever.
8 And the Temple was filled with
smoke from the glory of God, and
from his power, and no man was
able to enter into the Temple, till
the seven plagues of the seven
Angels were fulfilled.

16 And I heard a great voice
out of the Temple, saying to the
seven Angels, Go your ways, and
pour out the vials of the wrath of
God upon the earth.
2 And the first went, and poured
out his vial upon the earth, and
there fell a noisome and grievous
sore upon the men which had the
mark of the beast, and upon them
which worshipped his image.
3 And the second Angel poured out
his vial upon the sea, and it became
as the blood of a dead man: and
every living soul died in the sea.
4 And the third Angel poured out
his vial upon the rivers and fountains
of waters, and they became
blood.
5 And I heard the Angel of the
waters say, Thou art righteous, O
Lord, which art, and wast, and shalt
be, because thou hast judged thus:
6 For they have shed the blood of
Saints and Prophets, and thou hast
given them blood to drink: for they
are worthy.
7 And I heard another out of the
altar say, Even so, Lord God Almighty,
true and righteous are thy
judgments.

* Ps. 145. 17.
* Jer. 10. 7.

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vellous are thy works, O Lord
God, the Almighty; righteous
and true are thy ways, thou King
4 of the [1] ages. Who shall not fear,
O Lord, and glorify thy name?
for thou only art holy; for all the
nations shall come and worship
before thee; for thy righteous
acts have been made manifest.
5 And after these things I saw,
and the temple of the tabernacle
of the testimony in heaven was
6 opened: and there came out
from the temple the seven angels
that had the seven plagues,
arrayed [2] with *precious* stone,
pure *and* bright, and girt about
their breasts with golden gir-
7 dles. And one of the four living
creatures gave unto the seven
angels seven golden bowls full
of the wrath of God, who liveth
8 [3] for ever and ever. And the
temple was filled with smoke
from the glory of God, and from
his power; and none was able to
enter into the temple, till the
seven plagues of the seven
angels should be finished.
16 And I heard a great voice out
of the temple, saying to the
seven angels, Go ye, and pour
out the seven bowls of the wrath
of God into the earth.
2 And the first went, and poured
out his bowl into the earth; and
[4] it became a noisome and grievous
sore upon the men which
had the mark of the beast, and
which worshipped his image.
3 And the second poured out his
bowl into the sea; and [4] it became
blood as of a dead man;
and every [5] living soul died, *even*
the things that were in the sea.
4 And the third poured out his
bowl into the rivers and the
fountains of the waters; [6] and
5 [4] it became blood. And I heard
the angel of the waters saying,
Righteous art thou, which art
and which wast, thou Holy One,
because thou didst thus [7] judge:
6 for they poured out the blood of
saints and prophets, and blood
hast thou given them to drink:
7 they are worthy. And I heard
the altar saying, Yea, O Lord
God, the Almighty, true and
righteous are thy judgements.

[1] Many ancient authorities read *nations.*
[2] Many ancient authorities read *in linen.*
[3] Gr. *unto the ages of the ages.*
[4] Or, *there came*
[5] Gr. *soul of life.*
[6] Some ancient authorities read *and they became.*
[7] Or, *judge. Because they... prophets, thou hast given them blood also to drink*

μαστὰ τὰ ἔργα σου, Κύριε *ὁ* Θεὸς *ὁ παν-*
τοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου,
4 *ὁ βασιλεὺς τῶν* **ἁγίων**[2]. *τίς οὐ μὴ φοβηθῇ*
σε[3], Κύριε, *καὶ* **δοξάσῃ**[4] *τὸ ὄνομά σου; ὅτι*
μόνος ὅσιος· ὅτι πάντα τὰ ἔθνη ἥξουσι καὶ
προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώ-
ματά σου ἐφανερώθησαν.
5 Καὶ *μετὰ ταῦτα εἶδον, καὶ* **ἰδού,**[5] *ἠνοίγη ὁ*
ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐ-
6 *ρανῷ· καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι*[6] *ἔχοντες*
τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι
λίνον[7] *καθαρὸν* **καὶ**[8] *λαμπρόν, καὶ περιεζωσ-*
7 *μένοι περὶ τὰ στήθη ζώνας χρυσᾶς. καὶ ἓν*
ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγ-
γέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ
θυμοῦ τοῦ Θεοῦ *τοῦ ζῶντος εἰς τοὺς αἰῶνας*
8 *τῶν αἰώνων. καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ*
ἐκ τῆς δόξης τοῦ Θεοῦ, *καὶ ἐκ τῆς δυνάμεως*
αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν
ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν
ἑπτὰ ἀγγέλων.

[2] *αἰώνων text, ἐθνῶν marg.*
[3] *om. σε*
[4] *δοξάσει*
[5] *om. ἰδού,*
[6] *add οἱ*
[7] *λίθον text, not marg.*
[8] *om. καὶ*

16 Καὶ *ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ,*
λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε, *καὶ*
ἐκχέατε τὰς[1] *φιάλας τοῦ θυμοῦ τοῦ* Θεοῦ
εἰς τὴν γῆν.
2 Καὶ *ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν*
φιάλην αὐτοῦ **ἐπὶ**[2] *τὴν γῆν· καὶ ἐγένετο*
ἕλκος κακὸν καὶ πονηρὸν **εἰς**[3] *τοὺς ἀνθρώ-*
πους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου,
καὶ τοὺς **τῇ εἰκόνι αὐτοῦ προσκυνοῦντας**[4].
3 Καὶ *ὁ δεύτερος* **ἄγγελος**[5] *ἐξέχεε τὴν φιά-*
λην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο
αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ **ζῶσα**[6]
ἀπέθανεν[7] *ἐν τῇ θαλάσσῃ.*
4 Καὶ *ὁ τρίτος* **ἄγγελος**[5] *ἐξέχεε τὴν φιάλην*
αὐτοῦ εἰς τοὺς ποταμοὺς καὶ **εἰς**[8] *τὰς πηγὰς*
5 *τῶν ὑδάτων· καὶ* **ἐγένετο**[9] *αἷμα. καὶ ἤκουσα*
τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος,
Κύριε[10], *εἶ, ὁ ὢν καὶ ὁ ἦν* **καὶ**[11] *ὁ* **ἐσό-**
6 **μενος**[12], *ὅτι ταῦτα ἔκρινας·*[13] *ὅτι αἷμα ἁγίων*
καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς **ἔδω-**
7 **κας**[14] *πιεῖν·* **ἄξιοι γάρ**[15] *εἰσι. καὶ ἤκουσα*
ἄλλου ἐκ[16] *τοῦ θυσιαστηρίου λέγοντος,* Ναί,
Κύριε *ὁ* Θεὸς *ὁ παντοκράτωρ, ἀληθιναὶ καὶ*
δίκαιαι αἱ κρίσεις σου.

[1] *add ἑπτὰ*
[2] *εἰς*
[3] *ἐπὶ*
[4] *προσκυνοῦντας τῇ εἰκόνι αὐτοῦ*
[5] *om. ἄγγελος*
[6] *ζωῆς*
[7] *(-νε) add , τὰ*
[8] *om. εἰς*
[9] *Marg. ἐγένοντο*
[10] *om. ,* Κύριε,
[11] *om. καὶ*
[12] *ὅσιος*
[13] *(Marg. ἔκρινας.)*
[14] *δέδωκας*
[15] *(ἄξιοί) om. γάρ*
[16] *om. ἄλλου ἐκ*

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8 And the fourth Angel poured out his vial upon the Sun, and power was given unto him to scorch men with fire.

9 And men were ‖ scorched with great heat, and blasphemed the Name of God, which hath power over these plagues: and they repented not, to give him glory.

‖ *Or, burned.*

10 And the fifth Angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven, because of their pains, and their sores, and repented not of their deeds.

12 And the sixth Angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

* Matt. 24. 44.

16 And he gathered them together into a place, called in the Hebrew tongue, Armageddon.

17 And the seventh Angel poured out his vial into the air, and there came a great voice out of the Temple of heaven, from the throne, saying, It is done.

18 And there were voices and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great City was divided into three parts, and the Cities of the nations fell: and great Babylon came in remembrance before God, *to give unto her the cup of the wine of the fierceness of his wrath.

* Jer. 25. 15.

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8 And the fourth poured out his
bowl upon the sun; and it was
given unto [1]it to scorch men
9 with fire. And men were scorched
with great heat: and they
blasphemed the name of the
God which hath the power over
these plagues; and they repented
not to give him glory.
10 And the fifth poured out his
bowl upon the throne of the
beast; and his kingdom was
darkened; and they gnawed
11 their tongues for pain, and they
blasphemed the God of heaven
because of their pains and their
sores; and they repented not
of their works.
12 And the sixth poured out his
bowl upon the great river, the
river Euphrates; and the water
thereof was dried up, that the
way might be made ready for
the kings that *come* from the
13 sunrising. And I saw *coming*
out of the mouth of the dragon,
and out of the mouth of the
beast, and out of the mouth of
the false prophet, three unclean
14 spirits, as it were frogs: for
they are spirits of [2]devils, working
signs; which go forth [3]unto
the kings of the whole [4]world,
to gather them together unto
the war of the great day of God,
15 the Almighty. (Behold, I come
as a thief. Blessed is he that
watcheth, and keepeth his garments,
lest he walk naked, and
16 they see his shame.) And they
gathered them together into the
place which is called in Hebrew
Har-Magedon.
17 And the seventh poured out
his bowl upon the air; and there
came forth a great voice out of
the temple, from the throne,
18 saying, It is done: and there
were lightnings, and voices, and
thunders; and there was a great
earthquake, such as was not
since [5]there were men upon the
earth, so great an earthquake,
19 so mighty. And the great city
was divided into three parts, and
the cities of the nations fell: and
Babylon the great was remembered
in the sight of God, to
give unto her the cup of the wine
of the fierceness of his wrath.

[1] Or, *him*

[2] Gr. *demons*

[3] Or, *upon*

[4] Gr. *inhabited earth.*

[5] Some ancient authorities read *there was a man.*

8 Καὶ ὁ τέταρτος **ἄγγελος**[5] ἐξέχεε τὴν φιά-
λην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ
9 καυματίσαι τοὺς ἀνθρώπους ἐν πυρί. καὶ
ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα,
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ
ἔχοντος[17] ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας,
καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.
10 Καὶ ὁ πέμπτος **ἄγγελος**[5] ἐξέχεε τὴν φιά-
λην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ
ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ
ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πό-
11 νου, καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐ-
ρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν
ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν
ἔργων αὐτῶν.
12 Καὶ ὁ ἕκτος **ἄγγελος**[5] ἐξέχεε τὴν φιάλην
αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐ-
φράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα
ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ
13 ἀνατολῶν ἡλίου. καὶ εἶδον ἐκ τοῦ στό-
ματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος
τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευ-
δοπροφήτου, πνεύματα τρία ἀκάθαρτα **ὅμοια**
14 **βατράχοις**[18]· εἰσὶ γὰρ πνεύματα **δαιμόνων**[19]
ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς
βασιλεῖς **τῆς γῆς καὶ**[20] τῆς οἰκουμένης ὅλης,
συναγαγεῖν αὐτοὺς εἰς τὸν* πόλεμον τῆς
ἡμέρας **ἐκείνης**[21] τῆς μεγάλης τοῦ Θεοῦ τοῦ
15 παντοκράτορος. (Ἰδού, ἔρχομαι ὡς κλέπτης.
μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια
αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέ-
16 πωσι τὴν ἀσχημοσύνην αὐτοῦ.) καὶ συνή-
γαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον
Ἑβραϊστὶ **Ἀρμαγεδδών**[22].
17 Καὶ ὁ ἕβδομος **ἄγγελος**[5] ἐξέχεε τὴν φιά-
λην αὐτοῦ **εἰς**[23] τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ
μεγάλη **ἀπὸ**[24] τοῦ ναοῦ **τοῦ οὐρανοῦ**[25], ἀπὸ
18 τοῦ θρόνου, λέγουσα, Γέγονε. καὶ ἐγένοντο
φωναὶ καὶ βρονταὶ καὶ ἀστραπαί[26], καὶ σεισ-
μὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ **οἱ**
ἄνθρωποι ἐγένοντο[27] ἐπὶ τῆς γῆς, τηλικοῦτος
19 σεισμός, οὕτω μέγας. καὶ ἐγένετο ἡ πόλις
ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν
ἐθνῶν ἔπεσον· καὶ Βαβυλὼν ἡ μεγάλη ἐμνή-
σθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτή-
ριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

17 *add* τὴν

18 ὡς βάτραχοι

19 δαιμονίων

20 *om.* τῆς γῆς καὶ

21 *om.* ἐκείνης

22 Ἁρμαγεδών

23 ἐπὶ

24 ἐκ

25 *om.* τοῦ οὐρανοῦ

26 ἀστραπαὶ καὶ φωναὶ καὶ βρονταί

27 ἄνθρωποι ἐγένοντο *text*, ἄνθρωπος ἐγένετο *marg.*

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20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

17 And there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great Whore, that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and [1]decked with gold, and precious stone and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

5 And upon her forehead was a name written, *Mystery, Babylon The Great, The Mother Of Harlots, And Abominations Of The Earth.*

6 And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath

1 Or, gilded.

Or, fornications.

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20 And every island fled away, and
the mountains were not found.
21 And great hail, *every stone* about
the weight of a talent, cometh
down out of heaven upon men:
and men blasphemed God because of the plague of the hail;
for the plague thereof is exceeding great.

17 And there came one of the
seven angels that had the seven
bowls, and spake with me, saying, Come hither, I will shew
thee the judgement of the great
harlot that sitteth upon many
2 waters; with whom the kings of
the earth committed fornication,
and they that dwell in the earth
were made drunken with the
3 wine of her fornication. And he
carried me away in the Spirit
into a wilderness: and I saw a
woman sitting upon a scarlet-coloured beast, [1]full of names of
blasphemy, having seven heads
4 and ten horns. And the woman
was arrayed in purple and scarlet, and [2]decked with gold and
precious stone and pearls, having in her hand a golden cup
full of abominations, [3]even the
unclean things of her fornica-
5 tion, and upon her forehead a
name written, [4]MYSTERY, BABYLON THE GREAT, THE MOTHER OF
THE HARLOTS AND OF THE ABO-
6 MINATIONS OF THE EARTH. And
I saw the woman drunken with
the blood of the saints, and with
the blood of the [5]martyrs of
Jesus. And when I saw her, I
wondered with a great wonder.
7 And the angel said unto me,
Wherefore didst thou wonder?
I will tell thee the mystery of
the woman, and of the beast
that carrieth her, which hath the
seven heads and the ten horns.
8 The beast that thou sawest was,
and is not; and is about to
come up out of the abyss, [6]and
to go into perdition. And they
that dwell on the earth shall
wonder, *they* whose name hath
not been written [7]in the book
of life from the foundation of
the world, when they behold
the beast, how that he was,
and is not, and [8]shall come.
9 Here is the [9]mind which hath

1 Or, *names full of blasphemy*

2 Gr. *gilded.*

3 Or, *and of the unclean things*

4 Or, *a mystery, Babylon the Great*

5 Or, *witnesses*

6 Some ancient authorities read *and he goeth.*

7 Gr. *on.*

8 Gr. *shall be present.*

9 Or, *meaning*

20 καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέ-
21 θησαν. καὶ χάλαζα μεγάλη, ὡς ταλαντιαία,
καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀν-
θρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι
τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι
μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
17 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν
ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ'
ἐμοῦ, λέγων **μοι**[1], Δεῦρο, δείξω σοι τὸ κρίμα
τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ
2 **τῶν**[2] ὑδάτων **τῶν**[2] πολλῶν· μεθ' ἧς ἐπόρ-
νευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθη-
σαν **ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ**
3 **κατοικοῦντες τὴν γῆν**[3]. καὶ ἀπήνεγκέ με
εἰς ἔρημον ἐν Πνεύματι· καὶ εἶδον γυναῖκα
καθημένην ἐπὶ θηρίον κόκκινον, **γέμον ὀνο-**
μάτων[4] βλασφημίας, ἔχον[5] κεφαλὰς ἑπτὰ
4 καὶ κέρατα δέκα. καὶ ἡ γυνὴ ἦν* περιβε-
βλημένη **πορφύρᾳ**[6] καὶ **κοκκίνῳ**[7], καὶ κεχρυ-
σωμένη **χρυσῷ**[8] καὶ λίθῳ τιμίῳ καὶ μαργαρί-
ταις, ἔχουσα **χρυσοῦν ποτήριον**[9] ἐν τῇ χειρὶ
αὐτῆς, γέμον βδελυγμάτων καὶ[10] **ἀκαθάρτη-**
5 **τος**[11] πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐ-
τῆς ὄνομα γεγραμμένον, Μυστήριον, Βαβυ-
λὼν[12] ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν
6 βδελυγμάτων τῆς γῆς. καὶ εἶδον τὴν γυναῖκα
μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ
τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. καὶ ἐθαύ-
7 μασα, ἰδὼν αὐτήν, θαῦμα μέγα. καὶ εἶπέ μοι
ὁ ἄγγελος, Διατί ἐθαύμασας; ἐγώ **σοι ἐρῶ**[13]
τὸ μυστήριον τῆς γυναικός, καὶ τοῦ θηρίου
τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς
8 ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. τὸ* θη-
ρίον, ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει
ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν
ὑπάγειν[14]. καὶ θαυμάσονται οἱ κατοικοῦντες
ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται **τὰ ὀνόματα**[15]
ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς
κόσμου, **βλέποντες**[16] τὸ θηρίον ὅ, τι[17] ἦν, καὶ
9 οὐκ ἔστι, **καίπερ ἔστιν**[18]. ὧδε ὁ νοῦς ὁ ἔχων

[1] *om.* μοι
[2] *om.* τῶν
[3] οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς
[4] γέμοντα ὀνόματα
[5] (*Marg.* κόκκινον (γέμοντα ὀνόματα βλασφημίας) ἔχον)
[6] πορφυροῦν
[7] κόκκινον
[8] χρυσίῳ
[9] ποτήριον χρυσοῦν
[10] (βδελυγμάτων, καὶ *text, not marg.*)
[11] τὰ ἀκάθαρτα τῆς
[12] (*Marg.* γεγραμμένον μυστήριον, Βαβυλὼν)
[13] (ἐγὼ) ἐρῶ σοι
[14] *Marg.* ὑπάγει
[15] τὸ ὄνομα
[16] βλεπόντων
[17] ὅτι
[18] καὶ παρέσται

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wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven Kings, five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: *For he is Lord of Lords, and King of kings, and they that are with him, are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest, is that great City which reigneth over the kings of the earth.

18 And after these things, I saw another Angel come down from heaven, having great power, and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, *Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird:

3 For all nations have drunk of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the Merchants of the earth are waxed rich through the ‖abundance of her delicacies.

* 1 Tim. 6. 15. ch. 19. 16.

* ch. 14. 8.

‖ *Or, power.*

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wisdom. The seven heads are
seven mountains, on which the
10 woman sitteth: and [1]they are
seven kings; the five are fallen,
the one is, the other is not yet
come; and when he cometh, he
must continue a little while.
11 And the beast that was, and is
not, is himself also an eighth,
and is of the seven; and he goeth
12 into perdition. And the ten
horns that thou sawest are ten
kings, which have received no
kingdom as yet; but they receive
authority as kings, with
13 the beast, for one hour. These
have one mind, and they give
their power and authority unto
14 the beast. These shall war against
the Lamb, and the Lamb
shall overcome them, for he is
Lord of lords, and King of kings;
and they *also shall overcome* that
are with him, called and chosen
15 and faithful. And he saith unto
me, The waters which thou sawest,
where the harlot sitteth, are
peoples, and multitudes, and na-
16 tions, and tongues. And the ten
horns which thou sawest, and
the beast, these shall hate the
harlot, and shall make her desolate
and naked, and shall eat her
flesh, and shall burn her utterly
17 with fire. For God did put in
their hearts to do his mind, and
to come to one mind, and to give
their kingdom unto the beast,
until the words of God should
18 be accomplished. And the woman
whom thou sawest is the
great city, which [2]reigneth over
the kings of the earth.

18 After these things I saw another
angel coming down out of
heaven, having great authority;
and the earth was lightened with
2 his glory. And he cried with
a mighty voice, saying, Fallen,
fallen is Babylon the great, and
is become a habitation of [3]devils,
and a [4]hold of every unclean spirit,
and a [4]hold of every unclean and
3 hateful bird. For [5]by [6]the wine
of the wrath of her fornication
all the nations are fallen; and
the kings of the earth committed
fornication with her, and the merchants
of the earth waxed rich
by the power of her [7]wantonness.

[1] Or, *there are*

[2] Gr. *hath a kingdom.*

[3] Gr. *demons.*

[4] Or, *prison*

[5] Some authorities read *of the wine... have drunk.*

[6] Some ancient authorities omit *the wine of.*

[7] Or, *luxury*

σοφίαν. αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτά[19],
10 ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασι-
λεῖς ἑπτά εἰσιν· οἱ πέντε ἔπεσαν, **καὶ**[20] ὁ εἷς
ἔστιν, ὁ ἄλλος οὔπω ἦλθε· καί, ὅταν ἔλθῃ,
11 ὀλίγον αὐτὸν δεῖ μεῖναι. καὶ τὸ θηρίον ὃ
ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ
ἐκ τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.
12 καὶ τὰ δέκα κέρατα, ἃ εἶδες, δέκα βασιλεῖς
εἰσίν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ'
ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι
13 μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην ἔχουσι,
καὶ τὴν δύναμιν καὶ **τὴν**[21] ἐξουσίαν **ἑαυτῶν**[22]
14 τῷ θηρίῳ **διαδιδώσουσιν**[23]. οὗτοι μετὰ τοῦ
ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει
αὐτούς, ὅτι Κύριος κυρίων ἐστὶ καὶ Βασι-
λεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ, κλητοὶ
15 καὶ ἐκλεκτοὶ καὶ πιστοί. καὶ λέγει μοι, Τὰ
ὕδατα, ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ
16 ὄχλοι εἰσί, καὶ ἔθνη καὶ γλῶσσαι. καὶ τὰ
δέκα κέρατα, ἃ εἶδες, **ἐπὶ**[24] τὸ θηρίον, οὗτοι
μισήσουσι τὴν πόρνην, καὶ ἠρημωμένην ποι-
ήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας
αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν
17 πυρί. ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας
αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆ-
σαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν
αὐτῶν τῷ θηρίῳ, ἄχρι **τελεσθῇ τὰ ῥήματα**[25]
18 **τοῦ Θεοῦ**. καὶ ἡ γυνή, ἣν εἶδες, ἐστὶν ἡ
πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ
τῶν βασιλέων τῆς γῆς.

18 **Καὶ**[1] μετὰ ταῦτα εἶδον ἄλλον* ἄγγελον
καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξου-
σίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς
2 δόξης αὐτοῦ. καὶ ἔκραξεν ἐν **ἰσχύϊ, φωνῇ
μεγάλῃ**[2], λέγων, Ἔπεσεν ἔπεσε Βαβυλὼν
ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον **δαιμό-
νων**[3], καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρ-
του, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου
3 καὶ μεμισημένου. ὅτι ἐκ **τοῦ οἴνου**[4] τοῦ
θυμοῦ τῆς πορνείας αὐτῆς **πέπωκε**[5] πάντα
τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς
ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς
δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

[19] ἑπτὰ ὄρη εἰσίν
[20] *om.* καὶ
[21] *om.* τὴν [22] αὐτῶν
[23] διδόασιν
[24] καὶ
[25] τελεσθήσονται οἱ λόγοι
[1] *om.* Καὶ (Μετὰ)
[2] ἰσχυρᾷ φωνῇ
[3] δαιμονίων
[4] *Marg. om.* τοῦ οἴνου
[5] πέπτωκαν *text, not marg.*

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4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a *Queen, and am no widow, and shall see no sorrow.

* Is. 47. 8.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her.

9 And the Kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning:

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the Merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ‖ Thyine wood, and all manner vessels of Ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

‖ Or, sweet.

13 And Cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ‖ slaves, and souls of men.

‖ Or, bodies.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty, and goodly, are departed from thee, and thou shalt find them no more at all.

15 The Merchants of these things

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4 And I heard another voice
from heaven, saying, Come forth,
my people, out of her, that ye
have no fellowship with her
sins, and that ye receive not of
5 her plagues: for her sins [1]have
reached even unto heaven, and
God hath remembered her ini-
6 quities. Render unto her even
as she rendered, and double *un-
to her* the double according to
her works: in the cup which she
mingled, mingle unto her double.
7 How much soever she glorified
herself, and waxed [2]wanton, so
much give her of torment and
mourning: for she saith in her
heart, I sit a queen, and am no
widow, and shall in no wise see
8 mourning. Therefore in one
day shall her plagues come,
death, and mourning, and fa-
mine; and she shall be utterly
burned with fire; for strong
is [3]the Lord God which judged
9 her. And the kings of the
earth, who committed fornica-
tion and lived [4]wantonly with
her, shall weep and wail over
her, when they look upon the
10 smoke of her burning, stand-
ing afar off for the fear of her
torment, saying, Woe, woe, the
great city, Babylon, the strong
city! for in one hour is thy judge-
11 ment come. And the merchants
of the earth weep and mourn over
her, for no man buyeth their
12 [5]merchandise any more; [5]mer-
chandise of gold, and silver, and
precious stone, and pearls, and
fine linen, and purple, and silk,
and scarlet; and all thyine wood,
and every vessel of ivory, and
every vessel made of most pre-
cious wood, and of brass, and
13 iron, and marble; and cinnamon,
and [6]spice, and incense, and
ointment, and frankincense, and
wine, and oil, and fine flour, and
wheat, and cattle, and sheep;
and *merchandise* of horses and
chariots and [7]slaves; and [8]souls
14 of men. And the fruits which thy
soul lusted after are gone from
thee, and all things that were
dainty and sumptuous are pe-
rished from thee, and *men* shall
find them no more at all.
15 The merchants of these things,

[1] Or, *clave together*
[2] Or, *luxurious*
[3] Some ancient authorities omit *the Lord.*
[4] Or, *luxuriously*
[5] Gr. *cargo.*
[6] Gr. *amomum.*
[7] Gr. *bodies.*
[8] Or, *lives*

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ,
λέγουσαν, Ἐξέλθετε **ἐξ αὐτῆς ὁ λαός μου**[6],
ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐ-
τῆς, καὶ **ἵνα μὴ λάβητε ἐκ τῶν πληγῶν**
5 **αὐτῆς**[7]· ὅτι ἐκολλήθησαν* αὐτῆς αἱ ἁμαρ-
τίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ
6 Θεὸς τὰ ἀδικήματα αὐτῆς. ἀπόδοτε αὐτῇ ὡς
καὶ αὐτὴ ἀπέδωκεν **ὑμῖν**[8], καὶ διπλώσατε
αὐτῇ[9] [10]διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ
ποτηρίῳ ᾧ ἐκέρασε κεράσατε αὐτῇ διπλοῦν.
7 ὅσα ἐδόξασεν **ἑαυτὴν**[11] καὶ ἐστρηνίασε, το-
σοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος·
ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει[12], Κάθημαι
βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος
8 οὐ μὴ ἴδω. διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν
αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ
λιμός, καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυ-
9 ρὸς **Κύριος**[13] ὁ Θεὸς ὁ **κρίνων**[14] αὐτήν. καὶ
κλαύσονται **αὐτήν**,[15] καὶ κόψονται ἐπ' **αὐτῇ**[16]
οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύ-
σαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι
10 τὸν καπνὸν τῆς πυρώσεως αὐτῆς, ἀπὸ μακρό-
θεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισ-
μοῦ αὐτῆς, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ
μεγάλη Βαβυλών, ἡ πόλις ἡ ἰσχυρά, ὅτι **ἐν**[17]
11 μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου. καὶ οἱ ἔμπο-
ροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ'
αὐτῇ[18], ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
12 οὐκέτι· γόμον χρυσοῦ, καὶ ἀργύρου, καὶ
λίθου τιμίου, καὶ **μαργαρίτου**[19], καὶ **βύσ-**
σου[20], καὶ πορφύρας, καὶ **σηρικοῦ**[21], καὶ κοκ-
κίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος
ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τι-
μιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ
13 μαρμάρου· καὶ **κινάμωμον**[22], [23]καὶ θυμιάμα-
τα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ
ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη,
καὶ πρόβατα· καὶ ἵππων, καὶ ῥεδῶν, καὶ
14 σωμάτων· καὶ ψυχὰς ἀνθρώπων. καὶ ἡ
ὀπώρα **τῆς ἐπιθυμίας τῆς ψυχῆς σου**[24]
ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ
τὰ λαμπρὰ **ἀπῆλθεν**[25] ἀπὸ σοῦ, καὶ οὐκέτι
15 **οὐ μὴ εὑρήσῃς αὐτά**[26]. οἱ ἔμποροι τούτων,

[6] , ὁ λαός μου, ἐξ αὐτῆς
[7] ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε
[8] *om.* (ν) ὑμῖν
[9] *om.* αὐτῇ [10] *add* τὰ
[11] αὐτὴν
[12] *add* ὅτι (*om.* ,)
[13] *Marg. om.* Κύριος
[14] κρίνας
[15] *om.* αὐτήν,
[16] αὐτὴν
[17] *om.* ἐν
[18] αὐτήν
[19] μαργαριτῶν
[20] βυσσίνου [21] σιρικοῦ
[22] κιννάμωμον
[23] *add* καὶ ἄμωμον,
[24] σου τῆς ἐπιθυμίας τῆς ψυχῆς
[25] ἀπώλετο
[26] αὐτὰ οὐ μὴ εὑρήσουσιν

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which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple and scarlet, and decked with gold, and precious stones, and pearls:

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailers, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city?

19 And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate.

20 Rejoice over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.

21 And a mighty Angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee: and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more at all in thee:

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy Merchants were the great men of the earth: for by thy sorceries were all nations deceived.

24 And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.

19 And after these things I heard a great voice of much people in heaven, saying, Alleluia: salvation, and glory, and honour, and power unto the Lord our God:

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who were made rich by her,
shall stand afar off for the fear
of her torment, weeping and
16 mourning; saying, Woe, woe,
the great city, she that was ar-
rayed in fine linen and purple
and scarlet, and [1] decked with
gold and precious stone and
17 pearl! for in one hour so great
riches is made desolate. And
every shipmaster, and every one
that saileth any whither, and
mariners, and as many as [2] gain
their living by sea, stood afar
18 off, and cried out as they looked
upon the smoke of her burning,
saying, What *city* is like the
19 great city? And they cast dust
on their heads, and cried, weep-
ing and mourning, saying, Woe,
woe, the great city, wherein
were made rich all that had
their ships in the sea by reason
of her costliness! for in one hour
20 is she made desolate. Rejoice
over her, thou heaven, and ye
saints, and ye apostles, and ye
prophets; for God hath judged
your judgement on her.
21 And [3] a strong angel took up a
stone as it were a great mill-
stone, and cast it into the sea,
saying, Thus with a mighty fall
shall Babylon, the great city, be
cast down, and shall be found
22 no more at all. And the voice of
harpers and minstrels and flute-
players and trumpeters shall be
heard no more at all in thee;
and no craftsman, [4] of whatsoever
craft, shall be found any more at
all in thee; and the voice of a
millstone shall be heard no more
23 at all in thee; and the light of a
lamp shall shine no more at all
in thee; and the voice of the
bridegroom and of the bride shall
be heard no more at all in thee:
for thy merchants were the
princes of the earth; for with
thy sorcery were all the nations
24 deceived. And in her was found
the blood of prophets and of
saints, and of all that have been
slain upon the earth.

19 After these things I heard as it
were a great voice of a great
multitude in heaven, saying, Hal-
lelujah; Salvation, and glory,
and power, belong to our God:

[1] Gr. *gilded.*

[2] Gr. *work the sea.*

[3] Gr. *one.*

[4] Some ancient authorities omit *of whatsoever craft.*

οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν
στήσονται διὰ τὸν φόβον **τοῦ** *βασανισμοῦ*
16 *αὐτῆς, κλαίοντες καὶ πενθοῦντες,* **καὶ**[27] *λέ-*
γοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἡ
περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ
κόκκινον, καὶ κεχρυσωμένη **ἐν**[28] **χρυσῷ**[29] *καὶ*
17 *λίθῳ τιμίῳ καὶ* **μαργαρίταις**[30]· *ὅτι μιᾷ ὥρᾳ*
ἠρημώθη ὁ τοσοῦτος πλοῦτος. καὶ πᾶς κυ-
βερνήτης, καὶ πᾶς **ἐπὶ τῶν πλοίων ὁ ὅμι-**
λος[31], *καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν*
18 *ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, καὶ* **ἔκρα-**
ζον[32], **ὁρῶντες**[33] *τὸν καπνὸν τῆς πυρώσεως*
αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ με-
19 *γάλῃ; καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς*
αὐτῶν, καὶ **ἔκραζον**[34] *κλαίοντες καὶ πενθοῦν-*
τες, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη,
ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες[35] *πλοῖα*
ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι
20 *μιᾷ ὥρᾳ ἠρημώθη. εὐφραίνου ἐπ'* **αὐτήν**[36],
οὐρανέ, καὶ οἱ ἅγιοι[37] *ἀπόστολοι, καὶ οἱ προ-*
φῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ
αὐτῆς.
21 *Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς*
μύλον[38] *μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν,*
λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυ-
λὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.
22 *καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐ-*
λητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ
ἔτι, καὶ πᾶς τεχνίτης **πάσης τέχνης**[39] *οὐ μὴ*
εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ
23 *ἀκουσθῇ ἐν σοὶ ἔτι, καὶ φῶς λύχνου οὐ μὴ*
φανῇ[40] *ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ*
νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ
ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς·
ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα
24 *τὰ ἔθνη. καὶ ἐν αὐτῇ* **αἷμα**[41] *προφητῶν καὶ*
ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων
ἐπὶ τῆς γῆς.
19 **Καὶ**[1] *μετὰ ταῦτα ἤκουσα*[2] *φωνὴν* **ὄχλου**
πολλοῦ μεγάλην[3] *ἐν τῷ οὐρανῷ,* **λέγοντος**[4],
Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα **καὶ ἡ**
τιμὴ[5] *καὶ ἡ δύναμις* **Κυρίῳ τῷ Θεῷ**[6] *ἡμῶν·*

27 *om.* καὶ
28 *om.* ἐν
29 χρυσίῳ
30 μαργαρίτῃ
31 ὁ ἐπὶ τόπον πλέων
32 ἔκραξαν
33 βλέποντες
34 ἔκραξαν
35 *add* τὰ
36 αὐτῇ
37 *add* , καὶ οἱ
38 μύλινον
39 *Marg. om.* πάσης τέχνης
40 φάνῃ
41 αἵματα
1 *om.* Καὶ (Μετὰ)
2 *add* ὡς
3 μεγάλην ὄχλου πολλοῦ
4 λεγόντων
5 *om.* καὶ ἡ τιμὴ
6 τοῦ Θεοῦ

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2 For true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia: and her smoke rose up for ever and ever.

4 And the four and twenty Elders, and the four beasts fell down, and worshipped God that sat on the throne, saying, Amen, Alleluia.

5 And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints.

9 And he saith unto me, Write, *Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

* Matt. 22. 2.

10 And I fell at his feet to worship him: And he said unto me, *See thou do it not: I am thy fellowservant, and of thy brethren, that have the testimony of Jesus, Worship God: for the testimony of Jesus is the spirit of prophecy.

* ch. 22. 9.

11 And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself.

13 *And he was clothed with a vesture dipt in blood, and his name is called, The word of God.

* Is. 63. 2.

14 And the armies which were in

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2 for true and righteous are his
judgements; for he hath judged
the great harlot, which did corrupt the earth with her fornica-
tion, and he hath avenged the
blood of his servants at her
3 hand. And a second time they
[1] say, Hallelujah. And her smoke
goeth up [2] for ever and ever.
4 And the four and twenty elders
and the four living creatures fell
down and worshipped God that
sitteth on the throne, saying,
5 Amen; Hallelujah. And a voice
came forth from the throne, say-
ing, Give praise to our God, all
ye his servants, ye that fear
him, the small and the great.
6 And I heard as it were the voice
of a great multitude, and as the
voice of many waters, and as the
voice of mighty thunders, say-
ing, Hallelujah: for the Lord
our God, the Almighty, reigneth.
7 Let us rejoice and be exceeding
glad, and let us give the glory
unto him: for the marriage of the
Lamb is come, and his wife hath
8 made herself ready. And it was
given unto her that she should
array herself in fine linen, bright
and pure: for the fine linen is the
9 righteous acts of the saints. And
he saith unto me, Write, Blessed
are they which are bidden to the
marriage supper of the Lamb.
And he saith unto me, These are
10 true words of God. And I fell
down before his feet to worship
him. And he saith unto me, See
thou do it not: I am a fellow-
servant with thee and with thy
brethren that hold the testi-
mony of Jesus: worship God:
for the testimony of Jesus is the
spirit of prophecy.
11 And I saw the heaven opened;
and behold, a white horse, and
he that sat thereon, [3] called
Faithful and True; and in right-
eousness he doth judge and make
12 war. And his eyes *are* a flame
of fire, and upon his head *are*
many diadems; and he hath a
name written, which no one
13 knoweth but he himself. And
he *is* arrayed in a garment
[4] sprinkled with blood: and his
name is called The Word of God.
14 And the armies which are in

[1] Gr. *have said.*

[2] Gr. *unto the ages of the ages.*

[3] Some ancient authorities omit *called.*

[4] Some ancient authorities read *dipped in.*

2 ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ·
ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις
ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ
ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ **τῆς**[7]
3 χειρὸς αὐτῆς. καὶ δεύτερον εἴρηκαν, Ἀλλη-
λούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς
4 αἰῶνας τῶν αἰώνων. καὶ ἔπεσαν οἱ πρεσβύ-
τεροι οἱ εἴκοσι **καὶ**[8] τέσσαρες, καὶ τὰ τέσ-
σαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ
καθημένῳ ἐπὶ **τοῦ θρόνου**[9], λέγοντες, Ἀμήν·
5 Ἀλληλούϊα. καὶ φωνὴ **ἐκ**[10] τοῦ θρόνου
ἐξῆλθε, λέγουσα, Αἰνεῖτε **τὸν Θεὸν**[11] ἡμῶν
πάντες οἱ δοῦλοι αὐτοῦ, **καὶ**[12] οἱ φοβούμενοι
6 αὐτόν, **καὶ**[12] οἱ μικροὶ καὶ οἱ μεγάλοι. καὶ
ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς
φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βρον-
τῶν ἰσχυρῶν, **λέγοντας**[13], Ἀλληλούϊα· ὅτι
ἐβασίλευσε Κύριος ὁ Θεὸς[14] ὁ παντοκράτωρ.
7 χαίρωμεν καὶ **ἀγαλλιώμεθα**[15], καὶ δῶμεν τὴν
δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου,
8 καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. καὶ
ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον **καθα-
ρὸν καὶ λαμπρόν**[16]· τὸ γὰρ βύσσινον τὰ
9 δικαιώματά **ἐστι τῶν ἁγίων**[17]. καὶ λέγει
μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ
γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι,
Οὗτοι οἱ λόγοι ἀληθινοί **εἰσι τοῦ Θεοῦ**[18].
10 καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ
προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὅρα μή·
σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου
τῶν ἐχόντων τὴν μαρτυρίαν **τοῦ**[19] Ἰησοῦ·
τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία **τοῦ**[19]
Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.
11 Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ
ἰδού, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐ-
τόν, **καλούμενος**[20] πιστὸς καὶ ἀληθινός, καὶ ἐν
12 δικαιοσύνῃ κρίνει καὶ πολεμεῖ. οἱ δὲ ὀφθαλ-
μοὶ αὐτοῦ **ὡς**[21] φλὸξ πυρός, καὶ ἐπὶ τὴν κε-
φαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνομα
γεγραμμένον ὃ οὐδεὶς οἶδεν* εἰ μὴ αὐτός,
13 καὶ περιβεβλημένος ἱμάτιον **βεβαμμένον**[22] αἵ-
ματι· καὶ **καλεῖται**[23] τὸ ὄνομα αὐτοῦ, Ὁ λό-
14 γος τοῦ Θεοῦ. καὶ τὰ στρατεύματα τὰ* ἐν

[7] *om.* τῆς

[8] *om.* καὶ (εἰκοσιτέσσαρες)

[9] τῷ θρόνῳ

[10] ἀπὸ

[11] τῷ Θεῷ

[12] *om.* καὶ

[13] λεγόντων

[14] *add* ἡμῶν

[15] ἀγαλλιῶμεν

[16] λαμπρὸν καθαρόν

[17] (-ματα) τῶν ἁγίων ἐστί

[18] (-νοὶ) τοῦ Θεοῦ εἰσί

[19] *om.* τοῦ

[20] *Marg.* *om.* καλούμενος

[21] *om.* ὡς

[22] ῥεραντισμένον *text, not marg.*

[23] κέκληται

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heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture, and on his thigh a name written, * *King Of Kings, And Lord Of Lords.*

* ch. 17. 14.

17 And I saw an Angel standing in the Sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God:

18 That ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great.

19 And I saw the beast, and the Kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

20 And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

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heaven followed him upon white
horses, clothed in fine linen,
15 white *and* pure. And out of his
mouth proceedeth a sharp sword,
that with it he should smite the
nations: and he shall rule them
with a rod of iron: and he tread-
eth the [1] winepress of the fierce-
ness of the wrath of Almighty
16 God. And he hath on his gar-
ment and on his thigh a name
written, KING OF KINGS, AND
LORD OF LORDS.
17 And I saw [2] an angel standing
in the sun; and he cried with a
loud voice, saying to all the
birds that fly in mid heaven,
Come *and* be gathered together
unto the great supper of God;
18 that ye may eat the flesh of
kings, and the flesh of [3] cap-
tains, and the flesh of mighty
men, and the flesh of horses and
of them that sit thereon, and
the flesh of all men, both free
and bond, and small and great.
19 And I saw the beast, and the
kings of the earth, and their ar-
mies, gathered together to make
war against him that sat upon
the horse, and against his army.
20 And the beast was taken, and
with him the false prophet that
wrought the signs in his sight,
wherewith he deceived them
that had received the mark of
the beast, and them that wor-
shipped his image: they twain
were cast alive into the lake
of fire that burneth with brim-
21 stone: and the rest were killed
with the sword of him that sat
upon the horse, *even the sword*
which came forth out of his
mouth: and all the birds were
filled with their flesh.
20 And I saw an angel coming
down out of heaven, having the
key of the abyss and a great
2 chain [4] in his hand. And he
laid hold on the dragon, the old
serpent, which is the Devil and
Satan, and bound him for a
3 thousand years, and cast him
into the abyss, and shut *it*, and
sealed *it* over him, that he
should deceive the nations no
more, until the thousand years
should be finished: after this he
must be loosed for a little time.

[1] Gr. *wine-press of the wine of the fierceness.*

[2] Gr. *one.*

[3] Or, *military tribunes* Gr. *chiliarchs.*

[4] Gr. *upon.*

τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευ-
κοῖς, ἐνδεδυμένοι βύσσινον λευκὸν **καὶ**[24] *κα-* [24] *om. καὶ*
15 *θαρόν. καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύε-*
ται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ **πατάσσῃ**[25] [25] *πατάξῃ*
τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ
σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου
τοῦ θυμοῦ **καὶ**[26] *τῆς ὀργῆς τοῦ Θεοῦ τοῦ* [26] *om. καὶ*
16 *παντοκράτορος. καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ*
ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον,*
Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.
17 *Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ·*
καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς
ὀρνέοις τοῖς **πετωμένοις**[27] *ἐν μεσουρανήματι,* [27] *πετομένοις*
Δεῦτε **καὶ συνάγεσθε**[28] *εἰς τὸ δεῖπνον* **τοῦ** [28] *, συνάχθητε*
18 **μεγάλου**[29] [30]*Θεοῦ, ἵνα φάγητε σάρκας βασι-* [29] *, τὸ μέγα*
λέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας [30] *add τοῦ*
ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθη-
μένων ἐπ' **αὐτῶν**[31], *καὶ σάρκας πάντων, ἐλευ-* [31] *αὐτούς*
θέρων τε καὶ δούλων, καὶ μικρῶν καὶ*
μεγάλων.
19 *Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς*
τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συν-
ηγμένα ποιῆσαι[32] *πόλεμον μετὰ τοῦ καθη-* [32] *add τὸν*
μένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρα-
20 *τεύματος αὐτοῦ. καὶ ἐπιάσθη τὸ θηρίον, καὶ*
μετὰ τούτου[33] *ὁ ψευδοπροφήτης ὁ ποιήσας* [33] *μετ' αὐτοῦ*
τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε
τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ
τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες
ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς
21 **τὴν καιομένην**[34] *ἐν* **τῷ**[35] *θείῳ· καὶ οἱ λοιποὶ* [34] *τῆς καιομένης*
ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου [35] *om. τῷ*
ἐπὶ τοῦ ἵππου, τῇ **ἐκπορευομένῃ**[36] *ἐκ τοῦ στό-* [36] *ἐξελθούσῃ*
ματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθη-
σαν ἐκ τῶν σαρκῶν αὐτῶν.
20 *Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ*
οὐρανοῦ, ἔχοντα τὴν **κλεῖδα**[1] *τῆς ἀβύσσου,* [1] *κλεῖν*
καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.
2 *καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν*
ἀρχαῖον, ὅς ἐστι διάβολος καὶ[2] *Σατανᾶς, καὶ* [2] *add ὁ*
3 *ἔδησεν αὐτὸν χίλια ἔτη, καὶ ἔβαλεν αὐτὸν*
εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν **αὐτόν**[3], *καὶ* [3] *om. (ν) αὐτόν*
ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ [4] *ἔτι τὰ ἔθνη*
τὰ ἔθνη ἔτι[4], *ἄχρι τελεσθῇ τὰ χίλια ἔτη·* [5] *om. καὶ*
καὶ[5] *μετὰ ταῦτα δεῖ* **αὐτὸν λυθῆναι**[6] *μικρὸν* [6] *λυθῆναι αὐτὸν*
χρόνον.

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4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, *Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night, for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before God: and the books were opened: and another *book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it: and death and ‖hell delivered up the dead which were in them: and they were judged every man according to their works.

* Ezek. 38. 2. & 39. 1.

* ch. 3. 5.

‖ Or, *grave.*

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4 And I saw thrones, and they
sat upon them, and judgement
was given unto them: and *I saw*
the souls of them that had been
beheaded for the testimony of
Jesus, and for the word of God,
and such as worshipped not the
beast, neither his image, and re-
ceived not the mark upon their
forehead and upon their hand;
and they lived, and reigned with
5 Christ a thousand years. The
rest of the dead lived not until
the thousand years should be
finished. This is the first resur-
6 rection. Blessed and holy is he
that hath part in the first resur-
rection: over these the second
death hath no [1]power; but they
shall be priests of God and of
Christ, and shall reign with him
[2]a thousand years.
7 And when the thousand years
are finished, Satan shall be
8 loosed out of his prison, and
shall come forth to deceive the
nations which are in the four
corners of the earth, Gog and
Magog, to gather them together
to the war: the number of whom
9 is as the sand of the sea. And
they went up over the breadth
of the earth, and compassed the
camp of the saints about, and the
beloved city: and fire came down
[3]out of heaven, and devoured
10 them. And the devil that deceived
them was cast into the lake of
fire and brimstone, where are also
the beast and the false prophet;
and they shall be tormented day
and night [4]for ever and ever.
11 And I saw a great white throne,
and him that sat upon it, from
whose face the earth and the
heaven fled away; and there was
12 found no place for them. And I
saw the dead, the great and the
small, standing before the throne;
and books were opened: and an-
other book was opened, which is
the book of life: and the dead were
judged out of the things which
were written in the books, accord-
13 ing to their works. And the sea
gave up the dead which were in
it; and death and Hades gave up
the dead which were in them:
and they were judged every
man according to their works.

[1] Or, *authority*

[2] Some ancient authorities read *the.*

[3] Some ancient authorities insert *from God.*

[4] Gr. *unto the ages of the ages.*

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐ-
τούς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς
τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰη-
σοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες
οὐ προσεκύνησαν **τῷ θηρίῳ**[7], **οὔτε**[8] τὴν εἰκόνα
αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ
μέτωπον **αὐτῶν**[9], καὶ ἐπὶ τὴν χεῖρα αὐτῶν·
καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ[10] Χρι-
5 στοῦ * χίλια ἔτη. **οἱ δὲ**[11] λοιποὶ τῶν νεκρῶν
οὐκ **ἀνέζησαν ἕως**[12] τελεσθῇ τὰ χίλια ἔτη.
6 αὕτη ἡ ἀνάστασις ἡ πρώτη. μακάριος καὶ
ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ
πρώτῃ· ἐπὶ τούτων ὁ **θάνατος ὁ δεύτερος**[13]
οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ
Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι
μετ' αὐτοῦ[14] χίλια ἔτη.
7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται
8 ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ἐξε-
λεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσ-
σαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ **τὸν**[15]
Μαγώγ, συναγαγεῖν αὐτοὺς εἰς[16] πόλεμον·
ὧν ὁ ἀριθμὸς[17] ὡς ἡ ἄμμος τῆς θαλάσσης.
9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ
ἐκύκλωσαν[18] τὴν παρεμβολὴν τῶν ἁγίων καὶ
τὴν πόλιν τὴν ἠγαπημένην· καὶ κατέβη πῦρ
ἀπὸ τοῦ Θεοῦ[19] ἐκ τοῦ οὐρανοῦ, καὶ κατέ-
10 φαγεν αὐτούς. καὶ ὁ διάβολος ὁ πλανῶν
αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς
καὶ θείου, ὅπου[20] τὸ θηρίον καὶ ὁ ψευδο-
προφήτης· καὶ βασανισθήσονται ἡμέρας καὶ
νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.
11 Καὶ εἶδον θρόνον **λευκὸν μέγαν**[21], καὶ τὸν
καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ[22] προσώπου
ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ
12 εὑρέθη αὐτοῖς. καὶ εἶδον τοὺς νεκρούς, **μι-
κροὺς καὶ μεγάλους**[23], ἑστῶτας ἐνώπιον τοῦ
Θεοῦ[24], καὶ βιβλία **ἠνεῴχθησαν**[25]· καὶ **βιβλίον
ἄλλο ἠνεῴχθη**[26], ὅ ἐστι τῆς ζωῆς· καὶ ἐκρίθη-
σαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς
13 βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ
θάλασσα τοὺς **ἐν αὐτῇ νεκρούς**[27], καὶ ὁ θάνα-
τος καὶ ὁ ᾅδης ἔδωκαν τοὺς **ἐν αὐτοῖς νεκρούς**[28]·
καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

7 τὸ θηρίον 8 οὐδὲ
9 *om.* αὐτῶν
10 *add* τοῦ
11 *om.* δὲ
12 ἔζησαν ἄχρι
13 δεύτερος θάνατος
14 *Marg. adds* τὰ
15 *om.* τὸν
16 *add* τὸν
17 *add* αὐτῶν
18 ἐκύκλευσαν
19 *om.* ἀπὸ τοῦ Θεοῦ *text, not marg.*
20 *add* καὶ
21 μέγαν λευκόν
22 *add* τοῦ
23 τοὺς μεγάλους καὶ τοὺς μικρούς
24 θρόνου
25 ἠνοίχθησαν
26 ἄλλο βιβλίον ἠνοίχθη
27 νεκροὺς τοὺς ἐν αὐτῇ
28 νεκροὺς τοὺς ἐν αὐτοῖς

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14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

21 And *I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy City, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 *And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne, said, *Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done: *I am Alpha and Omega, the beginning and the end. *I will give unto him that is athirst, of the fountain of the water of life, freely.

7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and

* Is. 65. 17. 2 Pet. 3. 13.
* ch. 7. 17.
* 2 Cor. 5. 17.
* ch. 1. 8. & 22. 13.
* Is. 55. 1.

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14 And death and Hades were cast
into the lake of fire. This is
the second death, *even* the lake
15 of fire. And if any was not
found written in the book of
life, he was cast into the lake of
fire.

21 And I saw a new heaven and
a new earth: for the first heaven
and the first earth are passed
away; and the sea is no more.
2 And I saw [1]the holy city, new
Jerusalem, coming down out of
heaven from God, made ready
as a bride adorned for her hus-
3 band. And I heard a great
voice out of the throne saying,
Behold, the tabernacle of God is
with men, and he shall [2]dwell
with them, and they shall be his
peoples, and God himself shall
be with them, [3]*and be* their God:
4 and he shall wipe away every
tear from their eyes; and death
shall be no more; neither shall
there be mourning, nor crying,
nor pain, any more: the first
5 things are passed away. And
he that sitteth on the throne
said, Behold, I make all things
new. And he saith, [4]Write: for
these words are faithful and true.
6 And he said unto me, They are
come to pass. I am the Alpha
and the Omega, the beginning and
the end. I will give unto him
that is athirst of the fountain of
7 the water of life freely. He that
overcometh shall inherit these
things; and I will be his God,
8 and he shall be my son. But for
the fearful, and unbelieving, and
abominable, and murderers, and
fornicators, and sorcerers, and
idolaters, and all liars, their part
shall be in the lake that burneth
with fire and brimstone; which
is the second death.
9 And there came one of the
seven angels who had the seven
bowls, who were laden with the
seven last plagues; and he spake
with me, saying, Come hither, I
will shew thee the bride, the wife
10 of the Lamb. And he carried
me away in the Spirit to a moun-
tain great and high, and shewed
me the holy city Jerusalem,
coming down out of heaven from
11 God, having the glory of God:

[1] Or, *the holy city Jerusalem coming down new out of heaven*

[2] Gr. *tabernacle.*

[3] Some ancient authorities omit, and be *their God.*

[4] Or, *Write, These words are faithful and true.*

14 καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν
λίμνην τοῦ πυρός· οὗτός **ἐστιν ὁ δεύτερος**
15 **θάνατος**[29 30]. καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ
βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς
τὴν λίμνην τοῦ πυρός.
21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν·
ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ
παρῆλθε[1], καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.
2 καὶ **ἐγὼ Ἰωάννης**[2] **εἶδον**[3] τὴν πόλιν τὴν
ἁγίαν, Ἱερουσαλὴμ καινήν,[4] **καταβαίνουσαν**[5]
ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ[6], ἡτοιμασμέ-
νην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐ-
3 τῆς. καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
οὐρανοῦ[7], λεγούσης, Ἰδού, ἡ σκηνὴ τοῦ
Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει
μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται,
καὶ αὐτὸς ὁ Θεὸς **ἔσται μετ' αὐτῶν**[8], **Θεὸς**
4 **αὐτῶν**[9]· καὶ ἐξαλείψει **ὁ Θεὸς**[10] πᾶν δάκρυον
ἀπὸ[11] τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος
οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγή,
οὔτε πόνος οὐκ ἔσται ἔτι· **ὅτι**[12] τὰ πρῶτα
5 ἀπῆλθον. καὶ εἶπεν ὁ καθήμενος ἐπὶ **τοῦ**
θρόνου[13], Ἰδού, καινὰ **πάντα ποιῶ**[14]. καὶ
λέγει **μοι**[15], Γράψον· ὅτι **οὗτοι**[16] οἱ λόγοι
6 **ἀληθινοὶ καὶ πιστοί**[17] εἰσι. καὶ εἶπέ μοι,
Γέγονε[18]. ἐγώ **εἰμι**[19] τὸ Α καὶ τὸ Ω, ἡ
ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω
ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
7 ὁ νικῶν κληρονομήσει **πάντα**[20], καὶ ἔσομαι
αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι **ὁ**[21] υἱός.
8 **δειλοῖς δὲ**[22] καὶ ἀπίστοις καὶ ἐβδελυγμένοις
καὶ φονεῦσι καὶ πόρνοις καὶ **φαρμακεῦσι**[23]
καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι,
τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ
πυρὶ καὶ θείῳ, ὅ ἐστι **δεύτερος θάνατος**[24].
9 Καὶ ἦλθε **πρός με**[25] **εἷς**[26] τῶν ἑπτὰ ἀγ-
γέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας **τὰς**
γεμούσας[27] τῶν ἑπτὰ πληγῶν τῶν ἐσχά-
των, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο,
δείξω σοι τὴν νύμφην **τοῦ ἀρνίου τὴν**
10 **γυναῖκα**[28]. καὶ ἀπήνεγκέ με ἐν Πνεύματι
ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι
τὴν πόλιν **τὴν μεγάλην**,[29] τὴν ἁγίαν Ἱερου-
σαλήμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ
11 τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· **καὶ**[30]

[29] (οὗτος) ὁ θάνατος ὁ δεύτερός ἐστι
[30] *add*, ἡ λίμνη τοῦ πυρός

[1] ἀπῆλθον
[2] *om.* ἐγὼ Ἰωάννης
[3] *om.* εἶδον
[4] *add* εἶδον
[5] (*Marg.* τὴν ἁγίαν Ἱερουσαλήμ, καινὴν εἶδον καταβαίνουσαν)
[6] ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ
[7] θρόνου
[8] μετ' αὐτῶν ἔσται
[9] *Marg. om.* Θεὸς αὐτῶν
[10] *om.* ὁ Θεὸς
[11] ἐκ
[12] *om.* ὅτι
[13] τῷ θρόνῳ
[14] ποιῶ πάντα
[15] *om.* μοι
[16] (*Marg.* Γράψον ὅτι Οὗτοι)
[17] πιστοὶ καὶ ἀληθινοί
[18] Γέγοναν
[19] (ἐγὼ) *om.* εἰμι
[20] ταῦτα
[21] *om.* ὁ
[22] τοῖς δὲ δειλοῖς
[23] φαρμακοῖς
[24] (ν) ὁ θάνατος ὁ δεύτερος
[25] (ν) *om.* πρός με
[26] *add* ἐκ
[27] , τῶν γεμόντων
[28] τὴν γυναῖκα τοῦ ἀρνίου
[29] *om.* τὴν μεγάλην,
[30] *om.* καὶ

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her light *was* like unto a stone most precious; even like a jasper stone, clear as crystal,

12 And had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the East three gates, on the North three gates, on the South three gates, and on the West three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred, and forty, and four cubits, according to the measure of a man, that is, of the Angel.

18 And the building of the wall of it was of Jasper, and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was Jasper, the second Sapphire, the third a Chalcedony, the fourth an Emerald,

20 The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Jacinth, the twelfth an Amethyst.

21 And the twelve gates were twelve pearls, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass.

22 And I saw no Temple therein: For the Lord God Almighty, and the Lamb, are the Temple of it.

23 *And the city had no need of the Sun, neither of the Moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 *And the nations of them which are saved, shall walk in the light

* Is. 60. 19.

* Is. 60. 3.

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her [1]light was like unto a stone
most precious, as it were a jasper
12 stone, clear as crystal: having
a wall great and high; having
twelve [2]gates, and at the [2]gates
twelve angels; and names written
thereon, which are *the names*
of the twelve tribes of the chil-
13 dren of Israel: on the east were
three [2]gates; and on the north
three [2]gates; and on the south
three [2]gates; and on the west
14 three [2]gates. And the wall of
the city had twelve foundations,
and on them twelve names of
the twelve apostles of the Lamb.
15 And he that spake with me had
for a measure a golden reed to
measure the city, and the [2]gates
thereof, and the wall thereof.
16 And the city lieth foursquare,
and the length thereof is as
great as the breadth: and he
measured the city with the reed,
twelve thousand furlongs: the
length and the breadth and the
17 height thereof are equal. And
he measured the wall thereof,
a hundred and forty and four
cubits, *according to* the measure
of a man, that is, of an angel.
18 And the building of the wall
thereof was jasper: and the city
was pure gold, like unto pure
19 glass. The foundations of the
wall of the city were adorned with
all manner of precious stones.
The first foundation was jasper;
the second, [3]sapphire; the third,
chalcedony; the fourth, emerald;
20 the fifth, sardonyx; the sixth,
sardius; the seventh, chrysolite;
the eighth, beryl; the ninth, to-
paz; the tenth, chrysoprase; the
eleventh, [4]jacinth; the twelfth,
21 amethyst. And the twelve [2]gates
were twelve pearls; each one of
the several [2]gates was of one
pearl: and the street of the city
was pure gold, [5]as it were trans-
22 parent glass. And I saw no
temple therein: for the Lord God
the Almighty, and the Lamb,
23 are the temple thereof. And
the city hath no need of the
sun, neither of the moon, to shine
upon it: for the glory of God did
lighten it, [6]and the lamp thereof
24 *is* the Lamb. And the nations
shall walk [7]amidst the light

[1] Gr. *luminary.*
[2] Gr. *portals.*
[3] Or, *lapis lazuli*
[4] Or, *sapphire*
[5] Or, *transparent as glass*
[6] Or, *and the Lamb, the lamp thereof*
[7] Or, *by*

ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ,
12 ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι· **ἔχουσάν
τε**[31] τεῖχος μέγα καὶ ὑψηλόν, **ἔχουσαν**[32] πυ-
λῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέ-
λους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα,
ἅ ἐστι τῶν δώδεκα φυλῶν **τῶν**[33] υἱῶν Ἰσ-
13 ραήλ. ἀπ' ἀνατολῆς, πυλῶνες τρεῖς· [34]ἀπὸ
βορρᾶ, πυλῶνες τρεῖς· [34]ἀπὸ νότου, πυλῶνες
τρεῖς· καὶ* ἀπὸ δυσμῶν, πυλῶνες τρεῖς.
14 καὶ τὸ τεῖχος τῆς πόλεως **ἔχον**[35] θεμελίους
δώδεκα, καὶ **ἐν αὐτοῖς**[36] [37]ὀνόματα τῶν δώ-
15 δεκα ἀποστόλων τοῦ ἀρνίου. καὶ ὁ λαλῶν
μετ' ἐμοῦ εἶχε[38] κάλαμον χρυσοῦν, ἵνα με-
τρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς,
16 καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ πόλις τετράγω-
νος κεῖται, καὶ τὸ μῆκος αὐτῆς **τοσοῦτόν
ἐστιν**[39] ὅσον **καὶ**[40] τὸ πλάτος. καὶ ἐμέτρησε
τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα
χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ
17 ὕψος αὐτῆς ἴσα ἐστί. καὶ ἐμέτρησε τὸ
τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντατεσσάρων
πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.
18 καὶ **ἦν**[41] ἡ **ἐνδόμησις**[42] τοῦ τείχους αὐ-
τῆς, ἴασπις· καὶ ἡ πόλις χρυσίον καθαρόν,
19 **ὁμοία**[43] ὑάλῳ καθαρῷ. **καὶ**[44] οἱ θεμέλιοι τοῦ
τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κε-
κοσμημένοι. ὁ θεμέλιος ὁ πρῶτος, ἴασπις·
ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών·
20 ὁ τέταρτος, σμάραγδος· ὁ πέμπτος, σαρδό-
νυξ· ὁ ἕκτος, **σάρδιος**[45]· ὁ ἕβδομος, χρυ-
σόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἔννατος,
τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἑνδέ-
κατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος.
21 καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρῖται·
ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς
μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως χρυ-
22 σίον καθαρόν, ὡς ὕαλος **διαφανής**[46]. καὶ
ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ
Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστί, καὶ τὸ
23 ἀρνίον. καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ
ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν **ἐν**[47]
αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν,
24 καὶ ὁ λύχνος αὐτῆς[48] τὸ ἀρνίον. καὶ **τὰ ἔθνη
τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατή-**

[31] *ἔχουσα* [32] *ἔχουσα*
[33] *om.* τῶν
[34] *add* καὶ
[35] ἔχων
[36] ἐπ' αὐτῶν
[37] *add* δώδεκα
[38] *add* μέτρον,
[39] *om.* τοσοῦτόν ἐστιν
[40] *om.* καὶ
[41] *om.* ἦν
[42] ἐνδώμησις
[43] ὅμοιον [44] *om.* καὶ
[45] σάρδιον
[46] διαυγής
[47] *om.* ἐν
[48] (*Marg.* καί, ὁ λύχνος αὐτῆς,)

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of it: and the kings of the earth do bring their glory and honour into it.

25 *And the gates of it shall not be shut at all by day: for there shall be no night there.

* Is. 60. 11.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

22 And he shewed me a pure river of water of life, clear as Crystal, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse, but the throne of God, and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his name *shall be* in their foreheads.

5 *And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.

* ch. 21. 23.

6 And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down, to worship before the feet of the Angel, which shewed me these things.

9 Then saith he unto me, *See thou do it not: for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of this book: worship God.

* ch. 19. 10.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

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thereof: and the kings of the
earth do bring their glory into
25 it. And the [1]gates thereof shall
in no wise be shut by day (for
there shall be no night there):
26 and they shall bring the glory
and the honour of the nations
27 into it: and there shall in no
wise enter into it anything [2]unclean, or he that [3]maketh an
abomination and a lie: but only
they which are written in the
22 Lamb's book of life. And he
shewed me a river of water of
life, bright as crystal, proceeding out of the throne of God
2 and of [4]the Lamb, in the midst
of the street thereof. And on
this side of the river and on
that was [5]the tree of life, bearing twelve [6]*manner of* fruits,
yielding its fruit every month:
and the leaves of the tree were
for the healing of the nations.
3 And there shall be [7]no curse any
more: and the throne of God
and of the Lamb shall be therein: and his servants shall do
4 him service; and they shall see
his face; and his name *shall be*
5 on their foreheads. And there
shall be night no more; and they
need no light of lamp, neither
light of sun; for the Lord God
shall give them light: and they
shall reign [8]for ever and ever.
6 And he said unto me, These
words are faithful and true: and
the Lord, the God of the spirits
of the prophets, sent his angel
to shew unto his servants the
things which must shortly come
7 to pass. And behold, I come
quickly. Blessed is he that
keepeth the words of the prophecy of this book.
8 And I John am he that heard
and saw these things. And when
I heard and saw, I fell down to
worship before the feet of the
angel which shewed me these
9 things. And he saith unto me,
See thou do it not: I am a fellow-servant with thee and with
thy brethren the prophets, and
with them which keep the words
of this book: worship God.
10 And he saith unto me, Seal not
up the words of the prophecy of
this book; for the time is at hand.

[1] Gr. *portals.*

[2] Gr. *common.*

[3] Or, *doeth*

[4] Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life*

[5] Or, *a tree*

[6] Or, *crops of fruit*

[7] Or, *no more anything accursed*

[8] Gr. *unto the ages of the ages.*

σουσι[49]· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι
τὴν δόξαν **καὶ τὴν τιμὴν**[50] αὐτῶν εἰς αὐτήν.
25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν
26 ἡμέρας (νὺξ γὰρ οὐκ ἔσται ἐκεῖ)· καὶ οἴσουσι
τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐ-
27 τήν· καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν **κοι-
νοῦν**[51], καὶ **ποιοῦν**[52] βδέλυγμα καὶ ψεῦδος· εἰ
μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς
22 τοῦ ἀρνίου. καὶ ἔδειξέ μοι **καθαρὸν**[1] ποτα-
μὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον,
ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ
2 τοῦ ἀρνίου. ἐν μέσῳ τῆς πλατείας αὐτῆς,[2]
καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ **ἐντεῦθεν**[3],
ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ
μῆνα **ἕνα**[4] ἕκαστον ἀποδιδοῦν τὸν καρπὸν
αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θερα-
3 πείαν τῶν ἐθνῶν. καὶ πᾶν **κατανάθεμα**[5] οὐκ
ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ
ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ
4 λατρεύσουσιν αὐτῷ, καὶ ὄψονται τὸ πρόσ-
ωπον αὐτοῦ· καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν
5 μετώπων αὐτῶν. καὶ νὺξ οὐκ ἔσται **ἐκεῖ**[6],
καὶ χρείαν οὐκ ἔχουσι[7] λύχνου καὶ φωτὸς
ἡλίου, ὅτι Κύριος ὁ Θεὸς **φωτίζει**[8] [9]αὐτούς·
καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν
αἰώνων.

6 Καὶ εἶπέ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ
ἀληθινοί· καὶ[10] Κύριος[11] ὁ Θεὸς τῶν **ἁγίων**[12]
προφητῶν[11] ἀπέστειλε τὸν ἄγγελον αὐτοῦ
δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν
7 τάχει. [13]ἰδού, ἔρχομαι ταχύ. μακάριος ὁ
τηρῶν τοὺς λόγους τῆς προφητείας τοῦ
βιβλίου τούτου.

8 Καὶ ἐγὼ Ἰωάννης ὁ **βλέπων ταῦτα καὶ
ἀκούων**[14]. καὶ ὅτε ἤκουσα καὶ ἔβλεψα,
ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν
τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.
9 καὶ λέγει μοι, Ὅρα μή· σύνδουλός σου
γάρ[15] εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προ-
φητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ
βιβλίου τούτου· τῷ Θεῷ προσκύνησον.

10 Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς
λόγους τῆς προφητείας τοῦ βιβλίου
τούτου· **ὅτι**[16] ὁ καιρὸς[17] ἐγγύς ἐστιν.

[49] περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς
[50] *om.* καὶ τὴν τιμὴν
[51] κοινόν [52] ὁ ποιῶν
[1] *om.* καθαρὸν
[2] (καὶ τοῦ ἀρνίου, ἐν μέσῳ τῆς πλατείας αὐτῆς. *text, not marg.*)
[3] ἐκεῖθεν
[4] *om.* ἕνα
[5] κατάθεμα
[6] ἔτι
[7] *add* φωτὸς
[8] φωτίσει [9] *add* ἐπ'
[10] *add* ὁ
[11] (Κύριος,...... προφητῶν,)
[12] πνευμάτων τῶν
[13] *add* καὶ
[14] ἀκούων καὶ βλέπων ταῦτα
[15] *om.* γάρ (εἰμί)
[16] *om.* ὅτι [17] *add* γὰρ

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11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly, and my reward is with me, *to give every man according as his work shall be.

13 I am Alpha and Omega, *the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine Angel, to testify unto you these things in the Churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the Bride say, Come. And let him that heareth, say, Come. *And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, *If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, Come Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

* Rom. 2. 6.
* Is. 41. 4. & 44. 6.
* Is. 55. 1
* Deut. 4. 2. Prov. 30. 6.

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11 He that is unrighteous, let him
do unrighteousness [1]still: and
he that is filthy, let him be made
filthy [1]still: and he that is
righteous, let him do righteousness
[1]still: and he that is holy,
let him be made holy [1]still.
12 Behold, I come quickly; and my
[2]reward is with me, to render to
each man according as his work
13 is. I am the Alpha and the
Omega, the first and the last,
the beginning and the end.
14 Blessed are they that wash
their robes, that they may have
[3]the right *to come* to the tree of
life, and may enter in by the
15 [4]gates into the city. Without
are the dogs, and the sorcerers,
and the fornicators, and the
murderers, and the idolaters,
and every one that loveth and
[5]maketh a lie.
16 I Jesus have sent mine angel
to testify unto you these things
[6]for the churches. I am the
root and the offspring of David,
the bright, the morning star.
17 [7]And the Spirit and the bride
say, Come. And he that heareth,
let him say, Come. And he
that is athirst, let him come: he
that will, let him take the water
of life freely.
18 I testify unto every man that
heareth the words of the prophecy
of this book, If any man
shall add [8]unto them, God shall
add [8]unto him the plagues which
19 are written in this book: and if
any man shall take away from
the words of the book of this
prophecy, God shall take away
his part from the tree of life,
and out of the holy city, [9]which
are written in this book.
20 He which testifieth these things
saith, Yea: I come quickly.
Amen: come, Lord Jesus.
21 The grace of the Lord Jesus
[10]be [11]with the saints. Amen.

[1] Or, *yet more*
[2] Or, *wages*
[3] Or, *the authority over*
[4] Gr. *portals.*
[5] Or, *doeth*
[6] Gr. *over.*
[7] Or, *Both*
[8] Gr. *upon.*
[9] Or, even from *the things which are written*
[10] Some ancient authorities add *Christ.*
[11] Two ancient authorities read *with all.*

11 ὁ ἀδικῶν ἀδικησάτω ἔτι· καὶ ὁ **ῥυπῶν ῥυπω-**
σάτω[18] ἔτι· καὶ ὁ δίκαιος **δικαιωθήτω**[19] ἔτι·
12 καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. **καὶ**[20] ἰδού, ἔρ-
χομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ,
ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον **αὐτοῦ**
13 **ἔσται**[21]. ἐγώ **εἰμι**[22] τὸ Α καὶ τὸ Ω, **ἀρχὴ**
14 **καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος**[23]. μα-
κάριοι οἱ **ποιοῦντες τὰς ἐντολὰς αὐτοῦ**[24],
ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον
τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς
15 τὴν πόλιν. ἔξω **δὲ**[25] οἱ κύνες καὶ οἱ φαρ-
μακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ
εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν
ψεῦδος.
16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου
μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις.
ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος **τοῦ**[26] Δαβίδ,
ὁ ἀστὴρ ὁ λαμπρὸς **καὶ**[27] **ὀρθρινός**[28].
17 Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν,
Ἐλθέ[29]. καὶ ὁ ἀκούων εἰπάτω, **Ἐλθέ**[29]. καὶ
ὁ διψῶν **ἐλθέτω**[30]· **καὶ**[31] ὁ θέλων **λαμβανέτω**
τὸ[32] ὕδωρ ζωῆς δωρεάν.
18 **Συμμαρτυροῦμαι γὰρ**[33] παντὶ[34] ἀκούοντι
τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
τούτου, Ἐάν τις **ἐπιτιθῇ πρὸς ταῦτα**[35], ἐπι-
θήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
19 γεγραμμένας ἐν[36] βιβλίῳ τούτῳ· καὶ ἐάν τις
ἀφαιρῇ[37] ἀπὸ τῶν λόγων **βίβλου**[38] τῆς προ-
φητείας ταύτης, **ἀφαιρήσει**[39] ὁ Θεὸς τὸ μέ-
ρος αὐτοῦ ἀπὸ **βίβλου**[40] τῆς ζωῆς, καὶ ἐκ τῆς
πόλεως τῆς ἁγίας, **καὶ**[41] τῶν γεγραμμένων
ἐν[42] βιβλίῳ τούτῳ.
20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι
ταχύ. ἀμήν. **Ναί**[43], ἔρχου, Κύριε Ἰησοῦ.
21 Ἡ χάρις τοῦ Κυρίου **ἡμῶν**[44] Ἰησοῦ **Χρι-
στοῦ**[45] μετὰ πάντων **ὑμῶν**[46]. ἀμήν.

[18] ῥυπαρὸς ῥυπανθήτω
[19] δικαιοσύνην ποιησάτω
[20] *om.* καὶ
[21] ἐστὶν αὐτοῦ
[22] (ἐγὼ) *om.* εἰμι
[23] ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος
[24] πλύνοντες τὰς στολὰς αὐτῶν
[25] *om.* δὲ
[26] *om.* τοῦ
[27] *om.* καὶ
[28] , ὁ πρωϊνός
[29] Ἔρχου
[30] ἐρχέσθω [31] *om.* καὶ
[32] λαβέτω
[33] Μαρτυρῶ ἐγὼ
[34] *add* τῷ
[35] ἐπιθῇ ἐπ' αὐτά
[36] *add* τῷ [37] ἀφέλῃ
[38] τοῦ βιβλίου
[39] ἀφελεῖ [40] τοῦ ξύλου
[41] *om.* καὶ [42] *add* τῷ
[43] *om.* Ναί, (Ἀμήν· ἔρχου)
[44] *om.* ἡμῶν
[45] *om.* Χριστοῦ *text, not marg.*
[46] τῶν ἁγίων *text*, πάντων *marg.*

APPENDIX

(*See* Preface, p. xxv)

Containing a list of the passages (marked *) in the Greek text of this volume, wherein the readings of Beza's N. T. 1598 are departed from, to agree with those adopted by the Authorised Version on the authority of certain earlier Greek editions.

ABRIDGEMENTS.

Compl.	Complutensian N. T. 1514.	Plant.	Plantin (Antwerp Polyglott) 1572.
Er.	Erasmus' (1516, 1519, 1522, 1527, 1535).	Bez.	Beza's (1560, 1565, 1582, 1589, 1598).
Ald.	Aldus' 1518.	Vulg.	Vulgate Latin.
Col.	Colinæus' 1534.	Tynd.	Tyndale's English 1526.
St.	Stephanus' (1546, 1549, 1550, 1551).	A. V.	Authorised Vers. 1611.

N.B. The readings of the Greek Text of this volume are placed first, followed by the authorities on which they rest: next come the readings of Beza 1598, and the authorities (if any) which support them. If no numerals follow Er. St. Bez., the reading given is the same in all the editions of their respective works.

Matth. i. 8, 9 Ὀζίαν· Ὀζίας] *ceteri omnes:* Ὀζίαν. Ὀζίας Er. Ald. Bez. 2. 3. 4. 5.

23 καλέσουσι] *ceteri omnes:* καλέσεις Bez. 2. 3. 4. 5.

ii. 11 εἶδον] Compl. Col. εὗρον Bez. *ceteri omnes.*

17 Ἰερεμίου] *sic* Bez. xvi. 14; xxvii. 9. Ἱερεμίου *hic: sic* Bez. 1. *in* xvi. 14.

iii. 3 Ἠσαΐου] *sic* Bez. *ferè:* Ἡσαΐ. iii. 3; iv. 14; xii. 17 *tantum in* Bez. 2. 3. 4. 5.

ix. 18 ἄρχων εἷς] Compl. Vulg. ἄρχων Bez. *ceteri omnes.*

x. 10 ῥάβδους] Compl. ῥάβδον Bez. *ceteri omnes.*

25 Βεελζεβοὺβ] Compl. *hic tantum*, Vulg. *passim*, Tynd. Βεελζεβοὺλ Plant. Bez. *ceteri omnes.*

Matth. xi. 21 Βηθσαϊδά] Compl. Vulg. Βηθσαϊδάν Bez. *ceteri omnes.*
xiii. 24 σπείραντι] Compl. Col. Vulg. σπείροντι Bez. *ceteri omnes.*
xx. 15 εἰ] Compl. Er. Col. St. Bez. 1. Vulg. ἢ Ald. Bez. 2. 3. 4. 5.

Mark i. 21 τὴν συναγωγὴν] *om.* τὴν Bez. 2. 3. 4. 5.
iv. 18 οἱ τὸν λόγον] Compl. οὗτοί εἰσιν οἱ τὸν λόγον Plant. Bez. *ceteri omnes.*
v. 38 καὶ κλαίοντας] Er. Ald. Col. Vulg. *om.* καὶ Bez. *ceteri omnes.*
vi. 45 Βηθσαϊδά] Er. Vulg. Βηθσαϊδάν Bez. *ceteri omnes.*
53 Γεννησαρέτ] Compl. Γενησαρέθ Er. Vulg. *Clementine* (A.V. 1611). Γενησαρέτ St. Bez.
viii. 22 Βηθσαϊδά] Compl. Vulg. Βηθσαϊδάν Er. St. Plant. Bez.
ix. 38 ἐν τῷ ὀνόματί] Er. Ald. Col. Vulg. Tynd. *om.* ἐν Compl. St. Bez. (*per nomen tuum* Bez.).
42 μικρῶν τούτων] Compl. Vulg. (A.V. 1611). μικρῶν Plant. Bez. *ceteri omnes.*
x. 46 Ἰεριχώ *bis*] Bez. *hic tantum* Ἱεριχώ.
xiii. 9 ἀχθήσεσθε] Er. (*ducemini*) Ald. Col. Tynd. σταθήσεσθε Bez. *ceteri omnes.*
xiv. 21 τῷ ἀνθρώπῳ] *om.* τῷ St. 4. Bez. 2. 3. 4. 5.
xv. 3 αὐτὸς δὲ οὐδὲν ἀπεκρίνατο] Compl. St. 1. 2. *om.* Bez. *ceteri omnes.*
xvi. 14 ὕστερον] Bez. 2. 3. 4. 5 *add.* δὲ.
20 Ἀμήν] Compl. Col. St. 1. 2. 3. Bez. 1. Vulg. MSS. *om.* Er. St. 4. Bez. 2. 3. 4. 5. Vulg. *Clementine.* Tynd.

Luke i. 26 Ναζαρέθ] Ναζαρὲτ Bez. *Sic etiam* ii. 4, 39, 51; iv. 16; Acts x. 38. *Alias* -έθ.
50 τὸ ἔλεος] *om.* τὸ St. 4. Bez. 2. 3. 4. 5[1].
iii. 30 Σιμεών] Er. Συμεών St. Bez. Vulg.
31 Μενάμ] Er. Ald. Col. Tynd. (A.V. 1611). *Menna* Vulg. μαϊνάν Compl. Bez. *ceteri omnes.*
vi. 37 μὴ] Er. Ald. Col. Vulg. Tynd. καὶ μὴ Compl. St. Bez.
vii. 12 αὕτη ἦν χήρα] Er. Ald. Col. St. Bez. 1. Vulg. Tynd. αὐτῇ χήρᾳ Bez. 2. 3. 4. 5. αὐτὴ χήρα Compl. αὕτη χήρα Plant.
45 εἰσῆλθον] *ceteri omnes.* εἰσῆλθεν Bez. 4. 5. Vulg.

[1] Too uncertain to be accepted is the reading of Er. 1. 2. 3. Ald. Vulg. *Clementine*, ἀνθρώποις in Luke ii. 14, which Tynd. Coverdale and the Great Bible render "unto men." The Genevan N. T. of 1557, by changing "unto" into "towards," which A.V. retains, may have adopted ἐν ἀνθρώποις from Compl. Er. 4. 5. Col. St. Beza's Latin (1556): and so reads Beza's Greek.

Luke viii. 5 ὃ μὲν] *ceteri omnes:* ὁ μὲν Bez. 2. 3. 4. 5.
31 παρεκάλουν] *ceteri omnes:* παρεκάλει St. 4. Bez.
ix. 15 ἅπαντας] *ceteri omnes:* ἅπαντες Bez. 4. 5.
xii. 1 πρῶτον, Προσέχετε] Compl. Er. Ald. Col. St. 1. 2. 3: , Πρῶτον προσέχετε St. 4. Bez. Tynd.
56 τοῦ οὐρανοῦ καὶ τῆς γῆς] Compl. Vulg. *Clementine.* τῆς γῆς καὶ τοῦ οὐρανοῦ Er. Ald. Col. St. Bez. Vulg. MSS. Tynd.
xiii. 19 ὃν] *ceteri omnes:* ὃ Bez. 2. 3. 4. 5.
xvii. 35 ἡ μία] Er. Ald. Col. Tynd. μία Compl. St. Bez.
xx. 31 καὶ οὐ κατέλιπον] Er. Ald. Col. Vulg. Tynd. *om.* καὶ Compl. St. Bez.
32 ὕστερον] Er. Ald. Col. Vulg. Tynd. ὕστερον δὲ Compl. St. Bez.
xxii. 42 παρένεγκε] Ald. Vulg. Tynd. παρενεγκεῖν *ceteri omnes.*
45 μαθητὰς αὐτοῦ] Er. Ald. Col. Vulg. *om.* αὐτοῦ Compl. St. Bez.

John iv. 5 Συχάρ] *ceteri omnes:* Σιχάρ Bez. 3. 4. 5. Vulg. *Clementine.* Tynd.
v. 5 τριάκοντα καὶ ὀκτὼ] Er. Ald. Vulg. *om.* καὶ Bez. *ceteri.*
viii. 6 μὴ προσποιούμενος] Compl. St. 1. 2 (A.V. 1611). *omittunt ceteri* (*italicised* A.V. 1769).
42 εἶπεν] Er. Ald. Col. St. 1. 2. Plant. Tynd. εἶπεν οὖν Compl. St. 3. 4. Bez. Vulg.
ix. 10 σου] Compl. Er. Col. St. Bez. 1. σοι Bez. 2. 3. 4. 5. Vulg.
xii. 17 ὅτε] Compl. Er. Ald. Col. St. Bez. 1. Vulg. Tynd. ὅτι Bez. 2. 3. 4. 5.
xvi. 25 ἔρχεται] Er. Ald. Col. Bez. 1. Vulg. Tynd. (A.V. 1611). ἀλλ' ἔρχεται Compl. St. Bez. 2. 3. 4. 5.
xviii. 15 ἄλλος] Er. Ald. Col. Bez. 1. Tynd. ὁ ἄλλος Compl. St. Bez. 2. 3. 4. 5.
20 (ὅπου) πάντοτε] Compl. St. πάντες Er. Ald. Col. Bez. 1. Vulg. Tynd. πάντοθεν Bez. 2. 3. 4. 5.
xix. 31 ἐπεὶ παρασκευὴ ἦν (*post* Ἰουδαῖοι)] Er. Ald. Col. Bez. 1. Vulg. Tynd.: (*post* σαββάτῳ) Compl. St. Bez. 2. 3. 4. 5.
xxi. 12 Κύριός] *ceteri omnes:* Χριστός Bez. 2. 3. 4. 5.

Acts. Title. Bez. *add.* ΑΓΙΩΝ *ante* ΑΠΟΣΤΟΛΩΝ.
ii. 36 καὶ κύριον] Compl. Er. 1. Ald. St. Vulg. *om.* καὶ Er. 2. 3. 4. 5. Col. Bez. Tynd.
iii. 3 ἐλεημοσύνην] Compl. Er. 1. Ald. St. 1. 2. *add.* λαβεῖν Er. 2. 3. 4. 5. Col. St. 3. 4. Bez. Vulg. Tynd.
iv. 25 ὁ] *ceteri:* *add.* Πνεύματι ἁγίῳ Bez. 3. 4. 5. Vulg.

Acts iv. 27 ἐπ' ἀληθείας] Compl. Er. Col. St. 3. 4. *add.* ἐν τῇ πόλει ταύτῃ St. 1. 2. Bez. 3. 4. 5. Vulg.
36 Ἰωσῆς *ceteri:* Ἰωσὴφ Bez. 3. 4. 5. Vulg.

vii. 2 ἡμῶν] *ceteri omnes:* ὑμῶν Bez. 2 (*folio, non* 8°). 3. 4. 5. *Gr. non Lat.*
16 Ἑμὸρ] Er. Ald. Tynd. (A.V. 1611). Ἐμμὸρ Compl. St. Bez. Vulg. MSS. (A.V. 1629). Ἐμὼρ Col.
44 τοῖς πατράσιν] Er. Ald. Col. Bez. 1. Vulg. Tynd. ἐν τοῖς πατράσιν Compl. St. Bez. 2. 3. 4. 5.

viii. 13 δυνάμεις καὶ σημεῖα γινόμενα] Er. Ald. Col. Tynd. δ. καὶ σ. μεγάλα γ. Compl. σημεῖα καὶ δυνάμεις μεγάλας γινομένας St. Bez. Vulg. (A.V. marg. 1762).
28 ἀνεγίνωσκε] Compl. St. 1. 2. καὶ ἀνεγίνωσκε St. 3. 4. Bez. *ceteri omnes.*

xvi. 7 Πνεῦμα] *ceteri omnes: add.* Ἰησοῦ Bez. 3. 4. 5. Vulg.
17 ἡμῖν] *ceteri omnes:* ὑμῖν Bez. 3. 4. 5. Vulg.

xxi. 3 ἀναφάναντες] Er. St. 3. 4. Bez. 1. ἀναφανέντες Compl. Ald. St. 1. 2. Bez. 2. 3. 4. 5. ἀναφανέντος Col.
4 μαθητάς] Compl. Er. Ald. Col. St. 1. 2. Tynd. τοὺς μαθητὰς St. 3. 4. Plant. Bez.
8 ἤλθομεν] Compl. Vulg. Bez. (*Lat.*). ἦλθον Er. Ald. Col. St. Bez. (*Gr.*).
11 τε αὐτοῦ] *om.* Bez. 2. 3. 4. 5.

xxiv. 8 τούτων] *om.* Bez. 2. 3. 4. 5.
14 τοῖς προφήταις] *ceteri omnes:* ἐν τοῖς πρ. Bez. 2. 3. 4. 5. (A.V. 1762).
22 ὁ Φῆλιξ] *om.* ὁ Bez. 2. 3. 4. 5.

xxv. 6 πλείους] *ceteri omnes:* οὐ πλείους Bez. 3. 4. 5. Vulg. (A.V. marg.).

xxvi. 8 τί] *ceteri omnes:* τί; Bez. 2. 3. 4. 5.
20 ἀπήγγελλον] Compl. Vulg. ἀπήγγελον Col. ἀπαγγέλλων Er. Ald. St. Bez.

xxvii. 3 τοὺς φίλους] Compl. Er. Ald. Col. Bez. 1. *om.* τοὺς St. Bez. 2. 3. 4. 5.
12 κατὰ χῶρον] *om.* κατὰ Bez. 3. 4. 5.
13 ἆσσον] Er. (*Gr.*) Ald. Col. St. 1. Bez. 1. Ἄσσον Er. (*Lat.*) St. 3. 4. Vulg. Tynd. ἄσσον St. 2. Bez. 2. 3. 4. 5. (*propius*).
17 σύρτιν] St. 2. 3. Bez. 1. Plant. σύρτην Compl. Er. Ald. Col. St. 1. Σύρτιν St. 4. Bez. 2. 3. 4. 5. Tynd.
29 ἐκπέσωμεν] Compl. St. 1. 2. Vulg. ἐκπέσωσιν Er. Ald. Col. St. 3. 4. Bez.

Rom. Title. ΤΟΥ ΑΠΟΣΤΟΛΟΥ] *om.* ΤΟΥ Bez.

i. 29 πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ] *ceteri omnes:* κακίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ Bez. 3. 4. 5. (πλεον. πον. Vulg. Tynd.).

Rom. v. 17 τῷ τοῦ ἑνὸς] *ceteri omnes:* τῷ ἑνὶ Bez. 3. 4. 5. (A.V. marg.).

viii. 20, 21 ἐπ' ἐλπίδι· ὅτι] Compl. Er. 3. 4. 5. Ald. Col. St. Bez. 1. Tynd. · ἐπ' ἐλπίδι ὅτι Er. 1. 2. Bez. 2. 3. 4. 5.

xi. 28 μὲν] *add.* οὖν Col. Bez. 3. 4. 5. Vulg.

1 Cor. ii. 11 οἶδεν *bis*] εἶδεν Bez. 2 (*Gr.*). (*non ita* 1. 3. 4.) 5 (*Gr.*). *Confer* Rev. xix. 12.

iii. 3 ὑμῖν] ἡμῖν Bez. 4. 5 (*Gr.*).

vii. 5 προσευχῇ,] προσευχῇ· Bez. 2. 3. 4. 5. *Vult etiam* συνέρχεσθε. *Confer notam.*

29 · τὸ λοιπόν ἐστιν] Compl. Er. Ald. St. Bez. 1. 2. Vulg. Tynd. τὸ λοιπόν ἐστιν· Col. Plant. Bez. 3. 4. 5.

x. 28 καὶ τὴν συνείδησιν] *ceteri omnes: om.* καὶ Bez. 4. 5 (*Gr.*).

xi. 22 ἐν τούτῳ;] Compl. Col. St. ; ἐν τούτῳ Er. Ald. Bez. Tynd.

xii. 23 ἀτιμότερα] ἀτιμώτερα Bez. 3. 4. 5. Elzevir 1624 (ἀτιμώτηρα Bez. 4. 5).

xiii. 3 ψωμίσω] ψωμίζω Bez. 2. 3. 4. 5. Elz. 1624.

xiv. 10 οὐδὲν] Col. Vulg. (A.V. 1611). *add.* αὐτῶν *ceteri omnes. Confer Bez. notam.*

xv. 55 τὸ κέντρον;...τὸ νῖκος;] *ceteri omnes:* τὸ νῖκος;...τὸ κέντρον; Bez. 3. 4. 5. Vulg. *Confer Bez. notam.*

2 Cor. i. 6 τῆς ἐνεργουμένης... πάσχομεν· εἴτε παρακαλούμεθα] *ceteri*[1]: εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως (*om.* καὶ σωτηρίας), τῆς ἐνεργουμένης ἐν ὑπομονῇ... πάσχομεν Bez. 3. 4. 5. Vulg. MSS.

viii. 24 καὶ εἰς] Er. Ald. Col. St. Bez. 1. 2. *om.* καὶ Compl. Bez. 3. 4. 5. Vulg.

x. 6 ἡ ὑπακοή] *om.* ἡ St. 4. Bez. 2. 3. 4. 5.

xi. 1 τῇ ἀφροσύνῃ] Compl. Er. Ald. St. Bez. 1. τι τῆς ἀφροσύνης Bez. 2. 3. 4. 5. Vulg. τι ἀφροσύνης Col.

Gal. Title. ΠΑΥΛΟΥ] Er. St. ΤΟΥ (*om.* ΤΟΥ Bez. 1) ΑΠΟΣΤΟΛΟΥ *add.* Bez. τοῦ ἁγίου Παύλου Compl.

iv. 17 ὑμᾶς *secund.*] *ceteri omnes:* ἡμᾶς Bez. 1. 2 (*Lat.*). 3 (*Lat.*). 4. 5. (A.V. marg.). *Confer Bez. not.*

Eph. v. 31 τὸν πατέρα] *om.* τὸν Bez. 2. 3. 4. 5.

Phil. i. 23 πολλῷ] Col. Bez. (*non* Bez. 1 *Gr.*) *add.* γάρ. *Confer Bez. not.*

30 εἴδετε] Compl. Er. 1. Ald. ἴδετε Er. 2. 3. 4. 5. Col. St. Plant. Bez.

ii. 24 ἐλεύσομαι] *ceteri omnes:* Bez. 3. 4. 5. Vulg. *add.* πρὸς ὑμᾶς.

[1] καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· are placed by Compl. Er. 1. Ald. Col. after πάσχομεν·

Phil. iii. 20 γὰρ] *ceteri omnes:* δὲ Bez. 4. 5. Vulg. Tynd.

iv. 12 οἶδα καὶ] Compl. Er. Ald. Col. St. 1. 2. Vulg. Tynd. δὲ St. 3. 4. Bez.

Col. i. 2 ἐν Χριστῷ] *ceteri omnes:* Bez. 3. 4. 5. Vulg. *add.* Ἰησοῦ.

1 Thess. i. 4 ἠγαπημένοι, ὑπὸ Θεοῦ] Er. 4. 5. (*Lat.*) St. Bez. 1. 2. 3. ἠγαπημένοι ὑπὸ Θεοῦ, Compl. Bez. 4. 5. Tynd.

9 ἔσχομεν] Compl. Er. Ald. Col. St. 1. 2. Vulg. Tynd. ἔχομεν St. 3. Bez.

2 Thess. iii. 5 τὴν ὑπομονὴν] Compl. Er. Ald. Col. St. 1. 2. *om.* τὴν St. 3. Bez. Tynd.

1 Tim. i. 2 Ἰησοῦ Χριστοῦ] Er. Ald. Tynd. Χριστοῦ Ἰησοῦ Compl. Col. St. Bez.[1]

vi. 15 ἣν] ὃν Bez. 3. 4. 5.

2 Tim. i. 5 Εὐνίκῃ] Εὐνείκῃ St. Plant. Bez.

ii. 22 Κύριον] *ceteri omnes:* Χριστὸν Bez. 2. 3. 4. 5.

Titus. Title. ΠΑΥΛΟΥ] Er. St. ΤΟΥ (*om.* ΤΟΥ Bez. 1) ΑΠΟ-ΣΤΟΛΟΥ *add.* Bez. τοῦ ἁγίου Παύλου Compl.

ii. 7 ἀφθαρσίαν] Compl. St. Bez. 1. *om.* Er. Ald. Col. Bez. 2. 3. 4. 5. Vulg. Tynd.

Philemon. Title. ΠΑΥΛΟΥ] Er. St. Tynd. ΤΟΥ (*om.* ΤΟΥ Bez. 1) ΑΠΟΣΤΟΛΟΥ *add.* Bez.

7 χαρὰν] Compl. Vulg. Tynd. χάριν Er. (*Gr.*) Ald. Col. St. Bez.

Hebr. vii. 1 τοῦ ὑψίστου] Er. Ald. Col. St. 1. 2. 3. Plant. *om.* τοῦ Compl. St. 4. Bez.

ix. 28 οὕτως] St. 3. Bez. 2. οὕτω καὶ Compl. Er. Ald. Col. St. 1. 2. Bez. 3. 4. 5. Vulg. Tynd.

x. 2 ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι,...κεκαθαρμένους;] Er. Ald. Col. St. Bez. 2. Vulg. MSS. Tynd. ἐπεὶ ἂν ἐπαύσαντο προσφερόμεναι, ... κεκαθαρμένους. Compl. Bez. 3. 4. 5. Vulg. *Clementine* (A.V. marg. 1762).

22 πονηρᾶς, καθαρῷ·] πονηρᾶς· καθαρῷ, Bez. 2. 3. 4. 5.

xi. 4 λαλεῖ] Er. Ald. Vulg. Bez. *Lat.* (*loquitur*). λαλεῖται Compl. Col. St. Bez. (*Gr.*) (A.V. marg.).

xii. 24 τὸ Ἄβελ] Er. Ald. Col. Tynd. (A.V. 1611). τὸν Ἄβελ Compl. St. Bez. Vulg. (?) (*italicised* A.V. 1638).

Titles of James, 1 and 2 Peter, 1, 2, 3 John, Jude: *addit post nomen proprium* ΤΟΥ ΑΠΟΣΤΟΛΟΥ Bez. 2. 3. 4. 5. (ΑΠΟ-ΣΤΟΛΟΥ Bez. 1 *in* 1, 2 Pet. 1, 3 John).

[1] The same transfer is made by Tynd. A.V., apparently through inadvertence, in Rom. vi. 11; Gal. ii. 16 (second); iii. 14; and with the Vulg. in Phil. ii. 21. In Rom. vi. 3 Tynd. 1526 has "Christ Jesu" rightly, but Tynd. 1534 "Jesu Christ" with A. V.

James ii. 24 μόνον.] Ald. Col. Tynd. μόνον; Er. St. Bez.

iii. 6 τῆς γενέσεως] *add* ἡμῶν Bez. 4. 5. Vulg.

iv. 15 ζήσομεν] St. 2. ζήσωμεν Compl. Er. Ald. Col. St. 1. 3. 4. Bez. Vulg. Tynd.

v. 9 ὁ κριτὴς] Compl. Ald. Er. Col. St. 1. 2. *om.* ὁ St. 3. 4. Plant. Bez.

1 Pet. iii. 20 τοῦτ' ἔστιν ὀκτὼ ψυχαί,] *ceteri:* (τουτέστιν ὀκτὼ) ψυχαὶ Plant. Bez. 2. 3. 4. 5.

v. 10 ἡμᾶς] Er. Ald. Col. St. Bez. 2. 3. Vulg. ὑμᾶς Compl. Bez. 1. 4. 5.

2 Pet. i. 1 Σίμων] Compl. Vulg. Συμεὼν Er. (Σύμων Ald. Col.) St. Bez.

21 ἅγιοι] Compl. οἱ ἅγιοι Er. Ald. Col. St. Bez.

ii. 9 πειρασμῶν] Compl. πειρασμοῦ *ceteri omnes.*

1 John i. 5 ἀγγελία] Col. Vulg. (*tydynges* Tynd.). ἐπαγγελία *ceteri omnes. Confer* ii. 25 *cum* iii. 11.

ii. 23 ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει] *om.* Compl. Er. Ald. St. Bez. 1. 2. Tynd. (A.V. *mutato typi charactere*). *Habent* Col. Bez. 4. 5. Vulg. ὁ ὁμολογῶν τὸν πατέρα καὶ τὸν υἱὸν ἔχει Bez. 3.

2 John 9 τῇ διδαχῇ] *om.* τῇ Bez. 2. 3. 4. 5.

Jude 12 συνευωχούμενοι ὑμῖν] Compl. Bez. (*Lat.*). *om.* ὑμῖν *ceteri omnes.*

Rev. Title. ΤΟΥ ΑΓΙΟΥ] Compl. Er. Tynd. *om.* St. Bez. (*add* ἀποστόλου καὶ εὐαγγελιστοῦ Compl.).

i. 11 ταῖς ἑπτὰ] Compl. Col. Vulg. Bez. (*Lat.*). *om.* Er. Ald. St. Bez. (*Gr.*) Tynd.

ii. 23 ὁ ἐρευνῶν] *om.* ὁ Bez. 2. 3. 4. 5.

iv. 10 προσκυνοῦσι] Er. Ald. Col. St. Bez. 1. προσκυνήσουσι Compl. Bez. 2. 3. 4. 5. (*adorabant* Vulg. Tynd.).

βάλλουσι] Compl. Er. Ald. Col. St. Bez. 1. (*mittebant* Vulg. *Clem.* Tynd.). βαλοῦσι Bez. 2. 3. 4. 5. Vulg. MSS.

vi. 12 ἡ σελήνη] *ceteri omnes: add.* ὅλη Bez. 1 (*Lat.*). 2 (*Lat.*). 3 (*Lat.*). 4. 5. Vulg.

vii. 2 ἀναβαίνοντα] Compl. Vulg. ἀναβάντα Er. Ald. Col. St. Bez.

14 αὐτὰς] Compl. Vulg. Tynd. στολὰς αὐτῶν Er. Col. St. Bez. (*om.* Bez. *Lat.*). στολὰς αὐτὰς αὐτῶν Er. 1 (*errore*). Ald.

viii. 6 οἱ ἔχοντες] Compl. Vulg. Tynd. *om.* οἱ Er. St. Bez. *om.* οἱ *bis* Ald. Col.

ix. 11 ἐπ' αὐτῶν] Compl. Er. Ald. Col. Bez. 1. ἐφ' αὐτῶν St. Plant. Bez. 2. 3. 4. 5.

Rev. ix. 19 ἡ γὰρ ἐξουσία αὐτῶν (τῶν ἵππων Compl. Vulg.) ἐν τῷ στόματι αὐτῶν ἐστί, καὶ ἐν ταῖς οὐραῖς αὐτῶν·] Compl. Vulg. Tynd. αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσιν· Er. Ald. Col. St. Bez. *Confer Bez. notam.*

20 οὐ μετενόησαν] Compl. Tynd. οὔτε μετενόησαν Er. Ald. Col. St. Bez.

x. 7 καὶ τελεσθῇ] Er. Ald. Col. St. Bez. 2. τελεσθῇ Compl. Plant. τελεσθήσεται Bez. 3. 4. 5. *et consummabitur* Vulg. Tynd.

xi. 4 αἱ δύο λυχνίαι] Compl. Plant. *only*. So perhaps vi. 14 ὁ οὐρανός: ix. 16 τῶν στρατευμάτων: x. 8 τοῦ ἀγγέλου: xi. 8 τῆς πόλεως: xiii. 8 τοῦ ἐσφαγμένου where Compl. (with Plant.) alone has the article. A.V. expresses the absence of the article in xi. 19; xii. 14. In xxi. 8 idiom rather than reading (τοῖς δὲ δειλοῖς Compl.) prevails.

xv. 3 τοῦ δούλου: xvi. 14 τὸν πόλεμον: xvii. 8 τὸ θηρίον] Here again Compl. and Plant. alone have the article.

xvii. 4 ἦν περιβεβλημένη] Compl. Vulg. Tynd. ἡ περιβεβλημένη Er. Ald. Col. St. Bez.

xviii. 1 ἄλλον ἄγγελον] Compl. Er. 1. 2. 3. 4. Ald. Col. Vulg. Tynd. *om.* ἄλλον Er. 5 (*Gr.*). St. Bez.

5 ἐκολλήθησαν] Compl. Vulg. (*pervenerunt*). Tynd. ἠκολούθησαν Er. Ald. Col. St. Bez.

xix. 12 οἶδεν] εἶδεν Bez. 2. 3. 4. 5 (*Gr.*). *Confer* 1 Cor. ii. 11.

14 τὰ ἐν τῷ οὐρανῷ] Compl. Vulg. Tynd. *om.* τὰ Er. Ald. Col. St. Bez.

16 ὄνομα] Compl. τὸ ὄνομα Er. Ald. Col. St. Bez.

18 ἐλευθέρων τε] Compl. (A.V. 1611). *om.* τε Er. Ald. Col. St. Bez. Vulg. (*italicised* A.V. 1769).

xx. 4 χίλια] Compl. Er. Ald. Col. St. 1. 2. τὰ χίλια St. 3. 4. Bez.

xxi. 13 καὶ ἀπὸ δυσμῶν] Compl. Vulg. Tynd. *om.* καὶ Er. Ald. Col. St. Bez.

N.B. μαμωνᾶ is read for μαμμωνᾶ by Compl. Plant. only in Matth. vi. 24, though all editions have that form in Luke xvi. 9, 11, 13. The Antwerp Polyglott of 1572 and Plantin's smaller editions which followed it closely resemble the Complutensian, and in all the passages examined for this *Appendix* agree with its readings, except in the 13 or 14 places expressly noticed as differing in the two Polyglotts.

The text of Beza 1598 has been left unchanged when the variation from it made in the Authorised Version is not countenanced by any earlier edition of the Greek. In the following places the Latin Vulgate appears to have been the authority adopted in preference to

Beza. The present list is probably quite incomplete, and a few cases seem precarious. It is possible that some of the readings for which Compl. Vulg. have been cited above, were derived from Vulg. rather than from Compl. The same may be said of Col. Vulg. in 1 Cor. xiv. 10; 1 John i. 5.

Matth. xii. 24, 27; Mark iii. 22; Luke xi. 15, 18, 19, *Beelzebub.* So Tynd. (So also Compl. in Matth. x. 25.) Mark xiii. 37 ὃ *quod.* xiv. 43 *om.* ὢν. So Tynd. Luke i. 35 *nascetur.* So Tynd. *ib.* 49 μεγάλα *magna.* So Tynd. xx. 35 *habebuntur.* So Tynd. xxiii. 34 *sortes:* but *sortem* Matth. xxvii. 35; Mark xv. 24; John xix. 24, the English versions having *lots* in all the four places, save that Wicklif alone keeps up the distinction of Vulg. *ib.* 46 παρατίθεμαι *commendo.* So Tynd. John vii. 9 *om.* δὲ. So Tynd. x. 16 *unum ovile* Vulg. So Great Bible and Geneva 1557. xii. 26 *om.* καὶ after ἔσται. So Rhemish Version 1582. xviii. 1 τοῦ Κεδρών, *Cedron.* So Tynd. Acts ii. 22 *approbatum.* So Tynd. iv. 32 *cor unum* Vulg. *Clementine.* So Tynd. vi. 3. καταστήσωμεν *constituamus.* So Tynd. vii. 26 συνήλλασσεν *reconciliabat.* So Tynd. 44 *om.* ὁ *loquens.* So Tynd. x. 20 *itaque* (ἀλλὰ). So Tynd. xiii. 1 *Simeon* (Σίμων Er.: *Simon* Vulg. xv. 14). *ib.* 15 εἴ τις *si quis.* So Tynd. xvii. 30 *hujus ignorantiæ.* So Tynd. xix. 20 Θεοῦ *Dei* Vulg. *Clementine.* So Tynd. xxiii. 15 *aliquid certius* (*om.* τὰ). So Tynd. xxiv. 25 *tremefactus* Vulg. *Clementine.* So Tynd. xxvi. 6 πατέρας ἡμῶν *patres nostros.* So Tynd. Rom. xiv. 2 *alius enim.* So Rhemish 1582. xvi. 4 *suas cervices.* So Tynd. 1 Cor. xiii. 1 *velut æs sonans.* So Tynd. xvi. 23 *domini nostri.* So Geneva 1557. Gal. iv. 15 text: *ubi.* So Rhemish 1582. Eph. vi. 24 *om.* Ἀμήν. Vulg. MSS. (A. V. 1611): not Vulg. *Clementine* (A.V. 1616). Phil. ii. 21 Ἰησοῦ Χριστοῦ *Jesu Christi.* So Tynd. Col. i. 4 *quam habetis.* So Tynd. nearly. *ib.* 24 *qui nunc.* So Rhemish 1582. 1 Thess. ii. 12 *qui vocavit.* So Tynd. *ib.* 13 οὐχ ὡς λόγον *non ut verbum.* So Tynd. *ib.* 16 *enim.* So Tynd. iv. 1 *ut quemadmodum.* So Rhemish 1582. 1 Tim. i. 17 *immortali.* So Tynd. iii. 15 *oporteat te.* So Tynd. iv. 15 *om.* ἐν: *manifestus sit omnibus* (A.V. *marg.* in all things). 2 Tim. i. 18 διηκόνησέ μοι *ministravit mihi* Vulg. *Clementine.* So Tynd. James iii. 14 *cordibus vestris.* So Tynd. 1 Pet. ii. 13 *om.* οὖν. So Tynd. 1 John iii. 20 *om.* ὅτι *secund.* So Tynd. v. 8 *hi tres* Vulg. *Clementine.* So Tynd. 2 John 3 ἔστω *sit.* So Tynd. Rev. xiii. 10 *qui in captivitatem duxerit, in captivitatem vadet.* Vulg. *Clementine.* So Tynd. xvi. 11 *om.* ἐκ *secund.* So Tynd. xvii. 9 *et hic.* So Tynd. xviii. 23 φάνῃ *lucebit.* So Geneva 1557.

ΤΩΙ ΘΩΙ ΔΟΞΑ.

List of readings and renderings preferred by the American Committee, recorded at their desire. *See Preface, page* xi.

CLASSES OF PASSAGES.

I. Strike out "S." (i.e. Saint) from the title of the Gospels and from the heading of the pages.

II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."

IV. At the word "worship" in Matt. ii. 2, etc, add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."

V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.

VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.

VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."

VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words δαίμων, δαιμόνιον); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").

IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.

X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15—17.

XI. Wherever "patience" occurs as the rendering of ὑπομονή add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

XII. Let ἀσσάριον (Matt. x. 29; Luke xii. 6) be translated "penny," and δηνάριον "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.

XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*", viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

III. 7 Against "to his baptism" add marg. Or, *for baptism*
10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.

VI. 11 Let the marg. read Gr. *our bread for the coming day*, or *our needful bread.* So in Luke xi. 3.
27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.

VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"

IX. 6, 8 For "power" read "authority" (see marg. [3]) So in Mark ii. 10; Luke v. 24.

X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.

XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [Comp. John iv. 29.]
31 "unto men" strike out the marg.

XIX. 14 For "of such is" read "to such belongeth" with marg. Or, *of such is* So in Mark x. 14; Luke xviii. 16.

XX. 1 For "that is" read "that was"

XXII. 23 For marg. [5] read "Many ancient authorities read *saying.*"

XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."
23 For "judgement" read "justice" So in Luke xi. 42.

XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.

XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

II. 4, 9, 11, 12 "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.

II. 4 For "wash" read "bathe" [Comp. Luke xi. 38.]

X. 13 For "brought" read "were bringing" So in Luke xviii. 15.
32 "and they that followed" etc. omit the marg.
45 For "For verily" etc. read "For the Son of man also" etc.

XI. 24 For "have received" read "receive" with marg. Gr. *received.*

XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg. [5] So in John xii. 3.

LUKE.

I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.
70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.

II. 34 For "and rising up" read "and the rising"
37 For "even for" read "even unto"

III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg. [5]
20 For "added yet this above all" read "added this also to them all"

IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.

VI. 16 For "was the traitor" read "became a traitor"

VIII. 3 For "Chuza" read "Chuzas"

29 For "commanded" read "was commanding"

33 For "were choked" read "were drowned"

IX. 12 For "victuals" read "provisions"

18 For "alone" read "apart"

46 For "should be greatest" read "was the greatest"

XI. 38 For "washed" read "bathed himself" [Comp. Mark vii. 4.]

XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)

XIII. 32 "I am perfected" add marg. Or, *I end my course*

XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)

XVII. 6 Read "If ye had faith" etc. and "it would obey you."

11 For "through the midst of" read "along the borders of" and substitute the present text for marg. [4]

XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*

7 For "and he" etc. read "and *yet* he" etc. with the marg. Or, *and is he slow to punish on their behalf?*

XIX. 29 For "*the mount* of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.

42 "day" add marg. Some ancient authorities read *thy day.*

"peace" add marg. Some ancient authorities read *thy peace.*

XX. 20 "rule" add marg. Or, *ruling power*

XXII. 24 For "is accounted" read "was accounted"

70 For "Ye say that I am" read "Ye say *it,* for I am" and substitute the text for the marg.

XXIII. 2 "Christ a king" omit the marg.

15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*

23 For "instant" read "urgent"

46 Let margin and text exchange places.

XXIV. 30 Read "he took the bread and blessed; and breaking *it* he gave to them"

38 For "reasonings" read "questionings"

JOHN.

I. 3, 10, 17 Substitute the marginal rendering for the text.

II. 17 For "The zeal of thine house" read "Zeal for thy house"

III. 20 For "ill" read "evil" So in v. 29.

29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," XIV.]

V. 27 Substitute the marginal rendering for the text.

VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet.*

21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.

23 "a man every whit whole" add marg. Gr. *a whole man sound.*

38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly.*)

VIII. 24, 28 "I am *he*" omit marg.[1] (and the corresponding portion of marg.[4]) So in xiii. 19.
25 Substitute for the present marg.[2] Or, *Altogether that which I also speak unto you*
26 "unto the world" omit marg.[3] "Gr. *into.*"
44 For "stood" read "standeth" and omit marg.[2]
52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]
58 For "was" read "was born" and omit marg.[1]

X. 8 "before me" add marg. Some ancient authorities omit *before me.*

XII. 43 For "the glory of men . . . the glory of God" read "the glory *that is* of men . . . the glory *that is* of God"

XIV. 1 Let marg.[1] and the text exchange places.
14 For "shall ask me anything" read "shall ask anything" and let marg.[5] read Many ancient authorities add *me.*

XVI. 25, 29 For "proverbs" read "dark sayings"

XVII. 24 For "I will" read "I desire"

XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it,* for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]

XXI. 7 "was naked" add marg. Or, *had on his under garment only*

ACTS OF THE APOSTLES.

II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.

III. 21 For "since the world began" read "from of old"

VIII. 16 For "he was fallen" read "it was fallen"

XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read Many ancient authorities read *suffered he their manners.*

XIV. 9 "made whole" omit marg.[1]

XV. 18 For "from the beginning of the world" read "from of old"
23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.

XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.

XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i.e. officers having charge of festivals in the Roman province of Asia.)

XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God.*)

XXI. 10 For "many days" read "some days"

XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.
35 For "hear thy cause" read "hear thee fully"

XXIV. 17 For "many years" read "some years"

XXV. 3 For "laying wait" read "laying a plot"

XXVI. 28 "With but" etc. add marg. Or, *In a little* time
29 "whether with little" etc. add marg. Or, *both in little and in great,* i.e. in all respects

XXVII. 37 Omit marg.[2]

ROMANS.

I. 17 For "by faith" read "from faith" and omit the marg.
18 For "hold down" read "hinder"
II. 12 "have sinned" add marg. Gr. *sinned.*
13 For "a law" read "the law"
14 For "which have no" read "that have not the"
For "having no" read "not having the"
14, 15 Enclose in a parenthesis.
15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing* them *one with another*
18 In marg.[7] for "*provest*" read "*dost distinguish*"
22 Omit the marg.
III. 9 For "in worse case" read "better" and omit the marg.
21 Begin a paragraph.
23 "have sinned" add marg. Gr. *sinned.*
25 "set forth" omit marg.[7] ("*purposed*")
For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg.[9]
31 Make a paragraph of verse 31.
IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.
V. 1 For "let us have" read "we have" and in marg.[4] read Many ancient authorities read *let us have.* So in verses 2, 3 for "let us" read "we" (twice).
7 Omit marg.[6] ("*that which is good*")
VI. 7 "justified" add marg. Or, *released*
VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"
VIII. 3 Let marg.[9] ("*and for sin*") and the text exchange places.
5, 6, 9, 13 For "spirit" read "Spirit"
13 For "mortify" read "put to death" and omit marg.[2]
24 For "by" read "in" (with marg. Or, *by*)
26 For "himself" read "itself"
34 For "shall condemn" read "condemneth"
IX. 5 For marg.[3] read Or, *flesh: he who is over all, God,* be *blessed for ever*
22 "willing" add marg. Or, *although willing*
XI. 11 Begin the paragraph here instead of at ver. 13.
XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*
6 Omit marg.[9] ("*the faith*")
19 Let marg.[4] ("*the wrath* of God") and the text exchange places.

1 CORINTHIANS.

I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.
19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"
26 Omit marg.[8] ("Or, have part therein")
II. 6 For "the perfect" read "them that are fullgrown"
8 For "knoweth" read "hath known"
12 For "is of God" read "is from God"
For "are freely given to us by God" read "were freely given to us of God"

II. 13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual *words*" and omit marg.[1]

14 "natural" add marg. Or, *unspiritual* Gr. *psychical.*

IV. 8 For "have reigned" read "have come to reign"

9 For "and to angels" read "both to angels" and substitute the present text for the marg.

21 For "meekness" read "gentleness"

V. 10, 11 Let marg. [5] and [6] and the text exchange places.

VII. 6 For "permission" read "concession"

21 Let marg.[2] ("*nay, even if*") and the text exchange places.

25 For "faithful" read "trustworthy"

26 For "the present distress" read "the distress that is upon us"

31 For "abusing it" read "using it to the full" and omit the margin.

VIII. 3 For "of him" read "by him"

8 "commend" add marg. Gr. *present.*

IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.

27 "have preached" add marg. Or, *have been a herald*

XI. 10 Omit marg.[1] ("*have authority over*")

19 For "heresies" read "factions" (with marg. Gr. *heresies.*)

27 For "unworthily" read "in an unworthy manner"

XII. 31 Read "And moreover a most excellent way" etc.

XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg. [4] and [5]

13 Omit marg.[6] ("*but greater than these*")

XIV. 3 For "comfort" read "exhortation"

33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]

XV. 2 Adopt marg.[2] for the text (substituting "*the word which*" for "*what*").

8 For "as unto . . . time" read "as to the *child* untimely born"

19 Let marg. [4] and the text exchange places.

33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"

34 For "Awake up" read "Awake to soberness" and omit marg. [2]

44, 46 "natural" add marg. Gr. *psychical.*

51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

I. 9 For "answer" read "sentence" (with marg. Gr. *answer.*)

15 For "before" read "first"

24 Read in the text "for in faith ye stand fast"

II. 14 Begin a new paragraph with this verse.

15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.

III. 9 For "is glory" read "hath glory" and let marg.[6] run Many etc. *For if the ministration of condemnation is glory.*

18 Let marg.[2] and the text exchange places.

Omit marg.[3] ("*the Spirit* which is *the Lord*")

IV. 3 For "are perishing" read "perish" and put the present text into the marg.

VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.

XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read *—wherefore.*

GALATIANS.

I. 7 "which is not another *gospel*: only" etc. add the marg. Or, *which is nothing else save that* etc.
10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"

II. 1 Strike out marg. [6] ("*in the course of*")
16 For "save" read "but" and omit marg. [2]
20 For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg. [4]

III. 22 For "hath shut up" read "shut up"
23 Omit marg. [1] ("*the faith*")
24 For "hath been" read "is become"

IV. 12 For "be" read "become"
For "I *am* as" read "I also *am become* as"
16 For "because I tell you" read "by telling you"
19 Substitute a dash for the comma after "you"

V. 1 Substitute marg. [1] ("*For freedom*") for the text.
12 For "cut themselves off" read "go beyond circumcision"
20 Substitute marg. [1] ("*parties*") for the text.

VI. 1 "in any trespass" add marg. Or, *by*
10 "as" add marg. Or, *since*
11 Let the marg. ("*write*") and the text exchange places.

EPHESIANS.

I. 15 For "and which *ye shew*" read "and the love which *ye shew*" and in marg. [2] for "insert" read "omit"

II. 2 For "power" read "powers" (with marg. Gr. *power*.)

III. 13 For "ye faint not" read "I may not faint" (with marg. Or, *ye*)

VI. 9 For "both" read "he who is both"

PHILIPPIANS.

I. 16 To "the one" etc. add marg. Or, *they that are moved by love* do it
17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*
22 Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work.*
Omit marg. [3] ("*I do not make known*")

II. 1 For "comfort" read "exhortation"
6 For "being" read "existing" and omit marg. [8]
Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. [9]
14 For "disputings" read "questionings"
15 For "may be" read "may become"

III. 8 Substitute marg. [6] ("*refuse*") for the text.
9 For "of God" read "from God"
12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg. [1] for "*apprehend . . . apprehended*" read "*lay hold . . . laid hold on*"
13 For "apprehended" read "laid hold"

IV. 4 Omit marg. [1] ("*Farewell*")
19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

COLOSSIANS.

I. 26 For "from all" read "for"

II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg.[2]

III. 5 For "Mortify" read "Put to death" and omit marg.[2]

16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

II. 6 Let marg.[4] run *claimed authority*, and then let the marg. and the text exchange places.

IV. 12 For "honestly" read "becomingly"

V. 22 Omit marg.[2] ("*appearance*")

2 THESSALONIANS.

II. 2 For "is *now* present" read "is just at hand"

10 For "are perishing" read "perish" with the text in the marg.

III. 2 Omit marg.[5] ("*the faith*")

1 TIMOTHY.

I. 16 For "hereafter" read "thereafter"

18 Substitute marg.[3] ("*led the way to thee*") for the text.

II. 4 Read "who would have all men to be saved"

15 Let marg.[2] and the text exchange places.

V. 12 For "faith" read "pledge" (with marg. Gr. *faith*.)

VI. 9 For "desire" read "are minded"

2 TIMOTHY.

I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption*.

II. 26 Read "having been taken captive by him unto his will"; and let marg.[5] run Or, *by him, unto the will of God* Gr. *by him* etc.

TITUS.

I. 2 "before times eternal" add marg. Or, *long ages ago*

II. 13 Let the text and marg.[1] exchange places.

III. 10 For "A man . . . heretical" read "a factious man"

HEBREWS.

I. 7 Omit marg.[7] ("*spirits*")

9 To the first "God" add marg. Or, *O God*

II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)

17 For "might be" read "might become"

III. 9 Let marg.[3] ("*Where*") and the text exchange places.

11 "As" add marg. Or, *So* So in iv. 3.

IV. 2 Let the text and marg.[2] exchange places, reading in marg. "Many ancient authorities" etc.

7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.

VI. 1 For "let us cease" etc. read "leaving [2]the doctrine of the first principles of Christ, let us" with marg. [2] Gr. *the word of the beginning of Christ.*

9 In marg.[9] for "*are near to*" read "*belong to*"

VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them.*

IX. 4 Let marg.[5] and the text exchange places.

9 For "parable" read "figure" So in xi. 19.
Omit "*now*"

14 "the eternal Spirit" add marg. Or, his *eternal spirit*

17 Let marg.[6] and the text exchange places.

X. 1 For "they can" read "can" (and for marg.[4] read Many ancient authorities read *they can.*)

22, 23 Let the text and marg.[7] exchange places.

25 For "the assembling of ourselves together" read "our own assembling together"

34 For "[4]ye yourselves have" read "[3]ye have for yourselves" (and omit marg.[4], letting marg.[3] read Many ancient authorities read *that ye have your own selves for a* etc.)

XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.

5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.

XII. 3 For "themselves" read "himself" (and let marg.[4] run Many ancient authorities read *themselves.*)

17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected (for he found no place of repentance)*, etc. Or, *rejected; for . . . of repentance* etc.

XIII. 18 For "honestly" read "honourably"

20 For "the eternal" read "an eternal"

24 "They of" add marg. Or, *The* brethren *from*

JAMES.

I. 3 For "proof" read "proving"

17 For "boon" read "gift"

III. 1 For "many" read "many *of you*"

IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God.*

1 PETER.

II. 2 In marg.[3] for "*reasonable*" read "*belonging to the reason.*"

V. 2 For "according unto God" read "according to *the will of* God" (and so in marg.[2]). Comp. Rom. viii. 27.

2 PETER.

I. 1 Let marg.[4] and the text exchange places.

7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren.*

17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg.

18 For "come" read "borne" and omit marg.[5]

II. 13 For "love-feasts" read "deceivings" and in marg.[10] read Some ancient authorities read *love-feasts.*

1 JOHN.

III 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)

V. 18 Substitute marg. [3] for the text, and add marg. [3] Some ancient manuscripts read *him*.

2 JOHN.

1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

4 dele marg. [2]
8 For "with the truth" read "for the truth"

JUDE.

1 For "Judas" read "Jude" and add marg. Gr. *Judas*.
4 For "set forth" read "written of beforehand" putting the present text into the marg.
22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*

REVELATION.

I. 8 Omit marg. [8] ("*the Lord, the God*")
13 Omit marg. [2] ("*the Son of man*")
III. 2 For "fulfilled" read "perfected"
IV. 6 "of the throne" add marg. Or, *before* [Comp. v. 6; vii. 17.]
V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*
VI. 6 "A measure" etc. add marg. [instead of marg. [4] and [5]] Or, *A chœnix* (i.e. about a quart) *of wheat for a shilling*—implying great scarcity.
11 For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.
VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)
X. 6 Substitute marg. [4] ("*delay*") for the text.
XII. 4 For "stood . . . was . . . was . . . might" read "standeth . . . is . . . is . . . may"
XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.
8 Let marg. [5] and the text exchange places. [Comp. xvii. 8.]
XIV. 6 For "an eternal gospel" read "eternal good tidings"
15 For "over-ripe" read "ripe" with marg. Gr. *become dry.*
XV. 2 For "that come" read "that come off"
XVI. 9 For "the God" read "God"
16 "Har-Magedon" add marg. Or, *Ar-Magedon*
XIX. 15 For "of Almighty God" read "of God, the Almighty"
XXII. 3 For "do him service" read "serve him"

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